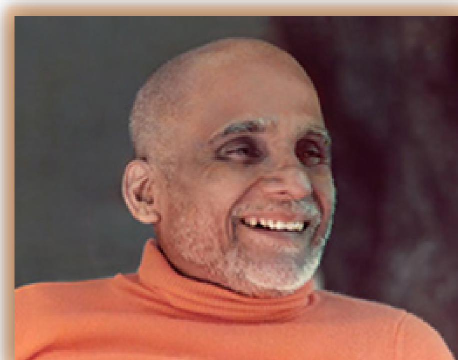
THE BṚHADĀRAṆYAKA UPANIṢHAD



SWAMI KRISHNANANDA

The Divine Life Society Sivananda Ashram, Rishikesh, India

Website: www.swami-krishnananda.org

ABOUT THIS EDITION

Though this eBook edition is designed primarily for digital readers and computers, it works well for print too. Page size dimensions are 5.5" x 8.5", or half a regular size sheet, and can be printed for personal, non-commercial use: two pages to one side of a sheet by adjusting your printer settings.

CONTENTS

ॐ

INVOCATORY PRAYER

> Ōm pūrṇam adah, pūrṇam idam, pūrṇāt pūrṇam udacyate; pūrṇasya pūrṇam ādāya pūrṇam evāvasisyate.
> Ōm Śāntih! Śāntih! Śāntih!

That is Full; this is full. From the Full does the Full proceed. After the coming of the Full from the full, the Full alone remains.
Om. Peace! Peace! Peace!

PREFACE

The Bṛhadāraṇyaka Upaniṣhad, or the great forest of knowledge, as the significance of this title would suggest, is a veritable mine of wisdom, with its Six Chapters touching upon the internal meaning of almost every phase of human life. The word 'Upaniṣhad' is supposed to connote a secret instruction or a hidden doctrine, secret and hidden in the sense that it purports to reveal the invisible background or reality behind the visible forms of temporal existence. It is evident that things are not what they seem. And the Upaniṣhad is a record of the unfolding of the mystery that lies behind phenomena.

The subject of the Bṛhadāraṇyaka Upaniṣhad rises into a crescendo of importance, heightening its encompassing gamut of theme after theme, right from the very commencement until the conclusion of the Fourth Section of the First Chapter, rising in its pitch at this stage somewhat like the Ultimate Revelation at the level of the Eleventh Chapter of the Bhagavadgītā, which blossoms gradually through its earlier chapters.

Literally as a wide-ranging forest, one can discover in the Bṛhadāraṇyaka Upaniṣhad new visions through its different sections or cantos, and perhaps we can find in it anything anywhere. However, since the student might well feel more at home through teachings presented in the form of a well-tended garden rather than a thick jungle of information, the arrangement of the lectures, which form the substance of this book, is patterned to follow a logical ascent of subjects, keeping aside matters of a secondary character or importance to a later consideration as a sort of a sequel, so that the thread of the narration of similar themes is maintained without breaking the same with an interruption by some other subject which is not very relevant to the contemplation on hand. Thus, these lectures follow a procedure as detailed below.

There is a continuity from the beginning of the Upaniṣhad till the Fifth Section of the First Chapter. Then, the trend of the lectures proceeds directly therefrom to the Fourth Section of the Second Chapter, and thence to the end of the Fifth Chapter. The left-out sections of the First Chapter and the beginning three sections of the Second Chapter are then touched upon after the description of the Fifth Chapter is over. Also, in these discourses, a study of the Sixth Chapter of this Upaniṣhad, though very interesting and even important as an esoteric teaching on certain essential aspects of human life considered as necessary steps towards the higher fulfilment, is omitted altogether, since one would feel that this part of the Upaniṣhad is not going to fit into the normal course of present-day human thinking.

The First Section of the Sixth Chapter is concerning the importance of the Prāṇa and the functions of the different sense-organs; and the essentials of this subject have already been considered elsewhere in this work. Thus, this is not repeated again as a fresh study. The Second Section of the Sixth Chapter concerns the narration of the famous Panchāgni-Vidyā, which occurs also in the Chhāndogya Upaniṣhad. Since an entirely new publication, known as Vaiśhvānara-Vidyā, expounded by the author, includes this subject, and is available to the public as a separate treatise, the same is not discussed again in the present work. The Third and the Fourth Sections of the Sixth Chapter relate to certain mystic rituals performed in connection with attainment of material prosperity and the living of a family life. The same are not taken up here for study, as their significance cannot be understood by a mere reading for oneself without proper personal initiation and the requisite spiritual background.

The entire series of these lectures being, as usual, an unpremeditated, on-the-spot speaking by the author, the conversational tone has been maintained to keep up the intimate touch, which, we feel, would make this highly

indigestible topic more digestible. Though the author himself has touched up the manuscript of the First and Second Chapters, the other three Chapters were edited by his disciples, as his feeble eyesight would not permit him to go through this portion of the manuscript of the lectures. Thus, the reader might discover a little difference in these sections, rather unavoidably.

A study of this book would be found easier if it is taken up side by side with any standard edition of the Upaniṣhad, preferably containing the original Sanskrit text with an intelligible translation, inasmuch as the lectures constitute a widespread exposition of the in-depth intentions of the teachings, rather than a translation or just an annotation of the text.

We have a firm hope that this unique publication will serve as a standard guide to everyone who aspires to delve into the profundities of this superb scripture.

23rd January, 1983.

—THE DIVINE LIFE SOCIETY

INTRODUCTION

In all principles which guide human life, there are two aspects known as the ‘exoteric’ and the ‘esoteric’. The formal routine of daily life is mostly guided by what we call the exoteric principles which have a working value and a validity within the realm of human action. In this sense, we may say that the values which are called exoteric are relative, inasmuch as every activity in human life is relative to circumstances. Hence, they do not have eternal value, and they will not be valid persistently under every condition in the vicissitudes of time. This principle which is exoteric, by which what we mean is the outward relative principle of life, becomes, tentatively, the guiding line of action, notwithstanding the fact that even this relative principle of exoteric life changes itself according to the subsidiary changes with which human life has to adjust itself. For instance, human history in its totality can be regarded as a process of exoteric value; but within this exoteric relativity of human history, there are internal changes and subsidiary modifications, calling for further adjustments, internally, as can be observed through the march of history. We adjust ourselves from day to day in different ways. Every day we may have to call for a new mode of adjustment in our practical life, suited to the changing conditions of different days, though all days are guided by the exoteric principles throughout the history of the cosmos. So, when we speak of the exoteric principles of life we actually mean two things at the same time the law that operates universally upon every human being, right from creation till the dissolution of the universe, as well as the minor adjustments which are called for in the daily life of the individual from minute to minute, from second to second. So, this is a very significant word the exoteric principle. It has meanings and meanings within it, but all these are comprehended within a single meaning, namely, the principle of the outward mode of behaviour, conduct and action.

This principle is seen applied even in the religions of the world, so that we have several exoteric religions. The religions, as they are known to us, the 'isms', as we call them, are exoteric religions, because they are modes of religious conduct, action and behaviour. The temple-worships, the church-goings and the performance of rites and the Mass, the reading of the scriptures, and the ritual celebrations, and whatnot all these come under the exoteric aspects of religion, so that whatever we do religiously from a practical point of view, comes under exotericism, because it is a mode of external behaviour.

But this exoteric mode of living, religious or secular, is based on another principle which is known as the esoteric value of life, because there must be some rationality behind our conduct in life, whatever be that conduct, religious or otherwise. Why do we go to the temple? Why do we have to go to the church? Why do we worship any god? Why should there be any kind of attitude at all? This is because there is a fundamental rock-bottom of deciding factor, though it always happens to be inside and never comes outside to the vision of the human eye. The principle of ultimate law is always invisible, though its activity can be seen in outward life. When law acts, we can see how it acts; but law, by itself, cannot be seen with the eyes. It is a general impersonal principle. This impersonal general principle of living which is not subject to the changes of time and which is permanently of a set value is known as the esoteric principle of life. And we have, thus, the aspects of exotericism and esotericism, both in religious and secular life, which means to say, there is an internal, secret, guiding principle, as well as an outward manifestation of it in every aspect of life.

Now, primarily at present, we are concerned with a very important subject the principle of life which can guide every individual, whether of the East or the West, North or South, of today or tomorrow, under every condition. Is there such a principle? We have in the Dharma-Śāstras, or the law codes

and ethical mandates, mention made of Dharma, known as Sāmānya-Dharma and the Viśeṣha-Dharma. Dharma means a principle of behaviour and action, a law, a regulation, a rule. And it is Sāmānya or Viśeṣha, i.e., general as well as particular. The general Dharma or the generally applicable principle of life upon every individual is called Sāmānya-Dharma, but that which varies from individual to individual, from one class to another class etc. is the Viśeṣha-Dharma, which we need not dilate upon here, as it is not concerned with our present theme.

The laws of life are esoteric and exoteric, even as they are general and particular. All these divisions of law and principle are manifestation of an inviolable principle, that is, the ultimate principle of life which is impossible to grasp easily, inasmuch as our intellects, our minds, our total personalities are all involved in certain conditions of living. We cannot extricate our personalities from the circumstances in which we are involved. We cannot judge things, understand things or behave in a manner which is not conditioned by our atmosphere. Hence, it is impossible for ordinary human beings to appreciate what the ultimate principle of life is, because to understand this ultimate principle, one has to stand above conditions and circumstances, which is practically impossible for people. How can we stand above conditions and circumstances? We have the summer condition; we have the winter condition; we have the hunger condition; we have the thirsty condition; we have the sick condition; we have the healthy condition; we have the male condition; we have the female condition; we have the white condition; we have the black condition; we have the happy condition; we have the unhappy condition; and so on. So we are involved in millions and millions of conditions, and to stand above them is almost an impossibility. It is a superhuman task; and thus, the ultimate principle of existence cannot be known; and any judgment that we pass, any understanding that we project from our intellects has naturally to be conditioned. The conditions

reflect the character of the unconditioned, which is a saving factor, though it is true that we are all conditioned and the unconditioned cannot easily be known. One solacing principle that is available to us is that the invisible and the impersonal principle of life, though it is impossible of grasp by conditioned intellects, casts certain reflections upon every condition in life and it is seen to be working in me, in you and in everyone under every circumstance. So, it is possible for us to reach the impersonal and the ultimate principle of life through the conditions, the circumstances and the vicissitudes. The esoteric can be known through the exoteric. The Superindividual can be reached through the individual, and conditions can be broken and the unconditioned can be reached.

This was the great theme of discussion in ancient times, recorded in the Vedas and Upaniṣhads, and masters and sages sat together in congregation, and discussed the problems of life, of here and hereafter. What is life? What is this world, and what is our duty? What are we expected to do and in what way are we to behave, and so on. Is there a life beyond, or is this life everything? Is this earth the evaluating principle of all, or is there something beyond? These questions were discussed in great detail through centuries, right from the time of the Vedas.

We have, in India particularly, a series of records available of such discussions of ancient masters, which are given to us today in the form of what we call the Veda-Rāśi, or the lore of sacred wisdom, normally known as the Vedas. It is a book of wisdom or we may call it a group of books of wisdom records of such discussions, findings, realisations and experiences of various experts who tried to dive into the depths of 'being' and brought out the pearl from the ocean of existence, and proclaimed to humanity the value of it, and the meaning of it to everyone.

The Veda-Śāstra is classified into the exoteric and the esoteric, as in the case of every religious lore. We have this

distinction in Christianity, in Islam, and everywhere: the outward religion and the mystical approach to Truth. The Vedas are a general term for this entire group of scriptures which discuss by a long range of development of thought, every approach to Reality possible, from the lowest to the highest. These layers of approach, recorded in the Vedas, are available to us in the groupings, today known as the Samhitas, the Brāhmaṇas, the Āraṇyakas and the Upaniṣhads. These are terms known to many of us, and we know very well that the Samhita portion of the Veda is constituted of hymns and prayers to deities, transcendent powers, spiritual forces, which guide the configurations in the form of bodies and created beings. They are the summonings of the soul in terms of the higher spirits which were felt to be present in the depths of contemplation, and visions of various kinds. These hymns, known as the Samhitas in the Veda, could be applied for two purposes for meditation, as well as for ritual. When they become instruments of meditation or contemplation, they are the contents of what are known as the Āraṇyakas; and when they become the guidelines for action, ritual and sacrifice and worship, they are called the Brāhmaṇas. So there are two further developments in the religious path of the Veda, known as the Brāhmaṇas and the Āraṇyakas, developed from the Samhitas, branching forth in two different directions, as it were contemplation and action. But there was a time when the peak of experience spiritual, culminated in a blend of both these approaches, in what are known as the Upaniṣhads; and the Upaniṣhads represent the quintessence of thought, the essence that is drawn out from the Veda knowledge, and the honey that is sucked, as it were, from the body of wisdom Samhita, Brāhmaṇa and Āraṇyaka—not representing conditioned life merely, but reaching up to the utmost of effort to discover the nature of unconditioned existence.

The seers of the Upaniṣhads were bent upon entering into the kernel of Reality by casting off all vestures which limit human life, and attaining a kind of attunement with it, if

necessity arose, and the unconditioned was plumbed and experienced. So, in a way, we may say that the Upaniṣhad texts are records of experiences and explanations of Masters who set themselves in tune with ultimate Truth. Such are the Upaniṣhads. It is a very strange word, 'Upaniṣhad', which is supposed to mean a secret knowledge, not to be imparted to the uninitiated or to the common public who are wedded to the exoteric approach only, who are totally conditioned in their life, and who cannot rise above the bias of sense life and social regulations. Hence the Upaniṣhad wisdom was kept very secret. It was never imparted to anyone except the near disciples who went to the Masters for training and underwent discipline for a protracted number of years, and made themselves fit to receive this knowledge which is unconditional. That was the greatness of it, and that was also the danger of it, because it is unconditioned.

The Upaniṣhads, therefore, are mystical revelations, secret wisdom; and, as the word itself denotes, they are supposed to be listened to, heard about, or learnt from a Master by one's being seated in front of him, beside him, near him U pa,ni,ṣhad. When the word splits, it is split into its components, and it is supposed to be the meaning of a knowledge that is secretly obtained from a Master by being seated near him in holy reverence and obedience. 'Sit near'—that is the literal meaning of the term, Upaniṣhad. Sit near the Guru, the Master, and receive the wisdom by attunement, at-one-ment of being. This is the peculiarity of Upaniṣhad knowledge. It is not like science or art or any other exoteric learning that we can have in a College or a University. It is not a lecture that is delivered, but a wisdom that is communicated to the soul by the soul. That is the speciality of the Upaniṣhad wisdom. It is a conversation between soul and soul, and not merely a discourse given by a professor to the students in a College. That is the speciality of the Upaniṣhad wisdom. It is a light that is to mingle with another light. Hence, the Upaniṣhads were kept as greatly guarded secrets.

The texts, known as the Upaniṣhads, are spread out throughout the range of the literature of the Veda, and each section of the Veda has its own Upaniṣhad or Upaniṣhads. We are proposing to take up the study of the most important of them, very rarely studied by people and very rarely still discussed about—the Bṛhadāraṇyaka Upaniṣhad—the great forest of knowledge, as its name suggests. One can find everything there, as one finds in a forest. This Upaniṣhad, particularly, is never studied by students, nor is it taught by tutors, because of its complicated structure, difficult to grasp, and not safe also to communicate if its import is not properly rendered. If its meaning is properly grasped, it would be the ultimate, unfailing friend of a person, till death. It will guard you, protect you and save you, and provide you with everything, at all times. But, if it is not properly understood, it can be a sword in the hands of a child. So is this Upaniṣhad to be studied with great reverence and holiness of attitude, not as a mere book that you study from the library. It is not a book at all. It is Spirit that manifests itself in language, not merely a word that is spoken. Such is this Upaniṣhad, the Bṛhadāraṇyaka Upaniṣhad.

This Upaniṣhad, the Bṛhadāraṇyaka, which we are trying to study, is a very lengthy text, ranging from thought to thought, in various stages of development; and I have particularly found that it is something like a very elaborate commentary on one of the Master-hymns of the Veda, that is, the Puruṣha-Sūkta. Some others have thought that it is an exposition of the principles of the Isavasya Upaniṣhad. It may be that they are right. But I, in my own humble way, tried to discover another meaning in it when I studied it and contemplated upon it—that it is a vast body of exposition of the inner significance of the Puruṣha-Sūkta and, perhaps, also, of the Nāsadīya-Sūkta, where the Cosmic Person is described, and creation hailed, about which we shall be studying, shortly, stage by stage.

The Upaniṣhad begins with a startling exposition of the very methodology of living adopted in our country. As I tried to mention to you, the method of the Upaniṣhad is secret, esoteric and intended to go into the meaning of action which is otherwise exoteric. I have also mentioned that the Veda has an aspect, namely, the ritual aspect, the aspect of sacrifice, performance of religious ceremony by the application of the Mantras of the Samhitas, as expounded in the section known as the Brāhmaṇas. The Āraṇyakas go to the contemplated side of the Brāhmaṇas, and tell us that a sacrifice need not necessarily be outward; it can also be inward; and the inward is as powerful as the outward. It can even be more powerful than the outward. The ritual that is performed by the mind, say the Āraṇyakas, is more puissant in the production of effect than the ritual that is outwardly performed through the sacred fire, or in the holy altar. The entire range of the Āraṇyakas is filled with this meaning, that mental action is a greater action than outward action. Its capacity is greater than external activity. Thought is more potent than word and deed. This principle is carried to its logical limit in the Upaniṣhads.

If thought is more potent than action, there may be something more potent than even thought; greater than thought, and more powerful than thought, which can explore even the content of thought itself. If action is superseded by thought, thought is superseded by 'being'. So, we go to the Upaniṣhads where the principle of 'being' is expounded as transcendent even to the operations of thought, which, otherwise, are superior to all action outside. The range of the Upaniṣhads, expounding the character of 'being' as transcendent to thought of every type, is very wide, and no one can understand a Upaniṣhad unless one understands what 'being' is. We cannot even know what thought is, far from knowing what 'being' is. We can know how we think at a particular time, but we cannot know exactly what mind is, what thought is, where it is situated, and how it acts. The reason is that what we call the mind or thought is involved in

a process. Inasmuch as it is involved in a process or transition, it becomes difficult of exposition and investigation. And what are the processes in which thought, or the mind, is involved? Everything that we call outward life in that the mind is involved. We always think in terms of some thing. That something is what we call life, or at least an aspect of life. Since every thought is an involvement in a particular aspect of outward existence, thought never finds time to understand itself. Thought never thinks itself; it always thinks others. We never see at any time our own mind contemplating its own self. It always contemplates other persons, other things and other aspects of life. There is a peculiar proclivity of thought by which it rushes outward into the objects of sensual life, externally, into persons and things, and never can know what it is itself. How can the mind know what another thing is when it cannot know what it itself is? If you cannot know what you are, how can you know what others are? But this is life a great confusion and a mess and a conglomeration of involvements in the objects of sense. This is called Samsāra, the aberration of consciousness in spatio-temporal externality.

We are to free ourselves from this mess of involvement, through a deeper diagnostic technique applied to our own life; and this is the purpose of Upaniṣhad. The difficulty of this achievement is well-known. Every one of you knows what this difficulty is. Just as you cannot peel your own skin from the body, you cannot dissociate yourself from the conditions of life. But such a feat has to be performed in this superpsychic technique known as Upaniṣhadic contemplation of 'being'.

The beginning of the Bṛhadāraṇyaka Upaniṣhad is, thus, a rise of thought into the inward principles of outward sacrifice as advocated in the Brāhmaṇas of the Vedas: What is a sacrifice; what is a ritual; what is a performance; and what is an action? When this is understood in its principle, its inward significance, it becomes commensurate with human

thought; it becomes inseparable from mind; it becomes a part of one's psychic life. You will find, on a careful investigation of the matter, that anything that you do is involved in a process of thought. It may be a religious ritual or a worship, a performance or a sacrifice, or it may be a secular deed it makes no difference. It is mind that is working in a particular fashion; that is all, and nothing more, nothing less. So, unless the mind in its essentiality is probed into, human action is not understood. The Upaniṣhad is a revelation of the inner principles of life as manifest in actions of a variegated nature. The ritual of the Brāhmaṇas is contemplated in the Upaniṣhads. The Vedic sacrifice, or, for the matter of that, any kind of religious performance, is a symbol, ultimately, which is the point of departure in all esoteric approaches to religion. External religion is symbolic of an internal principle which is true religion, towards which the Upaniṣhad drives our minds. This departure is to be found in every religion in the world. The symbolic character of human activity and religious performance is brought out in a study of esoteric principles, which is the philosophy of life. The activities of human life are symbolic in the sense that they are not representative of the whole Truth, but manifest only certain aspects of Truth. Every action is involved in cosmic relations of which very few are brought to the surface of one's notice when the action is really performed. We always think that an action is motivated by an individual or a group of individuals towards a particular relative end which is visible to the eye and conceivable by the mind, but never do we imagine for a moment that there can be farther reaches of the tentacles of this action, beyond the reach of the human eye and mind and our little action can really be a cosmic deed, that God can see what we do, and the whole universe can vibrate with the little word that difficult thing for us to understand; and the Upaniṣhad explains it to bring to the purview of our consciousness these inward secrets of outward action, telling us that the outward sacrifice is symbolic of an inward contemplation of Universal Reality.

The Upanișhads are embodiments of different types of contemplation on Ultimate Truth, and so is the Bṛhadāraṇyaka Upanișhad. The beginning of the Upanișhad is a contemplation of the inward meaning of a great sacrifice described in the Brāhmaṇas, known as Aśvamedha Yajña. It is an external performance of a religious character for the purpose of achieving higher results in the form of celestial enjoyment, etc., but, the Upanișhad tells us that the proper approach to the aims of human life, such as ultimate satisfaction, delight, etc., need not be the method of the Brāhmaṇas, which is only symbolic, and there should be a technique more affiliated to the nature of Reality than is the external action of the Brāhmaṇas. The sacrifice known as the Aśvamedha signifies the consecration of a horse in a large ritual performance, mostly undertaken by princes and kings in ancient times for the purpose of name, fame etc. in this world and heavenly exaltation hereafter. The Upanișhad however, tells us that its meaning is something quite different and more profound. What we see with our eyes and what we do with our deeds are indicative of a deeper aspiration in our minds, and what we actually seek is not pleasure, not satisfaction in the ordinary sense, not power, not name or fame, because all these are transient and tantalising.

Everything passes away; nothing in the world can last. Everything shall end, one day or other. What are these joys in heaven? What is this power this world? What is this name and status? They are mirages; they are nothing but husk, because they pass like the wisp of wind. And how is it possible for the soul to ask for that which is perishable and vanishes the next moment? Will any wise person crave for a perishable joy? How could anyone engage oneself in activities, performances, religious or otherwise, which are capable of promising only apparent joys, which rob us of all our strength and then land us in sorrow most unconceivable? What is the real aspiration of the soul of the individual? What is it that it really needs? What is it that it hungers for? It is

difficult to answer this question. The child cannot answer the question, 'What do you need?' 'I want a sweetmeat, a sugar candy, a toy.' What else can the child say? Such seems to be the reply of the untutored mind, the illiterate soul, sunk in the darkness of ignorance which speaks in terms of name, fame, power, wealth, rejoicing, diversion, gain, pleasures whether they are real and lasting, or not, it cares not. It asks for pleasure, which shall end in a complication from which it is difficult for one to free oneself.

The Upaniṣhad promises us a freedom which is above the turmoil of all earthly existence. It can make us happy perennially under every condition, even after death, not merely in this life. In fact, the Upaniṣhad assures us that death is not a bar and not a fear. There is no such thing as death as we think of it. Death is another kind of process which is intended for the training of the soul in its march to a greater perfection; and perfection is what we seek, not pleasure. This is what the Upaniṣhads teach us; that is what the Bṛhadāraṇyaka contemplates in vast detail.

The knowledge proclaimed in the Upaniṣhad is a science which deals with the removal of sorrow. Thus, it is a knowledge which is different in kind from the learning that we usually acquire or the knowledge that we gain in respect of the things of the world. It is not a science in the ordinary sense of the term. While there are sciences and arts of various kinds, all of which are important enough, and wonderful in their own way, they cannot remove sorrow from the human heart, root and branch. They contribute to the satisfaction of a particular individual, placed in a particular constitution, in a particular type of incarnation, but they do not go to the soul of the person concerned. In the sense of the science of the soul, the Upaniṣhad is also called Ātma-Vidyā or Adhyātma-Vidyā. It is different from other Vidyās or learnings like Mathematics, Physics, Chemistry, Biology etc., because all these latter pertain to objects of sense, the perceived world. Adhyātma-Vidyā, or the science

of the Self, pertains not so much to the object-world which is the field of the operation of the senses, as the Subject which is the ultimate conditioning principle of every perception of every kind. The objects that are perceived by the senses are conditioned by the processes of perception, and the very process of perception is determined by the nature of the perceiver, and so it is important that the nature of the perceiver is known directly; because when the perceiver is known, everything connected with the perceiver also is known. If, fortunately for us, the objects that are perceived are in some way determined wholly by the character of the perceiver, the knowledge of the Self would be the knowledge of the whole cosmos. Towards this end, the Upaniṣhad takes us by hand, gradually.

The grief of the mind, the sorrow of the individual is not brought about by outer circumstances. This is a very important lesson we learn from the Upaniṣhad. We do not suffer by incidents that take place outside. We suffer on account of a maladjustment of our personality with the conditions of life, and the knowledge of this fact is supernatural and super-sensual. What has happened to us cannot be known by us, because it has happened to 'us' and not to somebody else. We cannot know what has happened to others because we cannot know what has happened to us, for who is to know our own selves? This is the crux of the whole matter, towards which the Upaniṣhad is to take us.

The Upaniṣhad, to reiterate, is the science of the Self, studied not for the sake of a diversion of the intellect or a satisfaction of the understanding, but for freedom of the spirit and removal of sorrow, utterly. The Adhyātma-Vidyā about which we hear so much in fields of spiritual living is not 'a kind' of Vidyā, just one of the branches of learning, but the Mother of all the branches of learning, including every other learning that can be conceived of in this world of sense, understanding and social living.

The Bṛhadāraṇyaka Upaniṣhad, particularly, attempts to explain the various processes of bondage and liberation. It tells us how we are bound and how we are to get free; and it goes to the very cause ultimate, of the bondage of the soul. Our bondage is not merely physical or social. It is a more deep-rooted condition which has been annoying us through centuries and through our repeated births and deaths. Anything that we do in the outer world does not seem to be an adequate remedy for this sorrow of ours, because the sorrow has not come from outside. We can have a bungalow to prevent us from suffering from rain and sun and wind; we can have daily food to eat; we can have very happy and friendly social relationships; but we can also die one day, even with all these facilities. Nobody can free us from this fear. This is the greatest sorrow of the human being, that he has apparently everything but there is some secret sorrow of his which can swallow up every other satisfaction—that death can catch hold of a person, and no one can save him then.

What is this dependence of the individual on a circumstance over which no one has control; and why does death come, why is that sorrow? Why is there any kind of inadequacy felt in life at all. This is the subject of analysis and study in the Upaniṣhad, for the purpose of bringing to our own self a knowledge which is not a learning or information about things, but an enlightenment about our own self. It is again to be repeated that this enlightenment is not about any other person or object, but about our own self. It is an understanding of oneself, an enlightenment of oneself, an illumination of oneself; and when this illumination takes place, it is expected that everything connected with the self also gets illumined automatically.

The bondage of the self is intrinsically involved in the structure of the individual. We bring sorrow with us even when our birth takes place; and it is often said that we bring our death also together with our birth. The meaning is that

all experiences—joys, sorrows, including our last moment of life all these are a fructification of circumstances with which we are born from the mother's womb. We are born under certain conditions, and they are the seeds of what will follow later, so that the entire life of ours may be said to be an unfoldment of that which is present in a seed-form at the time of our birth. We do not pass through newer and newer experiences unexpectedly, as it were, but they are all expected things only. Every experience in life is expected, as a corollary is expected from a theorem in mathematics. It follows; it has to naturally follow, logically, from the principle enunciated. Likewise, the experiences of life are natural phenomena that follow logically from the circumstances under which we are born. And these circumstances which seem to be powerful enough to condition our future are again the consequence of certain antecedents, and so on. There is, thus, a vicious circle, as it were, in which we are caught up, so that we cannot know which is the cause and which is the effect of any event or experience.

This vicious circle of suffering is Samsāra, the sorrow of the soul, and it cannot free itself from this sorrow by merely undergoing experiences through births and deaths, because the experiences in life, the sorrows and the joys, whatever they be, are powers which come out automatically from the nature of individual existence, and unless this character of existence as the individual is studied, its sorrow cannot be diagnosed, or eradicated.

The knowledge that is of the Upaniṣhad is thus inseparable from the 'being' of the self. This is the characteristic difference of the Upaniṣhadic wisdom, the Adhyātma-Vidyā. It is not a knowledge that one acquires 'about' a thing, but it is knowledge which is inseparable from the very 'being' of him who owns this knowledge. It is knowledge of Reality, Satta-Sāmānya, as it is sometimes called General Existence. Knowledge of Existence itself is the knowledge announced in the Upaniṣhad. It is not knowledge

of any person, an object or the structural pattern of anything. It is a knowledge of 'being'. It is a Consciousness of Existence which is going to be the freedom of the spirit. It is in this sense, perhaps, that we call the ultimate Reality as Satchidanānda—Existence-Consciousness-Bliss. It is a Consciousness of ultimate Existence which is at once Freedom and Bliss. It is not a definition of any person or individual form. The nature of Satchidanānda about which we have heard so much, is not a definition of any particular condition of life. It is not also a description of the happiness of the human mind. It is not a future condition that we are going to enter. It is a description of Eternity itself where 'being' and 'knowledge of being' become one and the same, where there are no sufferings, obviously. We cannot separate our own consciousness from the consciousness of our 'being', for instance. We are, and we are also aware that we are. Our awareness that we are cannot be isolated from the fact of our 'being'. Our 'being' and the knowledge of our 'being' are inseparable, so that 'knowledge' is 'being'. This is the type of knowledge that the Upaniṣhad promises to give us. It is, thus, something unique. Towards this end the Upaniṣhad, the Bṛhadāraṇyaka girds up its loins.

In the beginning, there is an attempt to describe the Aśvamedha Sacrifice by identifying the consecrated horse with the universe as a whole. The creation of the universe may be compared to a sacrifice which is symbolically performed by a ceremony through rituals; and when it is contemplated it becomes an attunement of consciousness with the ultimate nature of creation. This, in outline, is the description of the process of creation. The forms, names and phenomena which we see and pass through, are a reversal of the nature of Reality, a reflection, as it were, of the Original through some medium, so that we see everything topsy-turvy and never as it really is. This is a fact which escapes our notice often, that we can see a thing and yet it can be upside down in all the features presented to the perceiving senses. Though we may be seeing the object, we may not visualise it

properly. Thus, any achievement in this world of sense-perceptions may not be regarded as an ultimate acquisition, even as a collection of many reflections in a basket is not equal to the acquirement of anything substantially.

The description of the creative process, afforded in the Upaniṣhad, in its First Chapter, is very grand and comprehensive. The exposition has some resemblance to the Puruṣha-Sūkta of the Veda, where the Cosmic Sacrifice, which is creation, is said to evolve gradually, stage by stage, and touch every aspect of the universe, animate as well as inanimate. Not only the animate and inanimate existences, but also social organisations and human activities—all these are comprehended in this process of manifestation we call creation.

We have, then, a very pertinent point expounded of a similar nature where the character of sense-perception is described, in the analysis of which we are interestingly told that there is a complete reversal of the order of Reality in all types of sense-perception. The cart is put before the horse whenever we see anything with our eyes, so that we are in a world of confusion, misunderstanding, and, therefore, necessarily, sorrow. Where the understanding is insufficient, sorrow has to come automatically. The senses do not perceive the world correctly. This is what is made out subsequent to the description of the creation of the universe, and this description is symbolic in its nature, like a story which goes, but its essence is simple enough to understand; that, as we see our face in a mirror, where the right is seen as left and the left as right, the thing is not contacted in its reality. There is a right and left reversal, as it were, in the perception of things, and the object which we cognise or perceive is really not in its proper context or position in the scheme of things. We are wrongly apprehending it as an object 'outside', while what has really happened in perception is something different. The object of sense-perception is the Ultimate Subject really, and we erroneously

regard it as an 'object'. How it is the Subject, and how it is not the object, we shall see when we study this section as we come to it. The objects of perception are really subjects, says the Upaniṣhad, and this is the mistake that we make—the non-recognition of subjectivity even in what is regarded as an object.

Then we have, as the Upaniṣhad proceeds, the subsequent outcome of this principal exposition in the First Chapter, namely, the Second Chapter, where we are not told anything new. It is only an elaboration of the principle which is precisely stated in the earlier one. As a matter of fact, the main content of the Upaniṣhad is in the First, the Third and the Fourth Chapters. The Second is a secondary elaboration, and the Fifth and the Sixth are like an appendix and are not of much importance from the point of view of philosophical study, though they are very significant in one's practice of higher meditations. The central portion of the Upaniṣhad is in the First, Third and the Fourth Chapters, which contain the peak of human thought, and offer an exposition of the highest philosophy the human mind has ever conceived. The discussions that take place in the court of King Janaka, under the leadership of Sage Yājñavalkya, touch upon almost every subject relevant in spiritual life, all following a graduated technique of development of thought from the lower to the higher until the highest Universal is reached. The outward is described first, the inward afterwards, and the Universal finally. This is the system followed in this Upaniṣhad, especially in the central portion, the Third and the Fourth Chapters. This is precisely the way in which we have to approach things. The outward, the inward and the ultimate follow logically in the course of study. Though from the point of view of the evolutionary process or the chronological order of the descent of the individual from the Universal, we may say that the outward is the last and the inward is the intermediary link, the Universal being the first, yet, in our studies we would profitably go from the lower to the higher. We should not jump from the higher to the lower, because

the higher is not known to us when the lower is not transcended. The lower can be seen and apprehended in a certain way, to the extent it has become the content of one's direct consciousness. So it is better to follow the inductive method of logic, in some sense, so that we proceed from more acquainted things towards less acquainted things, from particulars to generals, from the visible to the invisible, from the sense-world to the rational realm and then to the spiritual field. This is the methodology of the Upaniṣhad, the Bṛhadāraṇyaka particularly, in the central portion; and it concludes with the grandest proclamation ever made, in the conversation between Yājñavalkya and his consort Maitreyī, known as the Maitreyī-Vidyā, popularly, where a staggering description of the Reality is given to us. Perhaps, the discourses of Yājñavalkya are incomparable in literary beauty combined with profundity of thought.

This is to give a bare outline of how thoughts are developed in the Bṛhadāraṇyaka Upaniṣhad. We shall take up the study of the First Chapter in its proper order and consider, as the tradition goes, the meaning of the invocatory verse: Ōm pūrṇam adah, pūrṇam idam, pūrṇāt pūrṇam udacyate; pūrṇasya pūrṇam ādāya pūrṇam evāvasisyate: 'That is Infinite, this is Infinite; from the Infinite does proceed the Infinite. On removing the Infinite from the Infinite, the Infinite alone remains.' This is the chant of invocation which is recited at the beginning of this Upaniṣhad. It is also chanted at the end of the study. This is the tradition. And this Mantra, this chant, occurs in the Upaniṣhad itself, a very interesting piece, which rounds up and piles infinities over infinities in a little recitation. Infinity plus Infinity is Infinity. It does not mean, then, two Infinities. Infinity minus Infinity is Infinity only; it does not mean zero. And Infinity divided by Infinity is Infinity, again. There is no mathematics of the empirical type or the geometry of space-time in the Infinite realm. The Infinite is incapable of logical understanding, because mathematics and logic are inter-related they are sister sciences. The invocatory chant tells that the Infinite

alone is; and all this creation that has come from the Infinite is also Infinite. It is a wonder how the Infinite can come from the Infinite. That process of coming, also, is Infinite; and if this Infinite that is this creation is supposed to be the outcome of the Infinite which is the cause, and if we suppose, in a human fashion, that the Infinite has been taken away from the Infinite by way of creation, the answer is that what remains after creation, also, is the Infinite. This is another way of saying that there is no creation at all, but we cannot be told this truth suddenly, since we see creation with our eyes. So, by a process of reductio ad absurdum, as we have it in geometry, the conclusion is arrived at that the Infinite cannot move and does not move, and therefore there is no evolution or involution within it. The perception of the evolutionary process and the act of creation is relative to the condition of the individual, which fact cannot be enquired into unless one transcends individuality. The difficulty of knowing this secret lies in that the effect cannot know the cause. The enquiry into the Infinite is like trying to climb on one's own shoulders, which cannot be done, because the enquirer into the Infinite is an effect or, at least, stands in the position of an effect. The effect is conditioned by many factors, and unless these factors are known, that which transcends the factors cannot also be known. We cannot go behind the veil which covers our eyes, the veil of conditioned perception. The Infinite, the Reality, cannot be visualised by the apparatus of human understanding, because of the conditioning categories limiting human understanding. Mathematical and logical understanding are conditioned by the assumption of a three-dimensional space and a one-dimensional time. We cannot escape these hypotheses. Space is three-dimensional; it cannot be one-dimensional. And time moves in a linear fashion from past to future. This is how we think, and we cannot think in any other way, whether or not this is the only possible way of thinking. These limitations of thought prevent us from knowing what is the Infinite. Therefore, it is only an appropriate symbol that can explain

what has really happened, not logic. Ultimately, all mystical expositions are symbolic; they are not just logical, and cannot be conveyed by argument, but they can be communicated in some way by image, art and story, and such media which touch the soul better than logic or mathematics. Thus, in this symbolic fashion, the chant tells us that the Infinite rolls within itself, and this rolling process also is the Infinite itself, like the ocean rumbling within itself, and even the rumbling is the ocean alone. So, the Infinite is, and everything is said when we say this, and nothing more can be said—pūrṇamadah, pūrṇamidam: Know it as 'That which is', and say not anything more. Any attribute or adjective that we add to it is only going to diminish its connotation and not add to its glory. Say that 'It is', and enough is it. Such is the Infinite. The Infinite was, the Infinite is, and the Infinite shall be; nothing else can ever be.

Ōm Śāntih! Śāntih! Śāntih—'Om! Peace, Peace, Peace'. We always recite this peace chant three times, indicating that there should be peace in the three realms, or in three ways, or freedom from the three sources of trouble. We have three principal kinds of trouble, and all these three are to cease and peace is to prevail. We have trouble from within; trouble from without; and trouble from above. This threefold problem is known as Tāpatraya. If there is a heavy flood, or there is an earthquake, a thunderbolt, or a destruction of this kind caused by factors beyond human range, such catastrophe is referred to as supernatural Ādhidaivika-Tāpa. When troubles come from outside, as those from animals, reptiles, wicked persons, etc., they are known as Ādhibhautika-Tāpa. When troubles come from inside, such as illness, sorrow born of mental confusion, and the like, they go by the name, Ādhyātmika-Tāpa. They merely appear to be three, from outside. There is a threefold appearance of a single problem, and it cannot be solved by any amount of intellectual logic, because it is ingrained in the very being of the individual. May the Vidyā, the Wisdom of the Upaniṣhad

bring peace by causing the cessation of this threefold sorrow. May there be Peace everywhere.

The Upaniṣhad proper begins with the contemplation of the sacrifice, Aśvamedha. The Veda, in the hymn called the Puruṣha-Sūkta, contemplates the Universe as a vast Sacrifice of God. Creation is an 'othering' or self-alienation of the Absolute, as it were. Here is a symbolic concept of the Original Sacrifice. The Puruṣha, the Supreme Being, became an 'other' to Himself in the act of the manifestation of the Universe. But, the Supreme was 'as if' an 'other', but not truly, for He, nevertheless remained as the Absolute, Self-Conscious Being, and He knew Himself as 'I-am'. Even in the Biblical parlance we have the description of God as 'I-am-That-I-am'. One cannot say anything else about God. 'I-Am' is the highest description of God, but the Absolute is supposed to be transcendent even to this condition of 'I-amness' of the Universal Nature, because the state of 'I-am' is Self-consciousness, though it is Universal. So, in the phraseology of the Vedānta, a distinction is drawn between this Universal 'I-am' condition and the Absolute as it is, the distinction between Brahman and Īshvara, spoken of in this philosophy.

The Cosmic Sacrifice of the Puruṣha-Sūkta is an indication to us of the way in which a ritual can become a spiritual meditation, or a spiritual meditation itself can be interpreted as a magnificent ritual. The Brāhmaṇas of the Veda, ritual-ridden as they have been, are brought to a point of contemplative apotheosis in the Āraṇyakas and the Upaniṣhads, and here it is that every kind of action is identified with a form of sacrifice, and action made a part of inward contemplation, so that action becomes a process of thought, rather than a movement of the limbs of the body. Every activity is a psychological function; it is not just a physical process. This is what we have to understand when we convert action into a contemplation. The originally Existent Being thought an Idea, a Being inseparable from Consciousness. The Puruṣha-Sūkta tells us that God became

all the Cosmos—puruṣha evedam sarvam, and the created beings contemplated God as the Original Sacrifice. Yajñena yajñam-ayajanta devāh—by Sacrifice did the celestials contemplate the Sacrifice. This is, in some way, an anticipation of a subsequent enunciation of a similar process in the Bhagavadgītā, when it says that the Absolute is the Supreme Sacrifice, contemplated universally, as also performed individually in the spirit of divine participation. (Brahmārpaṇam brahma havih, brahmāgnau brahmaṇā hutam, brahmaiva tēna gantavyam brahmakarma samādhina).

The act, the process and the end towards which the action is directed are all single in their essence, and they are not even a tripartite or a threefold process. It is a single development of Being which is impartite. This contemplation which was originally initiated in the Puruṣha-Sūkta, as the Cosmic Sacrifice, may be said to be the Mother of all other concepts of sacrifice, or Yajña in the Indian tradition, or perhaps any other tradition of this type. The offering up of oneself is the core of the Sacrifice, and, thus, the highest Sacrifice is supposed to be self-sacrifice, not the sacrifice of outward material or anything that one 'possesses'. The offering of what we have is a lower sacrifice in comparison with the sacrifice of what we are. This is the Jñāna-Yajña, or the knowledge-sacrifice that is spoken of in the Bhagavadgītā and such other scriptures. The Puruṣha-Sūkta is, therefore, a contemplation of a Jñāna-Yajña as if performed by God Himself in the act of creation or a universal Self-alienation.

A similar contemplation is envisaged in the beginning of the Bṛhadāraṇyaka Upaniṣhad, where the Aśvamedha Sacrifice is made an occasion for a spiritual contemplation. The Aśva, or the horse, consecrated in the sacrifice, is identified with Prajāpati, or the Creator of the Universe, the Virāt or the Hiraṇyagarbha of the later Vedānta. And in the very description that we find in the commencement of the Upaniṣhad, the details of the parts of the horse are identified with the details of the Universe outside, so that here is a

purely symbolic contemplation. The ritual becomes a Cosmic Act, and the horse of the Aśvamedha Sacrifice is the Prajāpati of the Veda. The Creator is the object of contemplation. In the beginning, this contemplation is religious in the sense that there is an 'externalisation' of the Idea of Prajāpati, as a transcendent Creator of the Universe, but later it becomes wholly spiritual, where the meditator identifies himself with Prajāpati, the All-Being, the Creator, so that the Upāsana (worship) becomes a Self-contemplation, Adhyātma-Vidyā, once again.

The Upaniṣhad takes us from ritualistic concepts to religious adorations, and then to spiritual visualisations. There is, again, a gradual ascent of thought, from the outward to the inward, and from the inward to the Universal. We withdraw from the outward mode of behaviour to the inward psychological factors which determine these external modes of behaviour, and then we contemplate the Being that is precedent even to psychological behaviour. What we do outside is determined by what we think in our minds, and what we think in our minds is conditioned by what we are in our true selves. So, there is a process of the rise of contemplative action from the outer realm of name, form and action to the inward thought-processes of the individual, and to thought-process in general, leading to 'being', not merely to the individual's apparent being, but to the Being of all beings; which the Upaniṣhad would describe as Sātyasya Satyam, or the Truth of all truths.

The Upaniṣhads do not regard anything as absolutely untrue. Everything is true, but relatively so. There is a passage from the lower truth to the higher truth. The Upaniṣhad have a strange way of envisaging things. The True alone prevails everywhere. Truth alone succeeds—Satyameva jayate—not untruth, because untruth is not. Therefore, the rise is from a lesser wholeness of truth to the larger wholeness which is above it. Actually, we reach, in the end, the Ultimate Wholeness which is Brahman, the Absolute.

And also, simultaneously, it is an ascent of the soul from one condition of joy to another condition of joy. We do not rise from sorrow to joy, because sorrow is a misconceived tendency to happiness. It is a misplaced form of being which comes to us as a grief or agony. Just as untruth is not, sorrow also is not, because they are misplaced values, and when they are placed in their proper contexts, they look beautiful. As totally ugly things do not exist in the world, absolute sorrow also does not exist. An ugly thing is a misplaced value, again. When a thing is not properly placed, it looks ugly. When the very same thing is placed where it ought to be, it becomes the beautiful, so that perfection is the Dharma (law) of the Upaniṣhad gospel, and it sees perfection everywhere. The enlightenment of consciousness to this Perfect Being is the entire process of Upaniṣhad wisdom.

★

CHAPTER I

FIRST BRĀHMAṆA

THE UNIVERSE AS A SACRIFICIAL HORSE

The commencement of the Bṛhadāraṇyaka Upaniṣhad is a description of a symbolic placement of the parts of the individual in the cosmic quarters, with the spiritual intention of an undivided meditation, where the subject commingles with the object. The peculiar technique, adopted here in this Upaniṣhad, is ritualistic as it is characteristic of the Brāhmaṇas in the Vedas, and this technique is supposed to be adopted in the case of every individual character in its correlation with the universe. Here the individual concerned is the horse of the Aśvamedha Sacrifice, which is the object of consecration and while, exoterically considered, it is one of the items in the Aśvamedha Yajña, and it becomes a part of an external act, in the Upaniṣhad it becomes a piece of contemplation, which is the avowed purpose of the Upaniṣhad—to convert every act into a mode of contemplation, to transform every object into the Universal Subject. This is the aim of the Upaniṣhad finally; and for this purpose various methods are prescribed. One method is, here, in this Bṛhadāraṇyaka Upaniṣhad, at its beginning, the transformation of the ritual technique into an inward contemplation of the Spirit.

1. aum! uṣā vā aśvasya medhyasya śiraḥ, sūryas cakṣuḥ, vātaḥ prāṇaḥ, vyāttam agnir vaisvānaraḥ; saṁvatsara ātmāśvasya medhyasya, dyauḥ pṛṣṭham, antarikṣam udaram, pṛthivī pājasyam, diśaḥ pārśve, avāntaradiśaḥ pārśavaḥ, ṛtavóṅgāni, māsās cārdhamāsāś ca parvāṇi, ahorātrāṇi pratiṣṭhāḥ, nakṣatrāny asthīni, nabho māṁsāni; ūvadhyaṁ sikatāḥ, sindhavo gudāḥ, yakṛc ca klomānaś ca parvatāḥ, oṣadhayaś ca vanaspatayaś ca lomāni, udyan pūrvārdhaḥ nimlocañ jaghanārdhaḥ, yad vijṛmbhate tad vidyotate, yad

vidhūnute tat stanayati, yan mehati tad varṣati; vāg evāsya vāk.

This is the first Mantra which is written in prose, the style of the Brāhmaṇa portion of the Vedas. Uṣā vā aśvasya medhyasya śiraḥ: The dawn is the head of this sacred horse. The idea is that every part of the essential item in the sacrifice is to be identified, correspondingly, part by part, with the sections of the universe outside. In worship, especially that performed in temples, we have also a similar technique adopted, which is known as the Nyāsa method—the placement. Nyāsa means placement. The parts of the body of the worshipper are correspondingly placed in the parts of the body of the deity, so that the distinction between the worshipper and the deity is abolished. The two become one. Such a Nyāsa is done here. The head of the sacrificial horse must be contemplated as the dawn. Here, the dawn does not necessarily mean a particular time of the eve of the rise of the sun at any particular place, but the eastern part, mostly conceivable by the mind, as the world, as it can be visualised by us to the extent possible. Now, if it is not possible to conceive it in this manner, it can be taken literally as the eastern part of the world where we are living. The dawn is the head of the consecrated horse. The dawn, the beginning of the day, is the head, because the head is the beginning of the body. That is the similarity. The day begins with the dawn, and the body begins with the head. This is the similarity conceived here.

The eyes may be compared to the sun. The similarity is very obvious, because the sun is the eye of the day through which perception is made possible; and the eyes, of course, in the body, are the means of every kind of visual perception.

The Cosmic Wind, the Air that pervades, is the Prāṇa within. We should identify the Prāṇa within the horse with the Air that is outside, because the two are essentially the same, one working in the world outside and another working within the body of the individual, here, the horse.

The mouth is the Agnī Vaiśvānara. In some Upaniṣhads, the Aitareya particularly, we have another cosmological description where we are told that from the Cosmic Virāt, Fire broke out through the mouth. And the organ of speech is supposed to be presided over, in every case, by the principle of Fire. So the mouth of the individual horse, here, may be identified with the cosmic fire which is Vaiśvānara. Vaiśvānara is a word which has two or three meanings. It is a fire principle which is hiddenly present in all things, the principle of fire which manifests itself as the visible fire outside, which, again, is sometimes identified with the Cosmic Being. Vaiśva-Nara means the Cosmic-Man, and the derivative of this word is Vaiśvānara. The Vaiśvānara is the Cosmic Person who represents the energy of all things, manifested outwardly as the fire principle, energy secondarily manifest, again, as the power of speech. And so, the mouth is to be identified with the Vaiśvānara, the principle of Divine Fire.

The body is the entire process of the year. The Time process is the body, because the body has many limbs, many parts; and likewise, time can be segmented into parts—past, present, future; and if it is concretised further, it becomes capable of division into years, months, days, nights, etc. The comparison is that, as the time has divisible parts, so the body also has divisible parts. The two are identified.

The Sky is the back, as it were. The comparison is that it is on the top, above the body.

The Atmosphere is the belly, because it is hollow, as it were.

The Earth is the hoofs, on which the animal is placed.

The sides are the quarters of the heavens.

The sides of the body, consisting of the bones, may be compared to the intermediary quarters, which are between the main quarters.

The seasons are the limbs of the body. Even as the Saṁvatsara, or the year, is constituted of various seasons, the body is constituted of various limbs.

The divisions of the year, namely the month, the half-month, the bright half and the dark half of the month, etc., are the parts of the entire physical body, just as the year may be supposed to be placed on the parts consisting of the months, days, etc.

The day and night are the essence of the calculation of Time, and, therefore, the year may be supposed to be rooted in the calculation or conception of day and night. Thus is also the body rooted, or placed, or supported by the feet. So, the day and night are said to be the feet of the horse.

The constellations in the sky may be compared to the whitish bones which are spread out, as it were, in all parts of the body.

The clouds are the flesh of the whole body.

The sand that you can see anywhere, physically, in the world, may be compared to the half-digested food that is in a seed condition in the stomach.

The rivers are the veins and the arteries.

The spleen and the liver are the mountains, as it were, which are something like an elevation in the body within.

The trees and the plants and the shrubs may be compared to the hairs of the body.

The sun, rising, is the earlier, fore part of the body.

The hind part of the body may be compared to the sun that is about to set.

The horse's yawning is something like the lightening.

The shaking of the members of the body is like the thunder in the rainy season.

Its making water is like the rainfall.

The sound that it makes, neighing, is the principle of speech.

This description of the Cosmos as Horse is entirely symbolic, and highly complicated to conceive, because the purpose of the Upaniṣhad is to bring out the psychological element that is present in the comparison that is made between the physical counterparts of the body of the horse, and the body of the universe outside. The difference between the horse conceived here, or to make a wider comparison, the case of any individual, for the matter of that, the distinction between the body of an individual, whether of an animal or a human being, and the world outside, is psychological. If it were not psychological and is really physical, an identification would be impossible. That one person is different from another person, is a psychological division. It is not physical. We have had occasion to discuss this subject earlier in some of our discourses.

I shall give you a small example of how physical division does not exist. It is only imaginary. The bodies of people are constituted of the five elements—earth, water, fire, air and ether. Your body, my body and everybody's body is constituted of only these things, nothing else—earth, water, fire, air, ether. If the body of one individual, 'A', is substantially the same as the body of another individual, 'B', because of its being formed of the same five elements, what is the reason for the distinction or the difference that we make between one body and another body? It is that which exists between the two bodies. The space is the cause. But space is a part of the very constitution of the body itself. So, how does this become an element of distinction? That which we regard as spatial, and, perhaps, the only reason for the distinction that we usually make between one body and another, is an element essentially present in the constitution of the body itself. So to say that space is the distinctive mark of division between one body and another is logically not

tenable. It is a peculiar thinking of the minds of people that makes it impossible for them to feel the coextensive nature of bodies, as if they are connected at the bottom, like the waters of the ocean. Inasmuch as physical distinctions are not tenable ultimately, the distinctions are to be regarded as purely mental, or psychological; and therefore, a mental act can abolish the mental distinction that has been thus created.

The entire psychology of meditation is nothing but a setting right of errors in thought; and the details of these methods we shall be considering as we proceed further. So, to come to the point, this distinction between the individual unit and the Universal Substance is to be abolished for the purpose of the removal of the sorrow of the individual. Meditation is the technique of the removal of sorrow in the sense that sorrow is caused by the segregation of the individual from the world outside. For this purpose, one enters into the technique of meditation. Now, here, the context being sacrifice, we are given a method which is ritualistic in its nature, and thus the ritualistic horse of the Aśvamedha Sacrifice becomes an object of contemplation, literally, liturgically as an animal in the sacrifice, but psychologically and spiritually, as an element like any other element in creation as a whole. The subject is continued in the next Mantra.

2. ahar vā aśvam purastān mahimā nvajāyata. tasya pūrve samudre yoniḥ, rātrir enam paścān mahimā nvajāyata, tasyāpare samudre yoniḥ, etau vā aśvam mahimānāv abhitaḥ sambabhūvatuḥ hayo bhūtvā devān avahat, vājī gandharvān, arvāsurān, aśvo manuṣyān; samudra evāsya bandhuḥ, samudro yoniḥ.

Again, this is a ritualistic peculiarity of the Brāhmaṇa, concerned with the Aśvamedha Sacrifice. Mahimā is a term used to designate certain sacrificial vessels, gold and silver, placed in the performance of the sacrifice. The daytime may

be compared, says the Upaniṣhad, to the golden cup that is placed in the front of the horse.

The eastern ocean, by which what is intended is the farthest eastern limit of the conceivable world, is the base. The world ends with the ocean. That is how we have to think, because we cannot think more than that. What can a child think? If you ask a baby to think of the world, it will think only up to the ocean. Beyond that, no thought is possible. But this is only a beginning of the method of extending the thought to further and further limits, until we reach the limit of the psychological horizon. The idea is that the eastern ocean is to be regarded as the limit, the farthest possible for the mind in contemplating the horizon of the universe. That is the limit of the horse.

Similarly, the rear part may be compared to the night, and the western ocean, which is the other side of conceivable limit. Thus, the horse is enveloped, encircled by the ritualistic elements, which means to say, in this process of contemplation, the parts of the world are contemplated as associated with the world which is, here, the object of contemplation. Just as the parts in a sacrifice are associated with the element in the sacrifice which is the horse, the parts of the world or the universe are to be conceived as associated with it as parts are associated with the whole.

Here is a very difficult passage whose meaning is very obscure. But evidently what its meaning is, is this, that there is a gradual ascent and descent of the degree in the concept of the horse, or rather, the concept of the universe. When you think of the universe as an object of contemplation, you think of it in various degrees—the gross, the subtle and the causal. And the commentators, especially Achārya Śankara, and others, tell us that the horse mentioned here is the Prajāpati, or the Creator of the cosmos. It is not merely the animal in the sacrifice. That is how we have to think in meditation. So, as there is a descent from the causal condition to the subtle condition, and from the subtle to the gross, and from the

gross to the variegated forms of manifestation in this world, so also is the horse to be contemplated in the various aspects of its functions, and the functions are mentioned here in respect of the ritual of the Aśvamedha Sacrifice.

When the horse becomes the vehicle of the celestials, it is called 'Hayo'. When it becomes the vehicle of Gandharvas, demi-gods, above the earth, it is called 'Vājī', a peculiar name ascribed to the horse. When it becomes the vehicle of the demons, it becomes 'Arva'. It becomes the ordinary horse, Aśva, when it becomes the vehicle of human beings. The substance of all these things is the ocean. Here, the great commentator, Achārya Śankara tells us the ocean means the Cosmic Soul. It does not mean the ocean which is water. The Universal Soul is the basis of the world, as the horse is the basis of the entire sacrifice. It is the substratum; and every activity—name, form, action—is something like a wave in the ocean. But the wave is the ocean. The wave is in the ocean, or on the ocean, as you may think of it. Likewise, all actions, name and form, rise and subside within the bosom of the universal Soul, so that you may say, just as waves are the ocean, actions are the Universal Soul. So the universe is the ocean, or rather, the Universal Soul is the ocean. That is the deepest and the nearest associate. The greatest friend of man is God. That is what is intended here. And He is the support, ultimate resort and refuge—Samudra evāsya bandhuḥ, samudro yoniḥ.

SECOND BRĀHMAṆA

THE CREATION OF THE UNIVERSE

Now follow some very difficult symbols of the Upaniṣhad. Literally, they cannot be easily grasped. Even the Sanskrit is not classical; it is highly archaic. It is a Vedic language. And the idea conveyed through this most difficult style is still more difficult, so that one cannot easily make out the sense of some passages, unless we deeply think over the words as

well as the meanings that are hidden between the lines. An unphilosophical mind may not be able to understand the hidden meaning of these symbols, and perhaps it is the case with all symbols; they cannot be understood literally.

The symbolic description here is one of the process of creation. How things come; and what it is that we see with our eyes. Where are we living? What is the connection between the effect and the cause? What is our connection with the Universal Being? What is the relationship between the individual and the Absolute? All these points are discussed in a pithy and pointed way, in a few passages, commencing from the Brāhmaṇa, or the section of the Upaniṣhad that we are to study now.

1. naiveha kiṁcanāgra āsīt, mṛtyunaivedam āvṛtam āsīt, aśanāyayā, aśanāyā hi mṛtyuḥ; tan mano'kuruta ātmanvī syām iti. so'rcann acarat, tasyārcata. āpojāyanta, arcate vai me kam abhūd iti; tad evārkasya arkatvam; kaṁ ha vā asmai bhavati, ya evam etad arkasya arkatvaṁ veda.

Originally, there was nothing. Death was enveloping everything. That is all the meaning, literally, of this sentence. In the beginning of things, what was there? Nothing was there. There was a devouring, all-consuming death principle, as it were; nothing else can we conceive. In the Veda, also, there is this very same point reflected in the Nāsadīya Sūkta, which proclaims that, in the beginning, there was neither existence, nor non-existence. What was there, originally? Darkness enveloped, as it were, because there was not the light of sensory perception. What we call light is nothing but the capacity of the senses to perceive. When the senses cannot perceive, we say there is no light. In pitch darkness, a kind of light exists; but the eyes are incapable of catching the ray of that light. That frequency is quite different from the one that is necessary for the eyes to perceive. So, when there was no possibility of external consciousness, when there was no sensory activity, when there was no distinction between

the subject and the object, when the seer was not distinguishable from the seen, what was there? We can imagine for ourselves, what can be there. If we are not to perceive anything outside, what would be our condition? We cannot imagine it, because such a condition has never been seen; but it would be a veritable abolition and obliteration of all consciousness, obliteration of all consciousness, because every kind of consciousness is equivalent, in our case, with externality. Therefore, in the condition of non-objectivity which is the origin of things, the cosmic beginning of things, where the distinction between the seer and the seen was not marked, where the one commingled with the other, where one entered the other, where the two could not be distinguished, for reasons obvious, what was there? Nothing was there! Naiveha kiṁcanāgra āsīt: Originally, nothing was there, because our idea of 'something' is an 'object'. There is no object present, because the object enters the subject, and vice versa. What was there, then? If nothing was there, could you tell me that it is capable of definition in some way?

The devouring death principle is the element of hunger which grasps objects. Here, hunger does not mean merely the appetite for edible dishes like rice, barley, etc. Here is a metaphysical principle. Here, the hunger is a cosmic element. It is not an operation of the biological spleen or the liver or the stomach of the individual. What is here intended is the principle of grasping. The object can be regarded as the hunger of the soul of the individual. There was nothing except the desire to grasp the object, if at all one could say that anything was there. Aśanāyayā is the hunger of the individual to grasp, absorb, contact, abolish and devour the object.

Now, this is a condition which cannot be easily analysed, unless we pause for a while on this subject, and visualise what actually is here the author's intention. How did diversity arise? How could here be a development of the distinction between the seer and the seen from that theoretic

nebular condition of universal darkness and cosmic waters? That condition is not of the Absolute, but what sometimes is described in the Purānas, and in the Epics, as the precondition of the manifestation of the external universe. It is difficult to imagine this condition, because we cannot understand what could be the precondition of the manifestation of externality, which is what we call creation. Creation is nothing but the projection of externality in Indivisible Being. The creation of the universe, therefore, is not actually the manufacture of a new substance. This is the great point which will be explained in greater detail, further, as we proceed.

In creation, a new thing is not created, because nothing can come from nothing. If a new thing is to be created, it must have been produced out of nothing. How can 'nothing' produce 'something'? This is illogical. The effect must have existed in some causal state. This causal state is the substance of the universe. Now, what is actually the distinctive mark of the universe that is created, as different from the original causal condition? In what way does the effect get differentiated from the cause? If everything that is in the effect is in the cause, what is the distinctive feature, what is the distinguishing mark, which separates the effect from the cause? If the effect is entirely different from the cause, we cannot posit a cause at all, because the cause is non-existent. If the cause is non-existent, the effect also would be non-existent. So, the cause must have contained the effect in a primordial state; and, therefore, nothing can be visualised in the effect which could not have been in the cause. In a sense, therefore, what is in the effect is what is in the cause. The effect is the cause. There is no final non-distinction between the effect and the cause, inasmuch as in substance they are the same. But yet, we make a distinction between the two.

This peculiarity, Viśeshata, which characterises the distinction between the cause and the effect, is the principle

of what we call space-time in modern philosophical language. But, otherwise, it is the principle of externality. The principle of externality is not a substance. It is a peculiar state of consciousness. That is the distinguishing principle. The effect gets isolated from the cause by a peculiar adjustment of consciousness within the cause, not necessarily involved in change or modification of the cause, but only a state of mind or consciousness. Now, when the effect gets psychologically isolated from the cause, there is the seed sown for the further diversity of creation. The two become four, four become eight, eight become sixteen, and multiplicity, thus, proceeds from the original Single Atom of the cosmos. And, when this diversity, which is creation, is conceived as possible and capable of being hiddenly present in the cause, we have to assume, also, a peculiar potency in the cause, which becomes the reason behind the manifestation of diversity. This is called the Śakti in certain philosophies, the force, energy, that is present in consciousness, a peculiar indistinguishable, indescribable, eluding something, without the assumption of which creation cannot be assumed. And, sometimes, people call it Māya, merely because they cannot understand what it is. It is not a substance that exists. It is rather an inability to grasp the meaning of it; that is all.

Now, this peculiarity, whatever we may call it, whatever designation may be applied to it, is the cause of the distinction of the effect from the cause, and that becomes the first breeding ground for the further multifarious division we see in the form of this vast creation. The moment this creation begins, the moment there is the potency released for the external expression of what was hiddenly present in the cause, there is a catastrophic change taking place. And, this is the urge for creation, the urge for diversity, multiplicity, colour, sound, activity, etc. This characteristic of self-division is called Mṛtyu (death principle), that which destroys the indivisible, that which isolates the one from the other, that which disfigures the original condition of things, the destroyer of the original state of affairs. That is symbolically

called death here, and further, it is described as the hunger of things to grab other objects.

Now, what is this hunger mentioned here—aśanāyayā hi mṛtyuḥ? It is the urge that is simultaneously present in the process of creation for an involution of things. When there is a separation of one thing from another in creation, the seer becomes distinguished from the seen, the subject is separated from the object, they struggle to become one; because that which is separated has hiddenly present in itself the capacity to unite also, as the two are nothing but the substance of the one. So, the indivisibility of the one presses itself forward even in the divisibility of the two. So, there is restlessness everywhere. Our sorrows, our difficulties or problems, our griefs and every kind of unwanted things here, are a tussle between two elements in our soul—the urge for diversity and the urge for unity, fighting with one another. This struggle is Samsāra, right from the original Creator, Brahma, down to a blade of grass. This Aśanāyayā, the hunger of the spirit, is the activity of the cosmos, where, on one side, it struggles to become more and more wide in its physical quantitative expanse, and on the other side, it struggles to become one with the Universal Spirit. So, we have two elements present in us always—the tendency to unity and the tendency to diversity. We ask for expansion in quantity, and at the same time, we ask for a heightening of our value in quality. However, the Upaniṣhad here mentions, in a very difficult word, that the origin of creation is indescribable, and it is indescribable merely because it preceded a state which requires the presence of the effect in the cause, and which was also preceded by a state which has within it, invisibly present, the capacity to multiply and also the capacity to unite.

The mind of the cosmos, which is called the Cosmic Mind, in usual parlance, is regarded here as an evolute, and not the original Being. The Absolute is Transcendent Being, and not a mind, thinking. It is not even a causal state. Even the causal

state is supposed to be posterior to the Absolute. We never associate the Absolute with the world. The Brahman of the Upaniṣhad, or the Absolute of philosophy, is the assertion of Being which is unrelated to creation. And, when we have to associate God with creation, we have a new word altogether for it. Īshvara is the word we use in the language of the Vedānta. Such words do not occur in the Upaniṣhads. They are all to be found in the later Vedānta, but they are assumed here.

In the Sāṁkhya and the Vedānta cosmological descriptions, we have certain grades mentioned of the coming out of the effect from the cause. Before we go further into the difficulties envisaged in these passages of the Upaniṣhads, it is better to understand the evolutionary principles as initiated in the Sāṁkhya and the Vedānta. The Sāṁkhya tells us that there was an original condition where everything was potent, though not patent. Everything was hidden, though not expressed. Everything was in a universal causal state. That is regarded as the non-existent, dark, undeveloped, indivisible state of things. That is called Prakṛiti in the Sāṁkhya language. Those of us who have studied the Sāṁkhya philosophy will know what is Prakṛiti, and how evolutes proceed, come out, from this Prakṛiti. Prakṛiti is only a Sanskrit term for the matrix of all things, the original state where everything is in a mass, where one thing cannot be distinguished from the other, what the astronomers would call the nebular dust, in some way. But this is something more than that. It is a cosmic death, one may call it. Everything is contained there, and everything is hidden; everything is undeveloped and indistinguishable, incapable of being perceived, because even the sense-organs are not developed there.

Then, there is a tendency to think. The cosmic thought develops itself. That is what is indicated here by the words, 'tan mano' 'kurata'. From this undeveloped Being which was equivalent to universal darkness, mind arose. That mind is

the Cosmic Mind. In the Sāṁkhya, we call it Mahat; and in the Vedānta, we call it Hiraṇyagarbha. This cosmic undeveloped state is sometimes called Īshvara. Now, Īshvara is not undeveloped in the sense of a primitive state where intelligence is absent, but it is an exceedingly intelligent condition where distinctions are not present. We call it symbolically dark, because the light of the senses will not operate there. It is a light that is transcendent; and in the passages occurring in such verses as the Manusmriti, we are told that it was shinning as brightly as thousands of suns, Sahasramśusamaprabhm. How can we call it darkness? But, it was darkness to the eyes which were not developed, just as the blaze of the sun may be darkness to the eyes, when it is very intense.

So, the mind that is supposed to be the evolute, immediately proceeding from the undeveloped condition, is the Hiraṇyagarbha principle of the Vedānta, coming from the Īshvara principle, or Mahat coming from Prakṛiti. Then, there is the Ahamkāra proceeding from Mahat, the Self-sense of the cosmos. This is how the Sāṁkhya would describe the development of the original, Cosmic 'I'-sense from the Cosmic Intelligence, which, again, is an evolute of the Cosmic Prakṛiti. Then, there is the distinction between the subject and the object; on one side, there is the physical universe, and on the other side, there are the individuals. The physical universe is constituted of the Tanmātras—Śabda, Sparśa, Rūpa, Rasa, Gandha, which become concretised by a process called quintuplication into the five elements—ether, air, fire, water and earth. And, subjectively, they become the individuals with the five Koṣhas—Annamaya, Prānamaya, Manomaya, Vijñānamaya and Ānandamaya. These Koṣhas are the vestures of the individual soul—the physical, the vital, the mental, the intellectual and the causal bodies. These are called the five Koṣhas. And within these Koṣhas we have the Prāṇas, the senses of perception and action, and the mind, the ego, the subconscious, the unconscious, and the intellect; and ultimately, a very unintelligible substance within us

which we experience in deep sleep—that is the causal state. So, this is how the Sāṁkhya would describe the process of creation, which is followed literally, to some extent, in the Vedānta also, with only a distinction in definition. Instead of the terms; Prakṛiti, Mahat, Ahamkāra, we have the terms; Īshvara, Hiraṇyagarbha, Virāt.

So, this cosmological process, the development of the effect from the cause, gradually, from the Universal Being, down to the lowest of diverse elements—this it is that is described here in this Brāhmaṇa, which says that originally nothing was, from where the element of distinction between the subject and the object, characterised by a double activity of grasping and separation, was evolved, and then arose the Cosmic Mind, Hiraṇyagarbha.

Here is a passage of great significance from the point of view of philosophical technique employed in the understanding of the relation between the individual and the Universal. This which is a symbolic statement in the Upaniṣhad, very hard, indeed, to understand, conveys a wealth of meaning. What exactly is the connection between the diverse individuals and the Universal Absolute? This has been a great point of discussion throughout the history of philosophy, and it is not easy to come to a conclusion. Often, it is thought that the Universal is a collection of all the individuals or particulars. Many a time, we are told by philosophers that the Absolute is the whole, and the individuals are the parts thereof; so that to get the Absolute, one has only to collect all the individuals and group them together, which means to say, anything that we find in the individual will be found in the Absolute. There will be nothing more in the Absolute than what we see in the individual. This conclusion also will follow, if this assumption is correct; and it is a very uncomfortable conclusion, because we are not seeking in the Absolute merely what is in us. A million people put together cannot be regarded as qualitatively superior to what a single individual is. It is also

held that the Absolute is transcendent in the sense that it has no connection at all with the visible universe. Often, it is also held that the Absolute is so much absorbed in the universe that we cannot find it outside the universe. So, we have theories and theories, and doctrines and doctrines.

This Upaniṣhad, in this one single sentence, tells us what the fact is. The original condition, causing the manifestation of diversity, is the death of universality. This is what is called Mṛityu. The death of something becomes the birth of something else. For the birth of the individual, the universal has to die. Very strange, indeed! We cannot understand what this means. The death of the universal means the complete abolition of the consciousness of the universal; and for all practical purposes, death and absence of consciousness are the same. The condition that is requisite, absolutely necessary, for the manifestation of the universe in the form of diversity, is an abolition of the consciousness of the Absolute, because there is no question of the manifestation of diversity in the Absolute. Manifestation requires space, time and cause, and many other things that follow. If the Absolute is spaceless and timeless, durationless, infinitude, eternity, the question of creation, manifestation, etc. does not arise there. Then, how comes this universe? From where has this universe arisen, or the diversity come? It can be explained, says this Upaniṣhad, by a strange phenomenon that should be assumed to have taken place, if at all creation is to be taken as a fact.

The consciousness of the existence of the universe is different from the consciousness of the Absolute. That the two are not identical, is a point that is made out here. Once the existence of the universe is accepted in consciousness, everything else that follows from it can also be accepted. If two and two make four, four and four make eight, and so on, arithmetically, we can draw conclusions. But two and two must, first of all, make four. We must accept that. If that is not true, then any multiplication, therefrom, also is not true.

There is a distinction between Absolute-Consciousness and universe-consciousness. That distinction is the cause behind this line drawn here between Pure Being that is Absolute, and the condition precedent to creation. It is difficult for the human mind to understand what the Absolute is. Whatever be our stretch of imagination, we cannot conceive it, because every conception is quantitative and qualitative. The Absolute is neither a quantity nor a quality, and therefore no thought of it is possible. Even the subtlest thought that can be applied to the Absolute is, after all, a magnified form of the quantity-quality relation in terms of which alone is the mind able to think. There is no such thing as 'thinking' the Absolute. Such a thing is not possible, because the thought which thinks the Absolute cannot exist independent of the Absolute; for, what we call the Absolute is that which includes everything, including even the mind. So, the mind that thinks the Absolute is a part of the Absolute itself, and therefore the mind cannot think the Absolute. This is a very reasonable conclusion. Inasmuch as the thinker is involved in what is thought, there is no such thing as thinking at all in terms of 'That'. Either the Absolute is outside the mind, in which case it ceases to be the Absolute, or it is not an object of thought. It is not even a concept for philosophical disquisitions. But that being the nature of the Absolute, we cannot attribute to it any quality that is visible in the universe of creation. What about diversions, three dimensions, for instance? The three-dimensional universe, which is of space and of time which is duration, cannot be correlated with the Absolute, if this is its character, this is its nature, and this is the essence of its Being.

In order that the universe may be manifest, some phenomenon should take place; and that phenomenon is described here as Mṛityu. And Mṛityu, here, does not mean the ordinary phenomenon of death or destruction of a body. It is a metaphysical concept that is introduced here. It is a tentative withdrawal of the consciousness of the Absolute, and a manifestation of a new universal which embodies

within itself, in a seed form, everything that we call the gross universe. The Will of God is supposed to be the originator of the universe, as we hear of, as proclaimed in the scriptures of the religions. The God of the universe, who is the Creator, manifested through His Will all this creation. Now, the attribution of 'Will' to God is indeed a difficult task, because, as far as we know, Will is a psychological function, and it can be defined in certain specific manners. But the definition of the 'Will' that we have in psychology is something which cannot be attributed to a God who is Universal. However, we have to assume a different kind of 'Will', and the Will which is responsible for the projection of the universe in a seed form, originally, can be described as a kind of potency or potentiality or latency of being, as the seed may be said to be the latency of the tree. The vast banyan tree which is so big, grows towering to the skies, is hiddenly present in a very tiny seed, as we know. We may say that the seed is the potential condition of the tree, though if we cut the seed, we cannot see there anything of the tree. Visibly, there is nothing; but we have to infer the presence of all the diversity of the banyan tree in this little seed which is so tiny. Likewise, a condition is assumed which is the potential seed of all the diversities to be manifest.

Now, many thinkers of the topmost calibre, in the field of philosophy, have held that the cause of creation is not a desire on the part of God, as many would ordinarily think, because it is impossible to imagine that God can have a desire. Achārya Śankara, and such other thinkers, tell us that the cause of the universe is not the desire of God, just as the moon shining in the sky is not the cause of the thief breaking into somebody's house—a very beautiful analogy. If, with the help of the moonlight, some burglar enters somebody's house, the action of burglary cannot be imputed to the moon because it is responsible, in some way, in shedding light to the thief. Likewise is the presence of the Will of God in the process of the manifestation of the universe. The activity of creation, or the substance, the material of creation is, in some

way, distinguished from the efficient cause of creation. The efficient cause of creation is the potency of God's Will, which does not desire the world to be created, but becomes necessary for the manifestation of the universe in a particular fashion. The fashion, the pattern, or the shape which the universe takes in a particular cycle of time, is supposed to be the grossened form of the subtle psychological or psychic potency, present in the individuals who lay unliberated at the end of the previous cycle, or the Kalpa, as we call it. The individuals who are not liberated at the end of the world lie potent, latent, seed-like, in the bosom of the cosmos, and they are said to lie for as long a time as the universe lasted earlier. Such is the night of Brahma as the scriptures tell us, as was the day of Brahma, earlier.

This night of the cosmos is compared to the cosmic waters in some mythologies, as we have the waters mentioned, also, in this Upaniṣhad. The cosmic waters, mentioned in creative or cosmological theories, are nothing but the original condition of things, subsequent to the dissolution of the cosmos, and prior to the creation later on, during which period the unliberated individuals lie like seeds about to sprout. A particular set of individuals—they may be millions, hundreds of millions, thousands of millions, etc.—are grouped together in a particular category; and this grouped category of individuals, in their generality of psychic structure, becomes responsible for the material shape which the universe has to take after the fructification of those potencies. Just as the seed does not sprout into a tree at all times—it requires conditions, such as proper atmosphere, good climate, rain and suitable soil, etc.—the individuals who are lying in a seed form do not sprout into activity until maturity takes place. This maturity is supposed to take place somewhat like the waking of the individual from sleep. How long do you sleep in the night? As long as it is necessary for the psychic potencies to wake up into activity. The awakening of the psychic potencies within, into activity, is called waking from sleep, which happens into the daylight of

consciousness. Something like that is supposed to take place, cosmically, during the time of creation. The individuals, collectively, feel the fructification of their psychic contents, and they germinate into action. And, the world that is manifest, the universe that is projected, is of a character which is necessary for the fulfilment of the desires left unfulfilled by the individual during the time of the dissolution of the universe earlier.

So, such is the very interesting doctrine propounded by thinkers like Achārya Śankara. We find it in the Brahma-Sūtras, especially, mentioned in a very concise form. Perhaps, this doctrine is based on the Upaniṣhads, which are more concise and less clear in their exposition. Here we have such a type of doctrine of creation, which makes out that the consciousness of the world is the reverse of the Consciousness of the Absolute, which is very strange for us to hear and even to understand. It is not a part of the Absolute that we are seeing when we are looking out into the world. We are seeing something topsy-turvy, a reversed form, as we see ourselves reversed in water as a reflection. When we stand on the bank of the Ganga and see ourselves reflected, we will find that the head which is topmost will be the lowermost there. The feet which are the lowermost will be the uppermost in the reflection. So, there is a complete reversal of the position of the body when it is reflected. Some such thing is said to have taken place at the time of creation, so that, when we see the head of ours reflected in water, it appears to be our head, but it is not really our head. The head that we see, reflected in water, looks like our head, and it is exactly like our head. We may mistake it for our head, but it is not our head, really. Likewise, we may mistake these things of the world for the Absolute, but they are not, in the same way as we may think the reflected head is ours, but it is not.

And, also, another analogy is given in a passage of the Katha Upaniṣhad as to what happens in creation. There is a reversal of the whole position, as our face is reversed in a

mirror where it is reflected—the right becomes left, and the left becomes right—even so, the subject becomes the object, and the object becomes the subject, when the creation takes place, which is the essence of the whole matter. Very interesting, and very comforting, indeed! We can imagine where we are seated, and what has happened to us. God has played a very beautiful joke with us, made us great fools, turned us upside down by positing the subject in the context of the object, and the object in the context of the subject. Really, we are the objects; the universe is the subject. This is the truth. But, we think that we are the subjects, and the universe is the object, and gaze at it, look at it, try to exploit it for our own individual purposes, under the misapprehension that we are the subjects. We are subjects in the same sense as the reflected head is our head.

So, this reversal of the position of the Absolute is called Mṛityu, or destruction, or death, here. Well, it is destruction indeed, when we mistake one thing for another thing by completely forgetting the original, and we are destroyed, in fact, when we are in a different paradise altogether, where we are under an illusion. And, consciousness gets reflected wherever there is this reversed position, cognised or felt, where consciousness attends. So there is a reflected consciousness, also. The entire personality of ours may be said to be a reflected structure. Even the intellect is a reflection of the consciousness of God. It is not qualitatively equivalent to God-consciousness. It does not mean that a tiny part of God is in our brains. Not so; it is reflected, which means distorted. The sun, reflected in water, may look like the sun, but it does not have the quality of the sun. It will not burn you. You cannot warm yourself by the reflected sun in the water.

There is a diversity in the form of this creation, made possible by a reversal of the position of the ultimate Reality and that reversed position assumes a consciousness of its own, originally. That is what is known as the Universal Mind.

It is attended with Self-Consciousness—ātmanvī syām iti. 'I-Am', the Cosmic 'I-Am', is something less than the Absolute. It is a condition that has to be accepted, subsequent to the reversal, which, again, has to be assumed prior.

The Cosmic Mind, Hiraṇyagarbha, as we call it in the Vedānta, is the Cosmic 'I-Am'. It is Self-Consciousness, Pure Universality. And, here is the seed of all diversity. In a sense, we may say that we are parts of this Cosmic Mind, but not, indeed, correctly. As I pointed out, we cannot regard ourselves as parts of the Absolute. Nothing that we see with our eyes can be regarded as a real representation of the Absolute. Thus, we have to understand that we are not parts, even of the Hiraṇyagarbha. We are much less than that. We are far down below the condition of Hiraṇyagarbha and Virāt, for reasons we shall see shortly. For the time being, it is enough if we understand the actual meaning of this passage. There was a destruction, a Mṛityu, a complete abolition of Reality, which is what the Sāṁkhya calls Prakṛiti, the Vedāntins call Maya, Mula-Prakṛiti, etc., the Potential Being, the Matrix of the universe. That becomes the seed for the manifestation of the Cosmic Mind, known as Mahat and Cosmic Ahamkāra. The Vedānta calls them Hiraṇyagarbha and Virāt.

So'rcann acarat, tasyārcata. āpo'jāyanta, arcate vai me kam abhūd iti; tad evārkasya arkatvam; kaṁ ha vā asmai bhavati, ya evam etad arkasya arkatvaṁ veda. One who makes this phenomenon, assumes power over this phenomenon, becomes that, is the advice with which the passage concludes. The cosmic condition is thus to be described. The Mind which was created, cosmically, in this manner, by a reversal of the content of the Absolute, this cosmic condition, is the seed of the universe. This seed of the universe, we call Īshvara; we call Hiraṇyagarbha; we call Virāt, in the various degrees of the densities manifested. It assumed a joy. It became the energy of the universe. It became Vaiśvānara. Here the word 'Arka' is sometimes taken to mean Cosmic

Fire, or, we may say, Universal Energy, which is also the same as the great Joy of the Universal. 'Kam' means joy, happiness. There is a happiness which is untarnished and undiminished in this condition on account of the retention of universality, though it is the seed-form of all diversity. The conditions of Hiraṇyagarbha and Virāt are potential diversities, no doubt, but not manifest diversities. What we call diversity, responsible for the sorrow of the individual, has not taken place yet. There is no sorrow in Virāt, Hiraṇyagarbha and Īshvara, though there is a potency for diversity. The reason is that there is the Universal Consciousness maintained yet, in spite of the potentiality for diversity. There is an organic connectedness of things in Virāt and above, and this consciousness is maintained. Therefore, on account of the absence of the loss of universality there, the Joy of the Universal also is present. Whoever knows this becomes that; and knowing this, he is also equal to have the power of it. Knowledge and Power are identical. So the knowledge of it is necessary, by 'being it' in meditation. And then there is power that is unlimited, power that is born of unlimited knowledge on account of unlimited 'Being'.

2. āpo vā arkaḥ. tad yad apāṁ śara āsīt, tat samahanyata, sā pṛithivy abhavat, tasyām aśrāmyat. tasya śrāntasya taptasya tejo raso niravartatāgniḥ.

Here, again, we have some description of the condensation of the dense form of things, gradually taking place in the process of creation—the subtle becomes gross. The cosmic waters hardened, as it were, became solid, gradually, and the Earth element was formed. By the Earth element, what is meant here is not merely this little globe of the earth on which we are living, but the entire Earth Principle of the whole astronomical universe, through which your eyes cannot pass. The whole element of Earth can be regarded as the solidified form of this cosmic condition, the subtle nature of things which is called here, Waters. It solidified itself. From Fire comes Water; from Water comes

Earth. This is the chronological order of creation of the gross forms, ordinarily speaking. Sā pṛithivy abhavat: That became the Earth, the grossened form of things.

Here is the end of Cosmic creation. There is a famous passage in a text of the Vedānta, known as Panchadaśi, written by Sage Vidyāraṇya, who describes this in one Sloka: Iksānadi-praveśāntā ṣṛṣhtirīśena kalpitā. Jāgradādi-vimokṣhantah samsāro jivīkalpitaḥ. This passage of the Upaniṣhad, and such other passages are given their meaning in this verse of the Panchadaśi. From the Cosmic Will down to Divine Immanence, it is Īshvara's creation. From walking till liberation, it is the individual's creation. Īshvara's creation or God's creation ends with the manifestation of the universal physical form, and God is not responsible for what the individual is experiencing. The loves and sorrows, the joys and pains, the births and deaths of the individual are not created by God. They are created by some other factor which is not to be attributed to God. The condensation of the cosmos, right from the causal condition down to the physical, through the subtle, may be said to be the manifesting activity of God. He becomes the 'All' and becomes also the consciousness of the 'All'. But the reversal of attitude, the considering of the object as the subject and the subject as the object, and the desire to grab objects for the purpose of personal satisfaction, and the capacity to fulfil certain desires and the incapacity to fulfil certain others, the getting fatigued in personality on account of the inability to fulfil all desires, the falling into sleep every day on account of the latent condition of desires unfulfilled, etc.—these are all the phenomena of individuality, not of Cosmic Being. Even the 'process' of Mokṣha, or liberation, is not God's creation, because God has no Mokṣha. He is always in the state of Mokṣha only. The process of bondage and liberation, the cycle of births and deaths and joys and sorrows and activity, everything of this nature is an outcome of certain subsidiary character assumed by the individual, isolated from the Universal, so that we may say that there is no sorrow down

to the point of the Virāt manifestation. Sorrow starts after that, when there is a split into the diverse individuals who regard themselves as self-contained, self-sufficient, self-exhaustive individuals. Each one of us regards himself as complete. That there is nothing lacking in us, is a misconception. We lack everything, but we think we are complete in ourselves, so that we have a soul of 'our own', an entire soul, which is entirely ours, independent, unconnected with others! This is called the ego-principle which affirms a total isolation of itself from others. This has happened subsequently, and anything that follows out of it is the responsibility of the Jīva, the individual, not of Īshvara.

Here we have a description of creation down to the point of Virāt. Tejo raso niravartatāgniḥ: A luminous essence, which we may call the Cosmic Fire, emanated from this condition, which is the outrush of the Creative Process. That luminous Cosmic Essential Being, the Fire Universal, is what we call Vaiśvānara or Virāt. Then what happens? We are slowly to come down to our sorrowful state, not yet begun, but going to begin.

The intermediary conditions are now described, which are prior to the manifestation of our grossened individualities. There are certain intermediary stages—the division of the Virāt into the Tripartite Being, known in technical language as Adhyātma (subject), Adhibhūta (object), and Adhidaiva (transcendent). There is no such thing as Adhyātma, Adhibhāta, Adhidaiva in the Virāt. All the three aspects are one there, but these three have to be separated and conceived independently for the purpose of subsequent creation. That point is slowly being arrived at, in these passages.

3. sa tredhātmānaṁ vyakuruta, ādityaṁ tṛtīyam, vāyuṁ tṛtīyam, sa eṣa prāṇas tredhā vihitaḥ. tasya prācī dik śiraḥ, asau cāsau cairmau; athā asya pratīcī dik puccham, asau cāsau ca sakthyau; dakṣiṇā codīcī ca pārśve, dyauḥ pṛṣṭham,

antarikṣam udaram, iyam uraḥ, sa eṣo'psu pratiṣṭhitaḥ, yatra kva caiti tad eva pratitiṣṭhaty evaṁ vidvān.

Threefold is the manifestation subsequent to this original condition. Ādityaṁ tṛtīyam, vāyuṁ tṛtīyam, sa eṣa prāṇas tredhā vihitaḥ: Here Prāṇa means the Cosmic Prāṇa, Hiraṇyagarbha, or we may say, Virāt. He assumed a threefold form—the transcendent (Adhidaiva), the objective (Adhibhūta) and the subjective (Adhyātma). Prior to this, there was no such distinction as the transcendent, the objective and the subjective. Now we have the God who is above, the world which is outside, and ourselves here. This tripartite distinction has now taken place. So, when we pray to God, we look up, as if He is 'above'. He was not above previously. Now He has become above, because we have lost Him. He has run up to the skies, as it were. And the world is 'outside' us, and we are looking at it, and we are 'here' as imagined subjects. We are subjects falsely arrogated to ourselves. This is, perhaps, the fall described in the Biblical context, the Satan falling, assuming individuality, independent of God. The assumption of individuality immediately calls for a transcendent Creator and an external universe. The moment you become conscious of yourself as an isolated being, you begin to see an outside world, and then you conceive, not perceive, a transcendent God. Here, God becomes merely a conception; He is not an object of perception. Originally, He was a content of direct perception, experience, realisation. He was 'Being', 'Existence', 'Vitality', the 'Soul' itself. Now He has escaped our grasp, and over and above us become transcendent, and remained only as a theoretical Creator for our prayers and worships. What we physically see is only the world of gross objects, towards which we run every moment of time, assuming that we are the sole monarchs of this world, that we are the rulers of things; an assumption, false indeed, for reasons quite obvious.

This Cosmic Prāṇa, Hiraṇyagarbha, or Virāt, assumed a threefold aspect—Adhibhautika, Adhyātmika and Adhidaivika, viz., the physical, the subjective and the transcendent. The objective or the physical, the subjective or the psychic, and the transcendent which is the invisible divine content, are later formulations.

Here again the Upaniṣhad brings us back, by a Simhāvalokana, as it were, a retrospective look, to the unity of things, in spite of the tripartite diversification that has taken place. In spite of this threefold manifestation, which is apparently a segmentation of creation into three different corners, as if unconnected with one another, there is yet a unity among them. That point is brought out here, in this analogy, which describes the unity present in the midst of this tripartite diversity, by the comparison of this triad with that of the horse in the Aśvamedha Sacrifice, and also in terms of a particular shape the sacrificial ground takes in the Aśvamedha Sacrifice, viz. the shape of a bird. The sacrificial ground is drawn in a particular shape. The shape is of a bird. So, the bird is described here, or we may say, the horse itself is described. Both comparisons are apt. The eastern direction of this sacrificial ground in this drawing which is of the shape of a bird, or of this Aśvamedha Sacrificial horse; of this, the eastern direction is the head. And the various limbs are described further, as before. Its arms are the intermediary quarters, northeast and southeast. The western quarter is its tail. Again, the hip bones in the body of the horse are the other intermediary quarters, viz., northwest and southwest. The southern direction and the northern direction are the sides of the body. The sky is the back; the atmosphere is the belly; this earth is the chest. And this is the description of the cosmic condition. This Virāt description is to be found in the sacrificial diagrams of the Aśvamedha Sacrifice, as also in temple constructions.

The temples, especially in Southern India, are constructed in the shape of the Virāt. The Holy of Holies

inside is the head of the Virāt, which is represented by a luminous glow of a sacred light in a dark room, comparable to the Ānandamaya Koṣha (causal sheath) which is dark, but illumined by the Ātman within, and encompassed by seven Prakaras, or corridors. Sometimes these are five, comparable to the five Koṣhas or vestures of the body—Annamaya, Prāṇamaya, Manomaya, Vijñānamaya, Ānandamaya—the physical, vital, mental, intellectual and causal sheaths. And there is the Balipitha, the sacrificial altar, at the entrance, which is represented by a huge post. Before you enter the body of the Virāt, you have to offer yourself first; otherwise, no entry is possible. You have to pay a fee to the Virāt before you gain access into it, and the fee is your own self. You have to cease to be, first, as you are now, in order that you may become what you want to become. This is the symbol of temple construction, and also of the patterns drawn in the Aśvamedha Sacrifice. That pattern is described here in its correlation with the parts of the universe. Such is the geometrical description of the creation of the universe, with its deep philosophical significance and spiritual connotation. One who knows this becomes strong and obtains a resting place, wherever he be.

4. so'kāmayata dvitīyo ma ātmā jāyeteti, sa manasā vācam mithunaṁ samabhavad aśanāyā mṛtyuḥ, tad yad reta āsīt, sa saṁvatsaro 'bhavat; na ha purā tataḥ saṁvatsara āsa. tam etāvantaṁ kālam abhibhaḥ. yāvān saṁvatsaraḥ, tam etāvataḥ, kālasya parastād asṛjata; taṁ jātam abhivyādadāt, sa bhāṇ akarot saiva vāg abhavat.

It willed, or He willed: "May I have a second Self." This is the origin of creation. The world, this creation, this universe is the second Self, as it were, of the Supreme Being. This 'other' Self, which is this vast creation, is animated by the Supreme Being Himself. It is 'other' in the sense that is had not all the characters of the Absolute. Yet, it is the Self. Though it is the 'other', it is also the Self. It is called the 'Other Self', inasmuch as the Selfhood of the Absolute is

transparently present in this creation. The Universal Ātman is immanent in the whole universe, in all aspects of creation; and yet the universe is an 'otherness', as it were, of God, an object of God. It is as if the Universal 'I' is envisaging a universal object, including all that is visible or sensible—space, time and causal relation. A single Subject encountering a single Object is the state which is described in this passage, a Cosmic Consciousness becoming aware of a Cosmic Object in a peculiar manner, not in the way in which the ordinary individual is aware of an object outside. The way in which God is conscious of the universe, is different from the way in which an ordinary Jīva, or individual, is conscious of an object. This makes all the difference between Universal Consciousness and particularised consciousness.

The object, in an ordinary perception, is segregated from the subject by the differentiating medium of space and of time, so that there is no vital connection between the object that is perceived and the subject that perceives. But there is a living connectedness between the Cosmic Object and the Cosmic Subject. This connection is sometimes described as one of Body and Soul. We know that there is a connection between the soul and the body. This relation between the soul and the body is different from the relation between an individual subject encountering an outside object. The soul and the body cannot be separated from each other. They are organically one. This relation is called Śariri-Śarira-Bhāva, the relation between consciousness and its embodiment. Thus, we can say that the Cosmic Awareness of the universe, in the case of God-Consciousness, is one of inseparable relation, like the relation of the soul and the body. When we are aware of our bodies, we are not only becoming aware of an object situated in space and time. We can say that this body is an object because it can be sensed, it can be seen, and it has all the characters of any object in the world; but, at the same time, it is an object which clings to us vitally and organically, not like an object such as the mountain which is far off in space and, perhaps, in time.

There are three kinds of 'self' distinguished in the philosophy of the Vedānta. These three 'selfs' are the three aspects of the conception of the One Self. They are called the Mukhya-Ātman, the Mithya-Ātman and the Gauna-Ātman, in Sanskrit. The Mukhya-Ātman is the primary Self, which is uniform and unique in every individual, equally. It does not differ from one person to another person, from one thing to another thing, like space contained in various vessels. It is the same space that is in all vessels, irrespective of the number and size of the vessels, etc. This ubiquitous Consciousness, which is equally present in all beings, irrespective of the distinctions of space, time and cause, is the Absolute Self. That is called the Mukhya-Ātman. There is also the Gauna-Ātman, or the secondary self which is distinguishable from the primary Self. It is not merely that one has within oneself, immanently present, the eternal primary Self, but there is also another kind of self with which one's individuality is connected. Anything that one loves is also a self. As a matter of fact, all love is a movement of self in a particular direction. When the self moves, we call it 'love'; and when it does not move, we call it 'being'. But, it is the same 'self' that acts, whether it moves or whether it does not move. The movement of the 'self' towards an object for any particular given purpose becomes the cause of affection for that object, and the 'Self' which is primary, is recognised in the object which is secondary. So, in the love of the object we are loving our own self really, it is not just something else. The object is invested with the character of the 'Self', and then there is an immense affection felt for the object. Every form of love is the love of 'Self'. There is nothing else in any form of affection. The object which is thus invested with the character of one's own Self, becoming the centre of affection, is what is called the secondary self. It is also a self, but it is not the Absolute Self. So, it is called secondary. The third form of self is this body which is temporarily assumed as the 'self' for the purpose of working out certain Karmas done in previous births. The nature of this body is characterised by

the structure of the desires expressed in previous lives, and the Karmas performed in previous lives. A Karma, or an action, is a desire that is externalised in respect of an ulterior motive. Every action is desire-propelled. A desire-propelled movement in the direction of an object is an action, and that action produces a reaction, because every action is an interference in the universality of the cosmos. The equilibrium of the universe is disturbed by every action of any individual. This disturbance that is caused by the action of an individual is set right by the balance that is ever maintained by the universe. And this balance is maintained by a reaction that is so set up. The reaction comes back as a boomerang upon the very individual who is the source of that disturbance. This is called the Karma-Phala, or the fruit of action. That Karma-Phala becomes the seed for the manifestation of a future body. So, this body which we are assuming today, and in which we are embodied, is the result of our past Karmas. It is of such a nature, such a character, such a duration of life, etc., as were our previous desires and actions. This body also is an Ātman for us. We love it immensely. So it is 'self', but it is a 'false' self. It is not the real Self. So it is called the Mithya-Ātman. Thus, the threefold distinction of the Ātman is made in this manner—the Mukhya-Ātman, the Gauna-Ātman, the Mithya-Ātman—the primary Self, the secondary self, and the false self. Here, the Universal Being Willed, "Let me have a secondary Self." This is, perhaps, the meaning of this passage of the Upaniṣhad.

You have heard this great passage of the Bible: In the beginning was the Word, and the Word was with God, and the Word was God. Something like this is what the Upaniṣhad tells us here. The Eternal Wisdom was manifest, with the eternal Word, and with this Word the whole cosmos was created. The Word which is with God, and which is God, is not merely a letter, or a sound that we make through our lips. It is an energy; it is a force; it is a vibration, which materialises itself, concretises itself into object-forms. The Word is the Veda, or Eternal Wisdom which is with God, and

it is inseparable from God, and so, it is God Himself. The Cosmic Mind projected itself in the form of this Eternal Word, and manifested this universe. In the Manusmriti, and such other ancient texts, we are also told in a symbolic manner that Prajāpati, the Creator, conceived the whole cosmos in the pattern of 'Om', or the Praṇava. The Praṇava, or Omkāra, is supposed to be the seed of the whole universe. That is the essence of the Word that is Divine. It is also the Veda contained in a seed form. The whole of the Veda is inside 'Om'. "Eka eva purā vedah praṇavah sarva-vāngmayah," says Bhagavan Sri Krishna, as recorded in the Srimad-Bhagavata, when he spoke to Uddhava. There was only one Veda in the beginning. It was 'Om'. We did not have four Vedas like Rik, Yajur, Sāman and Atharva. They were classifications made later on by Sage Veda-Vyāsa. 'Om' is supposed to be a vibration, which is integral in its nature, and that is the Word spoken of. This Word which is Om, is the cause of the whole cosmos. The Mind of the Universe, the Cosmic Mind, Prajāpati, got united with this Word, which means to say, Consciousness vibrated through this Word for the purpose of the manifestation of the universe. And, in the Manusmriti, we are told that Praṇava splits itself into the Vyāhṛitis—Bhūh, Bhavah, Svah. These are mystical syllables which are supposed to contain the inner content of the Praṇava. And we are also further told that the three Vyahritis split themselves into the three Pādas, or the quarters of the Gāyatri Mantra which is supposed to be expounded in a greater detail in the three sections of the Puruṣha-Sūkta. These three parts of the Puruṣha-Sūkta become the three Vedas—Rik, Yajur and Sāman, and in all their multiplications. So, the origin of this creation is supposed to be a communion of the Cosmic Mind with Cosmic Vibration, which is referred to as the Word, the Veda-Vac, which means speech, the Original Word.

Sa manasā vācam mithunaṁ samabhavad aśanāyā mṛtyuḥ: Here the word aśanāyā mṛtyuḥ is repeated once again in order to bring out the sense that creation is an 'othering' of

God, an alienation, a sacrifice, which is sometimes called the 'Cosmic Sacrifice'. The Absolute becomes something other than Itself, in order that it may appear as this universe. How does it become other than it is? By the projection of the time factor. There is no time in God; it is all Eternity. The moment there is the projection of process, it becomes creation—Saṁvatsara, the time-cycle. Saṁvatsara is the principle of the year, which is time. The moment there is consciousness of time, we are in a world of experience. And in the Absolute, which is durationless Eternity, there is no such process as time; there is no past, present and future. What we call Eternity was the Essence of God Himself, and in the grasp of the Universal Consciousness of God, past, present and future come together in a single comprehension. But, in the individual's case, this is split into three sections—the past, the present, and the future, which cannot be connected easily. We cannot know the past, we cannot know the future, we are in a very fine split-fact of what is called the present. Every second, the present passes and becomes a past. The past, the present, and the future are not three distinct parts of time, cut off one from the other. They are a continuity like the flow of a river. But, due to a peculiar effect that the time has upon our minds as individuals, we are unable to conceive of the past and the future, and we are stuck up in the middle, in the present merely. However, the point made out here is that the factor of time became manifest. Na ha purā tataḥ saṁvatsara āsa: Before that, there was no time. Before creation, time was not, and time and creation are identical. The moment there is creation, there is time, and the moment there is time, there is creation. They are one.

As mentioned earlier, the whole duration for which the universe lasts is dependant upon certain factors precedent to the creation of the universe. The chronological, genealogical, or cosmological descriptions given in the Purāṇas, etc. tell us that the duration of the universe during a particular Kalpa, or cycle of time, will be determined by the time taken by the potencies of the individuals who lay unliberated in the

previous Kalpa. Therefore, it cannot be said that every Kalpa is of the same duration. The night of Brahma as we call the period of dissolution of the universe, is again of that much of duration as would be necessary for the fructification of the individual potencies lying unliberated in the previous Kalpa, at the time of the dissolution. Thus, by the manifestation of time, creation becomes possible. This is the point where Virāt assumes a complete Form, and time which has not yet begun to control things starts contemplating, as it were, the control of things. In Virāt, time is controlled by the consciousness of Virāt, but subsequently time becomes the controller. We have no control over time.

Here is a very peculiar symbolic expression, which seems to tell us that the urge for creation, the outrush of manifestation which is the principle of death, described here as Mṛityu, was not satisfied with creation up to the point of Virāt, and wanted to engulf Virāt itself in its bosom, so that creation would end with Virāt; but, it did not end with Virāt. The principle of manifestation was not satisfied with the manifestation of Virāt. The One has to become the many, further down. Well, the Virāt is the many, no doubt; manifold expression is there in this Body of the Virāt; everything can be seen there; everything is found there. So, in a way, we may say it is the fulfilment of the desire to create. But, the desire was not fulfilled. There has to be a further creation, and so, while the principle of death, which is the urge for creation, wanted to swallow the Virāt itself in its all-consuming mouth, the Virāt resented, as it were. It is symbolic, of course; not that there were two persons acting in two different manners. It is only a way of expressing a fact that the violent onrush of the urge for creation did not get exhausted with the manifestation of Virāt. It became more and more violent as it went down, until it saw the complete overturning of the cart, and the object sat on the throne of the subject, and that was enough. With that, the creative urge, perhaps, was satisfied. The Virāt resented the onrush of the urge for creation, which means to say, it did not accede to the idea that creation

should end with Virāt. The Virāt manifested Himself further down, and his resentment is the Vāc, which means to say, the principle of speech. Here the speech means, symbolically, the Veda, and the Veda means knowledge, the Word, Vibration, Creative Force; and all that Omkāra, or Praṇava, symbolises. Then what happens?

5. sa aikṣata: yadi vā imam abhimaṁsye, kanīyo'nnaṁ kariṣya iti: sa tayā vācā tenātmanedaṁ sarvam asṛjata yad idaṁ kiṁ ca, ṛco yajūṁṣi sāmāni chandāṁsi yajñān prajāḥ paśūn. sa yad yad evāsṛjata, tad tad attum adhriyata; sarvaṁ vā attīti tad aditer adititvam, sarvasyaitasyāttā bhavati, sarvam asyānnam bhavati, ya evam etad aditer adititvaṁ veda.

The principle of creation which is Death, contemplated, as it were: "Why should I swallow this Virāt and end creation here? That is a very small act, indeed, if I do that. My desire is to go further. I want to consume many more things than Virāt, so that multiplicity should exceed, the multiplicity as is available in Virāt." There should be real multiplicity, not apparent multiplicity as in Virāt. So the rush for creative activity continued; the vibration which is the force of externalisation pursued its purpose. The segmentation of Virāt takes place into the Adhyātma, the Adhibhūta and the Adhidaiva, which is the beginning of multiplicity in the form of the various individuals, as we see here. The One becomes three, and the three become many. So, the Virāt did not merely stop the creative activity, but continued it further, and became many more things, in a more expressed, pointed, and clear-cut, diversified manner. What are the further manifestations?

Whatever we see with our eyes here, everything became manifest. All things down to the blade of grass, even to the atom, even to inanimate matter—all these were created. There are gradations, and various degrees of manifestation in the coming down, one below the other. And, as creation comes down to the level of lower beings, consciousness gets

more and more dense. It gets more and more involved in matter, which means to say, it gets externalised more and more. There is no such thing as matter, ultimately. It is only a form of externalisation, getting more and more concretised by involvement of consciousness in space and time. Ultimately, there is no matter; it is only space-time that is appearing as matter. But, it becomes very intense, and the intensity assumes the shape of a concrete object, outside. Till that point, creation took place. Everything that we see with our eyes became manifest.

The Vedas became threefold and fourfold—Rik, Yajur, Sāman, Ātharvaṇ. Yajñān prajāḥ paśūn: The sacrificial processes, human beings, animals, etc.—everything became manifest. Sa yad yad evāsṛjata, tad tad attum adhriyata: Whatever was created was conceived by the consciousness, and there was an urge to grasp every object. The more one goes down in the level of creation, the greater is the desire for the object. The higher one goes, the less is the desire. The violence of desire becomes intense as consciousness goes down and down, until there is an intense feeling of separation of the subject from the object. The intensity of the desire is due to the intensity of the separation, so that when the material form of the object becomes glaringly intense, the feeling of separation, also, becomes equally intense; and then it is that there is this desire of the soul to grasp the object, for union with itself. Consciousness became immanent in all things; it entered everything; it created all beings and became all beings.

All objects become the food for this Consciousness. It grasps them in a variegated manner, right from the Virāt down to the lowest animate created being, because the process of the grasping of the object by Consciousness varies, no doubt, in the manner of its expression, but the intention is the same. The intention of the Consciousness moving towards an object is the absorption of the object into itself. In the case of Virāt, they are both identical; the object and

consciousness are the same, and they cannot be separated, even as we cannot separate our own body from our soul. It is a kind of identity of being. But, when there is a further movement down in the direction of the separation of Consciousness from the object, then there is not that organic connection between the subject and the object. There is only a desire which cannot be fulfilled, because consciousness cannot, in fact, become an object. They are two different things in character. The object can never become consciousness, and the consciousness can never become an object, inasmuch as it has its own unique nature. So, no desire can be fulfilled, finally. It only acts vigorously in the direction of objects, with the intention of extinguishing itself, but it can never extinguish itself until the body of the object becomes the body of consciousness. That is the intention, ultimately.

The desire of every individual is to become the Virāt. This is the meaning of any desire. Even if we take a cup of tea, our desire is only that; we want to become one with everything. It is a stimulation of the inner psyche towards the unification of oneself with all things. One who knows this mystery can become everything, says the Upaniṣhad, which is a great consolation and a comfort for created beings. If we can understand what all this drama means, how this creation has taken place, how Consciousness has become all things, what desire means actually in its intention, if this is comprehended properly by us, we can become 'That', which has been the cause of this manifestation. One who knows it, becomes 'That'. So is this concluding, solacing message of the Upaniṣhad to everyone—'Knowing is Being'. If we can know this secret, we can go deep into the secret of self-mastery, so that desire ceases. The assumption by Consciousness that the object is spatially and temporarily cut off from itself is the cause of desire. But, when this assumption is understood in its proper connotation, the desire must cease, because the intention being pious, the mode of fulfilling this intention also should be equally pious, which means to say, there

should be identity, which cannot be established as long as there is real separation, and the separation must be there as long as there is involvement of Consciousness in space and time. Space and time are also aspects of Consciousness only. Why should they cause this distinction? This is what is to be understood properly, and where this is grasped, desire ceases, and one can become 'That', from where one has descended.

6. so′kāmayata, bhūyasā yajñena bhūyo yajeyeti; so′śrāmyat, sa tapo′tapyata: tasya śrāntasya taptasya yaśo vīryam udakrāmat. prāṇā vai yaśo vīryam; tat prāṇeṣūtkrānteṣu śarīraṁ śvayitum adhriyata, tasya śarīra eva mana āsīt.

This passage simply repeats what has been told earlier, in a different way. He Willed: "May I sacrifice myself in more and more multifarious forms. May I become the many. Let me sacrifice myself in every form." The sacrifice of Consciousness in form is the creation of the universe. "May I do this act more and more, in greater intensity, in further diversity?" By that Will to become many, He got exhausted, as it were. Then, He concentrated Himself on the very Act. The Will to create is the concentrating activity of Consciousness, and when the Creative Will becomes successful in projecting a world outside in space and in time, and when that which is projected becomes something other than one's own Self, that becomes divested of Self; the object is bereft of Self. Well; even if the object is bereft of Self, it assumes a self, it becomes a secondary self when one is intent upon that object. Thus was, perhaps, the case at the beginning of creation when, though the universe that was externalised was bereft of the Consciousness which is of God, it assumed a consciousness in the secondary manner; it became a secondary self of the Supreme Being, because the mind of the Supreme Being was there.

It is, as it were, the Cosmic Mind contemplated its own Self in the object which is created, namely, the universe. So,

the universe assumed a life. There is activity, energy, force and vitality in everything in the universe. That is because of the projection of the Cosmic Mind into this matter, which is the externalised form in space and in time. This happens in every form of perception involving emotion. An emotion is a form of concentration of consciousness on a particular object, and when that concentration is affected, the self moves to the object and enlivens the object in a particular manner. Then, because of the enlivenment, it becomes a part of itself; the secondary self does it become. As the individual object becomes a secondary self of an individual subject by way of emotional movement of self towards the object, so did it happen originally, also. The Cosmic Consciousness contemplated on the cosmic externality, which we call Prakṛiti, and thus the universe assumed life, as if it is consciousness itself, just as the body assumes a form of consciousness. Our body has life, no doubt. We can feel sensations throughout the body, but the body has no life, really. The corpse has no consciousness, it has no life, no sensation, though it is a body, still. The features of the living body can be seen in a corpse, also. But, what happened to the life? This shows that the body is not the living principle, but it assumed the character of a living principle on account of the animation conducted to it by another principle altogether. Likewise, is the energy of this universe. There is nothing substantial in this universe which is mere emptiness, a hollow, like a balloon: it looks big, but there is nothing inside, though it assumes a reality due to an impregnation by Consciousness which has been responsible for the creation. By a symbolic transference of process, as it happens in an individual case, the Cosmic Act is described in the Upaniṣhad that the universe assumed life, on account of the animation of it by the Cosmic Mind.

7. so'kāmayata, medhyam ma idaṁ syāt, ātmanvy anena syām iti; tato'śvaḥ samabhavat, yad aśvat, tan medhyam abhūd iti tad evāśva-medhasyāśva-medhatvam; eṣa ha vā aśva-

medhaṁ veda, ya enam evaṁ veda. tam anavarudhyaivāmanyata; taṁ saṁvatsarasya parastād ātmana ālabhata: paśūn devatābhyaḥ pratyauhat. tasmāt sarva-devatyaṁ prokṣitam prājāpatyam ālabhante; eṣa ha vā aśva-medho ya eṣa tapati: tasya saṁvatsara ātmā, ayam agnir arkaḥ, tasyeme lokā ātmānaḥ; tāv etāv arkāśvamedhau. so punar ekaiva devatā bhavati, mṛtyur eva; apa punar-mṛtyuṁ jayati, nainam mṛtyurm āpnoti, mṛtyur asyātmā bhavati, etāsāṁ devatānām eko bhavati.

The body which is bereft of life is Medhya, which means to say, it is impure. We do not like to touch a corpse; but, we have no objection to touch a living body. What is the difference between a living body and a corpse? Both are bodies. We regard a living body as holy, but a dead body as impure. So, He Willed, as it were: "May this universe that I have created, which is my Body, but which is without life, may this universe which is thus impure, bereft of consciousness, bereft of life, assume purity." That is possible only when vitality is injected into it. So, what might have happened? Idam medhyam syāt, ātmanvy anena syām iti: I become this Universe. Just as a mother loves her child, God loved the universe. The Energy of God permeated throughout His creation, and it assumed a great meaning and significance, just as a dead body can assume a significance the moment life enters into it. This is the Aśva; this is the horse of the Aśvamedha Sacrifice, says the Upaniṣhad, again, to go back to the great symbology of the Aśvamedha Sacrifice. The Aśva is very holy, highly sanctified. It is sanctified for the purpose of the Aśvamedha Yajña, and in our symbology here, it is the universe, which is the horse. Tato'śvaḥ samabhavat, yad aśvat, tan medhyam abhūd iti tad evāśva-medhasyāśva medhatvam: Thus, the conception of the Aśvamedha Sacrifice is philosophically and spiritually explained.

Eṣa ha vā aśva-medhaṁ veda: One who knows the Aśvamedha Sacrifice, Sacrifice, knows God also; that is, one

who knows this universe, knows the Creator of the universe, also, because He is present, wholly there, reflected. As from a reflection one can move to the original, through the universe we can move towards God. Though the universe is not God, because it is the reflected form, yet He is implanted there as a reflection, and therefore, through the symbol which is the universe, we can move towards Him, who is the substance. Eṣa ha vā aśva-medhaṁ veda, ya enam evaṁ veda: Knowing the Aśvamedha, knowing this horse, knowing this universe, is knowing God. One who knows this secret, knows the true Aśvamedha Sacrifice.

Here, the Second Brāhmaṇa of the Upaniṣhad concludes by telling us that we can overcome this urge for self-expression, for creativity, for desire, which is the principle of Death, by becoming the Self of Death. Death is overcome by that person who becomes the very Self of Death itself, just as, whenever we become one with someone, that someone becomes our friend. Even the worst of things can be our friend, provided we become the Self of that thing. Now, how is it possible? What is the meaning of saying that we can become the Self of Mṛityu, or Death? We have to become one with the process of Creative Activity. Then Creative Activity does not harm us. The world is a great trouble for us, inasmuch as we are outside it, and we are unfriendly with it, therefore. As we are outside it, naturally, it is outside us. We are cast aside, as it were, into the winds by the creative urge. We are helpless victims of the Creative Activity, and so we are unconsciously driven in the direction of creativity. But, if consciousness can be well-trained, this consciousness can attend upon this activity itself, every process becomes, then, a Selfhood. Action becomes Knowledge and Being. Perhaps, we have the seeds of Karma-Yoga here, that principle that activity can become the Ātman, provided the Ātman is felt to be present in the activity. Generally, an action is a movement of the self, outside, in space and time. This is ordinary action or Karma. But, when space and time are also contemplated as being parts of Consciousness, activity becomes naturally a

part of Consciousness. It becomes a part of this Consciousness, because nothing can be anywhere outside this Consciousness. It is Infinity itself. How can there be anything outside the Infinite? So, how can there be a Will of God against our will? Our will and God's Will should harmonise between each other, and our will is nothing but a vibration in a tiny form of the Universal Will. So, the question of any independent assertion does not arise, such as 'I do', 'you do', and feelings of that kind. There is no such thing as 'I do', 'you do' really. There is only the One Thing that does all things. If this awareness can rise in our self, we shed our individualities and individual wills, and for the time being, set aside all creative activity and agency on the part of the ego. That is, the assertion of agency in action is given up. The will individual becomes the Will Universal. Then, there is no fear of death and birth, because the universe does not fear death. There is no such thing as birth and death for the cosmos. Everything is a process within itself, like the movements in the ocean. Thus, one who knows the secret of this Aśvamedha Sacrifice, the beginning and the ending of the process of the Aśvamedha, how the horse came about, which means to say, how creation came about, one who knows the presence of the Eternal Reality in every act and every process of the Creative Will, he becomes the Ātman of the very process. He becomes the Self of the very principle of destruction, which was responsible for the reversal activity, which was the originating factor in creation. Everything becomes the Self—the subject as well as the object—also the process of the reversal of the subject into the object, and even the movement of the self towards the object—all becomes one. If this contemplation could be possible, Death can be overcome, because one becomes the very Soul of Death itself; how can Death trouble anyone, says the Upaniṣhad.

THIRD BRĀHMAṆA

THE SUPERIORITY OF THE VITAL FORCE AMONG ALL FUNCTIONS

After having gone through the whole process of creation and given some idea of what are the constituents of this creation; how things in creation are related to one another; in short, what is the internal connection between the world and the individuals in their relationship with the Creator; now, some important conclusion is drawn on the basis of this doctrine of the creation of the universe, namely, the way in which forces work in the world.

We have heard it said that there are divine forces and undivine forces, or, to put in a more intelligible phrase, the integrating forces and the disintegrating forces. The integrating powers are called the Devas, and the disintegrating ones are called the Asuras, the gods and the demons, which we hear of in the Epics and the Purāṇas and the mythological stories of religion. There is supposed to be a constant battle going on between the gods and the demons, the divine and the undivine forces, a subject that is dealt with also in the Sixteenth Chapter of the Bhagavadgītā, entitled 'Daivasura-Sampad-Vibhaga-Yoga', or the Yoga of the conflict between the divine and the undivine forces. We have heard these words repeated many times—the divine and the undivine. But, what do they actually mean? How do we know what is divine and what is undivine? What is the characteristic of a divine force and what is the nature of an undivine force? This is explained in the following section of the Bṛhadāraṇyaka Upaniṣhad, by way of an allegorical anecdote, a story. There was a war going on between the children of Prajāpati, a conflict between the elders and the youngsters, one may say, the gods and the non-gods, the Devas and the Asuras.

1. dvayā ha prājāpatyāḥ, devāś cāsurāś ca. tataḥ kānīyasā eva devāḥ, jyāyasā asurāḥ, ta eṣu lokeṣv aspardhanta, te ha devā ūcuḥ, hantāsurān yajña udgīthenātyayāmeti.

2. te ha vācam ūcuḥ, tvaṁ na udgāya iti, tatheti: tebhyo vāg udagāyat. yo vāci bhogas taṁ devebhya āgāyat. yat kalyāṇaṁ vadati tad ātmane; te vidur, anena vai na udgātrātyeṣya ntīti tam abhidrutya pāpmanāvidhyan, sa yaḥ sa pāpmā yad evedam apratirūpaṁ vadati, sa eva sa pāpmā.

3. atha ha prāṇam ūcuḥ, tvaṁ na udgāya iti, tatheti: tebhyaḥ prāṇa udagāyat. yaḥ prāṇe bhogas taṁ devebhya āgāyat, yat kalyāṇaṁ jighrati tad ātmane, te vidur anena vai naudgātr ātyeṣyantīti. tam abhidrutya pāpmanāvidhyan, sa yaḥ sa pāpmā yad evedam apratirūpaṁ jighrati sa eva sa pāpmā.

4. atha ha cakṣur ūcuḥ, tvaṁ na udgāya iti tatheti: tebhyaś cakṣur udagāyat. yaś cakṣuṣi bhogas taṁ devebhya āgāyat, yat kalyāṇaṁ paśyati tad ātmane; te vidur anena vai na udgātrātyeṣyantīti. tam abhidrutya pāpmanāvidhyan, sa yaḥ sa pāpmā yad evedam apratirūpam paśyati, sa eva sa pāpmā.

5. atha ha śrotram ūcuḥ, tvaṁ na udgāya iti, tatheti: tebhyaḥ śrotram udagāyat. yah śrotre bhogas taṁ devebhya āgāyat, yat kalyāṇaṁ śṛṇoti tad ātmane; te vidur anena vai na udgātrātyeṣyantīti. tam abhidrutya pāpmanāvidhyan; sa yaḥ sa pāpmā yad evedam apratirūpaṁ śṛṇoti, sa eva sa pāpmā.

6. atha ha mana ūcuḥ, tvaṁ na udgāya iti, tatheti: tebhyo mana udagāyat. yo manasi bhogas taṁ devebhya āgāyat, yat kalyāṇaṁ saṁkalpayati tad ātmane; te vidur anena vai na udgātrātyeṣyantīti. tam abhidrutya pāpmanāvidhyan; sa yaḥ sa pāpmā yad evedam apratirūpaṁ saṁkalpayati, sa eva sa pāpmā; evam u khalv etā devatāḥ pāpmabhir upāsṛjan, evam enāḥ pāpmanāvidhyan.

7. atha hemam āsanyam prāṇam ūcuḥ, tvaṁ na udgāya iti, tatheti: tebhya eṣa prāṇa udagāyat; te vidur anena vai na udgātrātyeṣyantīti. tam abhidrutya papmanāvidhyan; sa yathā aśmānam ṛtvā loṣṭo vidhvaṁseta, evaṁ haiva vidhvaṁsamānā viṣvañco vineśuḥ, tato devā abhavan, parāsurāḥ; bhavaty ātmanā parāsya dviṣan bhrātṛvyo bhavati ya evaṁ veda.

The gods wanted to overcome the demons. The great exponent Achārya Śankara tells us that the gods are always less in number, the demons are more in number, by which he means that people who follow their natural inclinations are more in number than those who are able to subdue the natural impulses. These urges of nature are designated as divine and undivine, from the way in which they work, and the purpose for which they work. And, the battle between the two forces was waged with the intention on either side for victory. The gods did not depend entirely on the strength of their arms, but wanted to take the help of a superior power, and that power is the power of a chant, a Mantra, or a vibration, a magical influence, we may say, a weapon which they wanted to employ against the Asuras. The Devas conferred among themselves, and concluded: "We shall employ a Mantra-Astra, a weapon which is driven, not by any material element, but by mere thought, viz., the Udgītha, the Divine Vital Power." We have heard of Astras, or divine weapons, such as Brahmāstra, Nārāyaṇāstra, Pāsupatāstra, etc. These are not physical weapons, but certain superphysical vibrations, like homeopathic potencies which cannot be seen with the eyes, but work vigorously. These weapons can be discharged even through a small, tiny material instrument. The weapon which is mystical, here contemplated to be employed by the Devas, was the Udgītha-Sāman, a Mantra of the Sāma-Veda which is called the Udgītha. "We chant, recite, and generate energy, so that we may overcome the Asuras, the demons."

Now, who will do the chant? The gods are the presiding deities over the senses, as far as the individuals are concerned. We have the gods in the cosmos, and gods in our own physical organism. The cosmical counterpart of the sensory powers in the individual are what are called the gods in the heavens. The macrocosmos and the microcosmos are correlated organically. The powers that are supermundane, which work as divinities in the heavens, as we hear of spoken in the scriptures, are the superintending principles over the sense-organs. The god of the eyes, for example, is the Sun, Surya. The Sun is the god of the eyes, and likewise we have gods or presiding principles, divinities, superior energies, presiding over every sense-organ and activity, including the psychological functions. The presiding deity of the eyes is Sūrya, of the nose are Aśvinī Kumaras, of the ears are the Dig-Devatas, of the taste principle is Varuṇa, of the touch principle is Vāyu, and there are Agnī, Indra, Viṣhnu, Prajāpati, Mṛityu, presiding over the organs of action, the Moon presiding over the mind, Brahma over the intellect, Rudra over the ego, and Viṣhnu over the subconscious and the subliminal psychological layers.

All these gods conferred together to work up an energy, or a force, to counteract the Asura energy. They wanted to chant the Mantra in order that the energy may be acquired. The chanting of the Mantra, here, does not merely mean a verbal recitation through the mouth, or a hearing of it through the ears, a fact which is made out by the story itself. What is actually meant by the chant of the Mantra is a setting in tune of oneself with the Powers that are invoked by the Mantra. If this attunement of the microcosmic with the macrocosmic is not affected, the Mantra does not work; it cannot produce effect. This is what actually happened when the chant of the Sāman was wrongly recited. The speech principle was asked to chant the Sāman, that is the Udgītha. The gods asked the speech: "You chant the Veda, the Sāman, the Udgītha," and the speech rose up into action and chanted the Sāman. The gods were very much pleased that the Sāman

chanting was being recited by the speech, and that they were going to have more energy, and shall overcome the Asuras. But the Asuras came to know of this fact. The demons understood: “Oh, they are going to chant something, so that we may be overcome. We shall defeat their purpose.” And what did the Asuras, the demons, do? They attacked the speech, afflicted the speech with evil, so that the Sāman may be spoilt. The evil with which the Asuras affected the speech is the wrong utterances which the speech expresses occasionally. We speak good things, and also not good things. That we are capable of speaking something not good and useful and beneficial shows that the Asuras also are working in us, not merely the gods. We can speak what is beneficial; we can also speak what is not beneficial. We are capable of doing both. We can do some good through the speech; we can do a great harm also through the speech. Why is the speech affected with this capacity to do harm? That is the result of the speech being attacked by the Asuras—the evil effect. The chant is defeated. The gods could not achieve their purpose.

The gods, then, thought and decided: “Somebody else has to chant; the speech is defeated; it is not chanting properly; it is uttering wrong things; it blabbers; it flounders.” Then they asked the other organs to chant, one by one. The eye was asked to chant. The speech is not able to do what is required. So the eye, the principle of seeing, was requested by the gods: “You will chant the Sāman for us.” The eye rose up into action and then started chanting. The Asuras understood this also. They attacked the eye with evil. So, we can see good things and also not good things with the eye. We can see the same object in two ways. We can visualise an object in two manners: in a manner that is conducive to proper judgment, and in a manner which is not proper judgment. The eye is capable of doing both, and that weakness of the eye to see wrong, evil, and misjudge things, is the result of the Asuras affecting it. Thus, the eye also could not do this work. Then, the gods told the ear: “Will you chant? The speech has found itself incapable, because the Asuras attacked it. Ear, can you

chant?" The ear said: "Yes, I can." And it chanted. The Asuras understood that the ear is chanting. So, they attacked the ear with evil. Then what happened? The ear can hear both good and bad. We can receive good things and bad things through the ear. The ear is an open door; it is never closed. Anything can enter through it, and the capacity of the ear to receive what is not proper, what is not right, what is not good, is the result of the demons attacking it. Likewise, every organ was affected. We can taste good and bad; we can smell good and bad; we can hear good and bad; and touch good and bad. The gods requested the mind, and it, too, got affected with the habit of thinking what is improper. Then, what is the alternative? What is to be done now? The Devas had no way of escape. "Everywhere the Asuras are attacking us, from all sides. We cannot even chant the Mantra; they are spoiling everything."

Then they asked the internal unifying Prāṇa-Śakti, ultimately: "Can you chant the Sāman Mantra, Udgītha, for us? All the sense-organs have failed. Even the mind could not chant." When the mind was asked to chant, the Asuras attacked the mind. So they say, the mind can think right things and also wrong things. All thoughts are not really correct thoughts. So, everything went a fiasco; it was not successful. There was something which the gods could think of as the medium or the instrument for the chant of the Sāman, namely the Prāṇa. The Prāṇa does not belong to any sense-organ. It is a single force that works through the entire system, and without this element, principle, or vitality, which is the Prāṇa, no sense-organ can function—the eye cannot see, the ear cannot hear, etc. So, it is an impersonal unifying force. The total power of the organism, we may say—that is what is indicated by the word, Prāṇa here. And the Prāṇa was requested by the gods: "Will you chant the Sāman, Udgītha, for us?" "Yes." And the Vital Energy started chanting, and the Asuras wanted to attack it. "Oh, we see; this Vital Energy is chanting the Mantra; we shall attack." When the Asuras attacked the Prāṇa, what happened? They could not

overcome the Prāṇa. They were thrown back and broken to pieces, and flung in all directions, as a clod of earth would be rendered to dust when it is struck against a rock, says the Upaniṣhad. A little ball of dry earth, if thrown against a hard rock, will break to pieces. The rock will not be affected; the ball will go to pieces. The Asuras went to pieces when they hit this inner Śakti the Power, the Prāṇa. Then, there was success for the gods, and the gods assumed their original positions which they had lost on account of their being subjected to the evil of the Asuras. The gods became what they were. One who knows thus becomes himself, and his enemies are crushed. This is a very interesting narrative. But, here is not merely a story; it is a cosmic phenomenon explained in an analogical language.

The Devas and the Asuras are two tendencies, and not substances. The tendency to unification is the divine principle, and the urge to diversification is the demoniacal principle. The sense-organs are incapable; they were defeated by the Asuras, which means to say, that the sense-organs cannot work up this unifying activity which is intended for regaining the original position of the deities of the senses. As mentioned earlier, the mistake that happened during the process of individual creation is a reversal of the subject and the object, placing them in wrong positions. In the Aitareya Upaniṣhad, we have a more clear exposition of this descending process. The Cosmic Being manifested Himself as all things, down to the five elements—earth, water, fire, air and ether—which we regard as objects of sense. The five elements are the objects of our senses, but they were the last evolutes in the process of Divine manifestation. They were, therefore, part of the Cosmic Being who was the Universal Subject; and whoever knows this, also remains the Universal Subject as inseparable from this All-Being, Vaiśvānara, or Virāt. The five elements stand in the position of the subject to the isolated individuals; and they are not their objects. The mouth of the Virāt is supposed to be the location of the Fire principle. For instance, Speech is

the effect of the Fire principle. While in the cosmic realm, Fire is the effect of the Cosmic Principle, of Speech, identified with the Virāt Himself, the Fire principle becomes an object for individuals, so that human speech is controlled by the Fire principle, as it is not the case in Virāt where Speech is the controller of Fire. The Organs which are attributed to the Virāt are causes, rather than effects. And, in our case, they become effects, like reflections. The evil which we are speaking of here, the Asuras or the demons, are the tendencies to regard the Universal Subject as an object, and the desire of the individualised subject to run after the object for 'contact' with it. The gods have lost their position. They are no more angels in heaven. We hear in the Purāṇas, stories being told that the celestials were driven away from heaven by the demons and they lost their position; they ran away; they did not know where to stand, and rushed to God for help. When the forces of desire in terms of external objects begin to operate in an intense manner, the position of the Universal Subject gets converted into that of an object, and then the gods are driven from the heaven. When the Subject is driven from its location and transformed into an object, what is really happening is that the angels are driven from heaven and the Asura has taken that position. The demon is ruling the kingdom of paradise. The idea is this: the god who is the subjective angel has become a fallen egoistic subject, under the spell of evil influences. This travesty can be obviated only if the evil element in the senses is removed. The eye, the ear, the nose, speech, etc. can regain their original position, as they had in the being of the Virāt, if the tendencies to diversification and movement towards objects are obviated by the operation of the Prāṇa. It was the Prāṇa whom evil, the Asuras, could not attack. Everything could be affected. The eye and the ear and all the sense-organs were afflicted by the Asuras, i.e., every organ is a diversifying principle. It is not a unifying power. No sense-organ is characterised by unification or the power of meeting. Every sense has an urge to move in the direction of its own

particular object. The ear has its own object, sound; the eye has the object, colour; the nose has the object, smell; the tongue has the object, taste; and the skin has its object, touch. They can never have a unifying capacity. But the Prāṇa is a unifying force. This Prāṇa, here, is represented by Hiraṇyagarbha in the cosmos. So, this section in the Upaniṣhad really deals with Prāṇa-Vidyā, or meditation on the Cosmic Prāṇa, Hiraṇyagarbha, for the purpose of which the senses have to be turned back to their own sources, and not allowed to move towards objects, which is the disease that they have contracted on account of their being afflicted by what is called the Asura.

The centrifugal tendency is the Asura; the centripetal one is the divine aspiration. The disintegrating impulse, i.e., the movement towards further and further grosser form of objectivity, is the devilish element in the senses, and the divine element is that by which they can turn back upon their own source and contemplate their inner connectedness with the other divinities. The Prāṇa mentioned here is not merely the breathing principle or the breath, so-called. Some people translate Prāṇa as breath; but it is not just that. It is the energy, a subtle force, a vitality, that which keeps the whole body in unison. If we can feel a sensation of unity in the whole body, it is because of the harmonious movement of the Prāṇa in the whole system. Really, the body is not one whole, it is made up of parts; every cell is different from every other cell, every limb is different from every other limb. But, in spite of this diversification we are a whole. We have the heart; we have the lungs; we have the spleen; we have the liver and intestines; the hands and the feet; and the limbs and the organs, one different from the other, constituted of minute organisms called cells. But, how is it that, with all this diversity, we are able to feel a singleness of unity in ourselves? We are a whole, an indivisible completeness. This is due to the Prāṇa which is the immediate manifestation of the Ātmā-Śakti within us. Ultimately, it is the Ātman which is responsible for the sense of unity within us. It is indivisible,

and everything which reflects this indivisibility in some percentage may be regarded as a manifestation of the Ātman. The Prāṇa-Śakti is regarded as an immediate expression of Ātmā-Śakti within us, and correspondingly in the cosmos, we may say, Hiraṇyagarbha is the reflection of the Absolute Brahman.

Such a meditation is to be practiced if the senses are to be controlled, and if the divinities are to regain their positions, i.e., if we are not to stand in the need of moving towards objects of sense for our satisfaction, and the objects have to come to us of their own accord. When this is achieved, things will not be objects. They will stand in the position of our own kith and kin. They become part of our larger dimension, which they really are, but which consciousness we have forsaken on account of the subjection of the senses to the Asura principle, the urge for diversification.

Thus, this section of the Upaniṣhad is a continuation of the history of creation which was narrated to us in the earlier section. The Prāṇa is the only unifying principle within us, not the sense-organs. The contemplator on the Prāṇa becomes indomitable at once. This is one of the things that the Upaniṣhad tells us. We achieve and get endowed with a power which cannot be confronted by anybody. A contemplator on the Hiraṇyagarbha Prāṇa is a powerful being. Nobody can stand before that person.

In the Chhāndogya Upaniṣhad also, we have a very interesting anecdote, concerning the force that is generated around a person who devotes himself to meditation on the Hiraṇyagarbha Prāṇa. There was a simple person who was very poor, but a meditator on the Cosmic Prāṇa, Hiraṇyagarbha, and he was begging for food, asking for alms, moving from place to place. One day, he went to a Yajñaśāla, a sacrificial ground, where Brāhmāṇas were performing rituals of various kinds. This gentleman thought that he will get some charity in that sacrificial ground. So, he went there, and found those people busy performing the rites. They were

offering sacred ghee to the consecrated fire. And he said, "I am hungry; give me some food." No one paid any attention. They did not even look at him. They were busy performing the sacrifice. He asked a second time, and third time, "Give me food; I am hungry." And nobody cared; they did not talk. Then he uttered thus: "Do you know whom you are refusing food; you are refusing food to the Cosmic Prāṇa." The very word was sufficient to shake their whole person. They rose up, "Come; come, please sit, take food," said they all in great fear.

The vibration of the meditator of the Cosmic Prāṇa is a power which can influence anything and everything. The incapacity of the individual, the powerlessness, the impotency that we feel, is due to the isolation of our individual Prāṇa from the Cosmic Prāṇa. The Cosmic Prāṇa moves into us, it is within us, like the all-pervading space which is inside everything. The all-pervading space which is illimitable is inside this hall. The little space inside this hall is the same as the space that is outside and everywhere. In the same manner, the Prāṇa that is within us is the same as the Cosmic Prāṇa called the Sūtra-Ātman, or Hiraṇyagarbha. But, due to arrogance, egoism, self-assertion, we began to appropriate for own selves whatever is within our body as our own. We begin to say, "my mind, my Prāṇa, my limbs, my organs, my senses" etc. This 'mineness' in respect of properties and acquisitions, born out of the 'I'ness of self-affirmation, is the cause of cutting oneself away from the inflow of the energy that is everywhere. And, therefore, we feel weak vitally and psychologically. The moment this bund is broken, the wall that separates us from the Cosmic Prāṇa is lifted by a contemplation which is called the Udgītha-Vidyā, meditation on the Sūtra-Ātman. As long as this art of meditation on the Sūtra-Ātman is not learnt, we feel impotent in every respect. The contemplator on the Sūtra-Ātman is an all-powerful being.

The story is not merely a description of the powers of the Prāṇa. It is a statement on the powers of everything that is within us. The Prāṇa is the most forceful principle in the subtle body within us, but there are other principles, the sense-organs, for the eye, the ear, etc. They are also powerful if they are properly located. Any person can assume strength when placed in a proper position. But, if we put a person in the wrong place, even the powerful one becomes weak. So, the senses, like the Prāṇa, should be placed in their proper positions. The mind also has to be placed in its proper context. When the mind becomes powerful, the senses also become powerful. One can convert things and bring about transformation by the operation of the mind and the senses, properly attuned to their sources. The whole meditation described here, in this context of Prāṇa-Vidyā, is the placing of the mind, the Prāṇa and the senses in their proper places. What is the proper place? The eye must go back to the Sun. That is its proper place. It should not regard itself as isolated from its deity. Just as the soul cannot be separated from the body, the deity of an organ cannot be separated from the organ. The senses should not regard themselves as independent individuals working for their own purpose. They are only outer instruments of action for the divinities that are within. So, the contemplation of the divinity, Devatā-Dhyāna, is the attunement of the sense-powers with the divinity that is superintending over them. The divinity, again, has to be placed in its proper place. What is it? It is the limb of the Virāt. Every god is a limb of the Cosmic Virāt, and so, when the senses are placed in their identity with their divinity, and likewise, the divinity is placed in its proper place, in its identity with the Virāt, the Virāt begins to work in us at once. It is like putting on a switch, connecting our little light bulb with the power house, though far away from us. This is the art of meditation. The object which is usually regarded as external to the senses should not be regarded as such, because it is not really an object. From the point of view of its own location, it may be a subject. We know this very

well. You are an object for me, because I see you, but you are a subject to your own self, and I may be an object for you. So, if I am a subject for myself, and you are a subject for yourself, and if everyone and everything is a subject from his own or her own or its own point of view, where is the object? The object does not exist. It is only an hallucination. There is only One Subject. Everywhere, there is subjectivity. Even in the minutest atom and electron, there is a subjectivity. A principle of the affirmation of self is present in every little nook and corner of the universe. So, the affirmation of the subjectivity of things in their proper places, i.e., to regard all beings as limbs of the Virāt, to regard everyone as a self, rather than an object, would be the highest meditation conceivable.

This is the greatest meditation that can be taught to anyone. It is great because it reaches the pinnacle of Reality. When we respect a person, that person begins to help us. If we disregard the person, no help can come from that person. To regard a person as an object is to insult that person, because that person is not an object. From that person's point of view, that person is a subject, with self-regard, self-esteem and value, and so is the case with everyone and everything. We shall be in a position to regard everyone and everything from the point of view of the location of his own or its own being, as we locate our own being. The Selfhood of all things is the ultimate meditation. This state cannot be achieved easily. It is a hard and arduous technique, and for this purpose we are asked to go slowly, from the lower rungs to the higher ones in the order of creation. This is the principle laid out in a beautiful injunction in the Katha Upaniṣhad, also.

> Yacched vāṅ manasī prājñas tad yacchej jñāna-ātmani jñānam ātmani mahati niyacchet, tad yacchec chānta-ātmani.

The senses have to be centred in the mind; the mind has to be centred in the intellect; the intellect has to be centred in the Cosmic Intellect; the Cosmic Intellect has to be centred in the Absolute. This is how we have to proceed, gradually.

The principle of the Prāṇa was considered by the powers of the different senses, as the one that is capable of overcoming Mṛityu, death, evil. This is the moral that we have been given out of this story which arose from the context of a conflict that seems to have arisen between the gods and their opponents.

8. te hocuḥ, kva nu so'bhūd yo na ittham asakteti, ayam āsye'ntar iti, so'yāsya āṅgirasaḥ, aṅgānāṁ hi rasaḥ.

The senses began to wonder, "What is this, who is this that has been able to enable us in overcoming the demons? Where is this power, what is this principle," was their question. The one that enabled the senses to overcome the principle of death was within themselves. The help did not come from outside. It was from within, and that principle, the Prāṇatva, is designated Ayāsya Āṅgirasa. The word Āṅgirasa is explained here. Aṅgānām hi rasaḥ: The essence of all the senses, the vital force—that is the principle which could not be overcome by death, because it was not specially affiliated to any particular limb of the body, and it was not connected particularly with any sense-organ. It was a uniform principle, impersonally operating throughout the system of the body, present in its manifested form as Prāṇa, by the power of which one is able to speak. It is operating in the mouth of a person—āsye'ntar iti. And that functions through the act of speech. The vocal organ is only one of its functions, and it does not represent the whole of the Prāṇa; it has many other aspects. But the most ostensible manifestation of it is what we call Prāṇa, in ordinary language. But it is only a symbol of a larger reservoir of Prāṇa-Śakti, which is the Cosmic Sūtra-Ātman, or Hiraṇyagarbha, the connection with whom at once

frees one from the fear of death. It is that from which death runs away in fear.

9. sā vā eṣā devatā dūr nāma, dūraṁ hy asyā mṛtyuḥ, dūraṁ ha vā asmān mṛtyur bhavati ya evaṁ veda.

This great principle is Maha-Prāṇa, the Great Power, which is mystically designated in the Upaniṣhad as Dūr, a peculiar nickname given to it. What is the meaning of Dūr? Dūraṁ ha vā asmān mṛtyur bhavati: Mṛtyu is Dūra, or 'far from this'. Therefore, it is called Dūr—destruction is removed from it. Death, evil, suffering, sorrow is far away from it. Therefore, it is called Dūr, mystically, symbolically, as a special designation of it.

Dūraṁ ha vā asmān mṛtyur bhavati ya evaṁ veda: One who has realisation of this fact will also be free from the fear of death. It is not merely a story which gives us a description of an event that took place some time ago, historically. There is a philosophical truth that is declared, an eternal fact, which applies to each and every person, everyone, at any time, under any condition. Whoever comprehends the essential nature of this Prāṇa will be free from fear. And, as it has been described earlier, death is either an outcome of an element present in the external structure of the senses and the mind, or it is equivalent to a peculiar thing which we cannot understand easily, and this peculiarity can be called transformation, or the urge within an individual to go out of itself into that which is not itself. This is desire. So, in one way, we may say that desire is death; and wherever there is death, there is desire; and wherever there is desire, there is death; and one dies only because of desire. Desire cannot be in the case of the one who has been endowed with this knowledge and experience, because the senses are freed from the evil of desire when they are affiliated to the Maha-Prāṇa, Sūtra-Ātman, for the principle of desire in the senses arises on account of their dissociation from the presiding

deities, the gods as we call them, in their activity towards objects outside.

The senses move towards objects, forgetting that they are superintended by higher deities, who are, in turn, controlled by the Supreme Virāt, or Hiraṇyagarbha. The energy of the senses gets depleted in respect of objects of desire, due to a confusion in their structural pattern, a peculiar urge that arises in the senses on account of their pursuing reality only in the objects and not in that which is prior to them, namely, the superior divine principle. The element, the principle, the reality that is behind the senses is incapable of being observed by the senses. We see only what is outside, and not what is inside.

The contemplation on Hiraṇyagarbha, which is the subject of this discourse in the Upaniṣhad here, is the art of transmuting, completely, the energy of the senses into cosmic principles, whereby every sense operates, or is made to operate, in terms of its context in the Cosmic Form, where death cannot enter; and therefore it is said that one who has this realisation, one who has this understanding, one who has this knowledge, will be free from death. He will not have the sufferings, consequent upon desire for objects.

10. sā vā eṣā devataitāsāṁ devatānām pāpmānam mṛtyum apahatya, yatrāsāṁ diśām antaḥ, tad gamayāṁcakāra, tad āsāṁ pāmano vinyadadhāt, tasmān na janam iyāt, nāntam iyāt, net pāpmānam mṛtyum anvavāyānīti.

This, again, is a passage very symbolic. Its literal meaning is that this Prāṇa, the moment it took up the charge of the senses, the moment the senses surrendered themselves to this Prāṇa, the evil of the senses was driven out of the kingdom of reality. Evil was exterminated; it was asked to quit the kingdom of truth, and it was driven to the farthest corner of a distance. And, the Upaniṣhad tells us not to go to that place where the evil has been driven. That is outside the realm of reality, do not move, because within the realm of

reality desire cannot function, evil cannot be, death cannot operate. And, inasmuch as evil has been driven out of the kingdom of reality, do not desire to go out of this kingdom into that corner of the realm where the evil has been dispersed or thrown off, which means that the senses should not perform the forbidden act of supererogating to themselves the function which does not really belong to them, but which really belongs to a higher reality, due to whose presence alone are they able to function at all. The mistake committed by every individual is the forgetfulness of the role that is played by forces which are transcendent, and that is the reason why there is the element of egoism predominating in the individual. It is like one taking hold of the property of another and driving the owner out by saying, 'I am the owner'. The tenants are the senses; the owner is the deity of each sense. But the tenants have taken hold of the entire organisation and administration of the realm which really belongs to the deities.

The deities, again, are subtle individuals, and they, too, have to function in the context of another superior existence. In the Kena Upaniṣhad we are told that even the gods can go wrong, as human beings can. And, in the story that is given in the Kena Upaniṣhad, we are instructed that even the gods had the pride of having won victory over the demons, not knowing that they were helped by another power of which they had no knowledge, of which they had no vision at all.

So, the Mantra here cited tells us that evil is there where reality is not, and where reality is, evil cannot be. So the clinging of the senses to unreal phantoms is the cause of the evil operating through them, and thus desire is nothing but desire for the unreal. It cannot be a desire for the real. If it is a desire for the real, it cannot bind. So, go not to that realm where the unreal rules in suzertainty but be within the realm of reality; which means to say that outside reality, nothing can be. And so, all desire is a phantasmagoria that arises in the mind for things which do not exist.

11. sā vā eṣā devataitāsāṁ devatānām pāpmānam mṛtyum apahatya athainā mṛtyum atyavahat.

Gone above the fear of death are the senses when they took refuge in the Maha-Prāṇa. The Hiraṇyabargha-Prāṇa is the overcoming principle of death, where death is consumed. 'Mṛityu', or death, is like a condiment to this great All-consumer, says the Kaṭha Upaniṣhad. Death consumes all, but this Being consumes death itself. That enabled the senses to overcome death, that is, to free themselves from desire for things. What happened to them when they were free from desire? What was the condition of the senses and the deities thereof when they were freed from the principle of death? One by one, each sense-organ is described in the following Mantras.

12. sa vai vācam eva prathamām atyavahat, sā yadā mṛtyum atyamucyata, so'gnir abhavat, so'yam agniḥ pareṇa mṛtyum atikrānto dīpyate.

13. atha prāṇam atyavahat, sa yadā mṛtyum atyamucyata, sa vāyur abhavat. so'yaṁ vāyuḥ pareṇa mṛtyum atikrāntaḥ pavate.

14. atha cakṣur atyavahat, tad yadā mṛtyum atyamucyata, saādityo'bhavat, so'sāv ādityaḥ pareṇa mṛtyum atikrāntas tapati.

15. atha śrotram atyavahat, tad yadā mṛtyum atyamucyata, tā diśo'bhavan, tā imā diśaḥ pareṇa mṛtyum atikrāntāḥ.

Speech was freed from the evil of death, first of all. Then, what happened to speech? It ceased to be a mere instrument as speech. The principle of speech is not merely an organ to express words in language, as it is ordinarily in human beings. It assumed its original form. Fire is the deity of the organ of speech, and Fire is the causative principle of speech, and speech is the effect of the principle of Fire in individuals. Speech is subject to the principle of Fire, as an effect of the

function of Fire. But the original condition of speech is something quite different. What we call speech, or the principle of speech, is something like a reflection of the true form of speech. We observed how an object can appear topsy-turvy when it is reflected, as when we stand on the bank of a river and look at our body. The top looks as the bottom; the head is lowermost in the reflection. The highest principle has become the lowest principle in the individual. Speech, in the Virāt, is the highest principle, superior to the principle of Fire, whereas in the individual it is an effect. It is far below the principle of Fire, here. Fire (Agnī) is the Devatā, the deity, the presiding principle over the sense of speech in the individual, so that Fire stands above the senses as a cause. But in the Virāt, it is an effect of the principle of speech. From the mouth of the Virāt, Fire came, says the Aitareya Upaniṣhad, and certain other passages in the Bṛhadāraṇyaka Upaniṣhad.

When we contemplate the Universal Subjectivity of things, the sense-organs become causes rather than effects, not as they are now in our individual cases. What this contemplation means, is a hard thing to grasp. But, once it is grasped, all fear vanishes in a moment, because fear is due to dependence on things, and independence is assumed the moment this art of transmuting individual consciousness to the Universal Reality is gained. That is real meditation, in the light of the Upaniṣhad. And this contemplation, this meditation on Hiraṇyagarbha, which is actually the subject of this chapter, and which is the reason behind the purification of the senses and their overcoming death, completely converts the effect into the cause, so that speech becomes Fire, the effect becomes the cause, and Fire finds its proper place in the Being of Reality. It does not move about like a servant wanted by nobody, but it becomes an organic part, or limb, of the Universal Being, who is the Virāt, just as the mouth or the principle of speech in the individual is an organic part of the individual body. The Cosmic Body becomes the abode of the cosmic principle of speech which is

prior to the operation of creation, during which process the Fire principle is supposed to have emanated from the mouth of the Virāt. Thus, what happened when the principle of speech was freed from the principle of death? The moment speech was freed from the evil of death, it became the Fire principle, not the fire that is used in the kitchen for cooking the food, but the original, subtle Satya, or reality behind fire, the deity of fire, Agnī-Devata, who is the mouth of the Virāt, as stated in the scripture. This fire shines in the realm of reality in its own pristine glory. And if we read the Purāṇas and Epics, we shall find that whenever the Virāt-Puruṣha is described, Fire is mentioned there as coming out of His mouth. When Sri Krishna opened up His Cosmic Form in the court of the Kauravas, it is said that the mouth opened, and Fire came out from His mouth. And, in the Upaniṣhad also, we find references to this fact.

This sort of freedom from death was achieved by every sense, and they all became the deity, rather than the effect. The eye became sun, and the sun assumed his location in the Virāt, and so on every sense-organ is thus described as having regained its original status. They got over their limitations. They were reinstated in their original forms—smell, taste, hearing and touch became their own deities. The object does not any more control the activity and the existence of the individual subject, as it is the case ordinarily. Individuals, we people, are all dependent on the objects of sense. We are helplessly driven to objects on account of the fact that we live in a world of diversity, multiplicity and the separation of one thing from another thing. That element of separation has been completely mastered here in this deep technique of meditation, and all the senses, including the mind, became integrated in the body of the Virāt, while they were all scattered in different directions, disintegrated in the organism of the individual. When the mind, in our case, moves towards objects outside, thus depleting its energy, disintegrating itself, gets integrated in the Virāt and moves

back to its source, it becomes one with the great source of energy.

16. atha mano'tyavahat, tad yadā mṛtyum atyamucyata, sa candramā abhavat, so'sau candraḥ pareṇa mṛtyum atikrānto bhāti, evaṁ ha vā enam eṣā devatā mṛtyum ativahati, ya evaṁ veda.

The Divine Prāṇa carried the mind, too, beyond death, and then the mind became the moon, and the moon got fixed in the mind of the Virāt. Even as the mind and the senses are freed from the evil of death, you and I and everyone also can be freed from the evil of death, says the Upaniṣhad. It is a moral applicable to all, provided we follow the course followed by the senses. What did they do? They surrendered themselves to the Cosmic, and the element of Cosmic Reality took hold of them by the hand and governed them through and through, and there was no fear. If anyone knows this art, follows this technique, and lives a life in consonance with this principle, that individual also will cease to be an individual caught in the meshes of death, and shall become a principle of reality, identical with that which truly is, and not moving as a transitory link in the process of becoming in this world of death.

17. athātmane'nnādyam āgāyat, yadd hi kiṁ cānnam adyate, anenaiva tad adyate, iha pratitiṣṭhati.

Whatever is done in this body is done by the Prāṇa. For instance, the absorption of the food that is drawn in by the sense-organs into the organism is done by the Prāṇa. It is by the Prāṇa that the senses draw food into the system, and it is the Prāṇa that digests the food, absorbs it into the organism. If the eyes see anything, it is the Prāṇa that sees. If the nose smells, it is the Prāṇa that smells. If the ears hear, it is the Prāṇa that hears. If anything happens, it is done by the Prāṇa. It is the support of the senses and their activities, and it is supported by these activities and principles. There is a mutual dependence of the senses and the Prāṇa. The Prāṇa-

Śakti within and the activities without are interconnected, that is, the subjective force which we call vitality and the objective element that we call the food outside—these two are interconnected in the Body of the Virāt. One is dependent on the other. Therefore, we cannot say which is what in this interconnected realm of Universality.

Now, the anecdote continues. The senses feel highly exhilarated with the victory that they have won over the demoniacal elements. Then they tell the Prāṇa, "Wonderful is the victory that we have gained on account of you. Great is your achievement, indeed."

18. te devā abruvan, etāvad vā idaṁ sarvaṁ yad annam, tad ātmana āgāsīḥ, anu no'sminn anna ābhajasveti, te vai mā'bhisaṁviśateti; tatheti: taṁ samantam pariṇyaviśanta, tasmād yad ananenānnam atti, tenaitās tṛpyanti; evaṁ ha vā enaṁ svā abhisaṁviśanti, bhartā svānāṁ śreṣṭhaḥ, pura etā bhavaty annādo'dhipatiḥ, ya evaṁ veda; ya u haivaṁvidaṁ sveṣu pratipratir bubhūṣati, na haivālaṁ bhāryebhyo bhavati; atha ya evaitam anubhavati, yo vaitam anu bhāryān bubhūrṣati, sa haivālaṁ bhāryebhyo bhavati.

The Devas, the gods who have been freed from death, proclaim to the Prāṇa. What did they say? "All this food is yours. Whatever is within us is your presence, and whatever is of any meaning in us, is the meaning that is yours. May we also be able to partake of your food and your glory. Share with us the food that you consume. Let us also take food with you. Let us sit beside you, and partake of your energy, become connected with you as friends, not as isolated individuals as we have been upto this time." The Prāṇa said, "Sit beside me," that is, be in consonance with me. "Then I shall feed you." If the senses are in consonance with the Prāṇa, the Prāṇa will feed the senses, but if they are dissonant, naturally the energy will not flow to the senses. This fact decided, they became one with it in organic connection. If the Prāṇa is satisfied, every sense is satisfied. If

the vital force inside is happy, every part of the body is happy. The mind also is happy, the intellect is happy. The whole being is happy.

Here is a long passage which means that this fruit, this result, accrues to anyone who connects oneself with this Prāṇa in the manner in which the senses connected themselves with the Prāṇa. He becomes the lord of all; he becomes a master; he becomes the source of dependence for others; he becomes the best; he becomes the foremost among people; he is never in want of anything. Everything shall come to him, as everything automatically comes to the Prāṇa, unasked. One who is in union with this Prāṇa is the lord of all in the sense that everything belongs to him, and his wish shall instantaneously be fulfilled. No one can contend with this person who has this knowledge. The person who vies with a person with this knowledge will not succeed. This is what the Upaniṣhad means. If you try to compete, in any manner, with one who has this knowledge, you will not succeed. But, you will succeed if you follow his precepts and live in consonance with his methods of living and his way of understanding; that is, no one can stand against his wisdom, and no one can even stand in the presence of this individual, who is endowed with this wisdom. But one who follows him becomes victorious, as he who is endowed with this knowledge is himself victorious.

19. so'yāsya āṅgirasaḥ, aṅgānāṁ hi rasaḥ, prāṇo vā aṅgānāṁ rasaḥ, prāṇo hi vā aṅgānāṁ rasaḥ, tasmād yasmāt kasmāc cāṅgāt prāṇa utkrāmati, tad eva tat śuṣyati; eṣa hi vā aṅgānāṁ rasaḥ.

This great master principle in us, which is Prāṇa, is the essence of all the limbs of the body, and therefore he is called Āṅgirasaḥ. Prāṇa is the essence of the limbs of the body, of all the senses, and so he is called Āṅgirasaḥ. If Prāṇa departs from any part of the body, that part dries up immediately.

There is no vitality in that part of the body from which Prāṇa is withdrawn. So, life is Prāṇa; Prāṇa is life.

20. eṣa u eva bṛhaspatiḥ, vāg vai bṛhatī tasyā eṣa patiḥ, tasmād u bṛhaspatiḥ.

This Prāṇa which is Āṅgirasaḥ, is also Bṛihaspati. Why? Speech is Bṛihati, and the lord of Bṛihati, or the Pati of Bṛihati, is Bṛihaspati. Therefore, Prāṇa is Bṛihaspati, as it is the lord of speech. Here, speech means the entire sacred lore, including the Vedic wisdom, symbolised here by what is known as the Bṛihati, or metre of the sacred Mantra. The Bṛihati is the longest Mantra in the Veda, and therefore Bṛihati is regarded as symbolising the principle of speech itself, not merely one word that we utter or a language that we speak, but the entire operation of the vocal organ in any manner whatsoever, and that is possible only because of the function of the Prāṇa, was the lord thereof. Prāṇa is, thus, regarded as Bṛihaspati.

21. eṣa u eva brahmaṇas-patiḥ, vāg vai brahma, tasyā eṣa patiḥ, tasmād u brahmaṇas-patiḥ.

Prāṇa is also Brahmaṇas-pati. Why? The Vedas are the ultimate reach of the principle of speech which is known as Brahma. The lord of it is Prāṇa Therefore it is called Brāhmaṇas-pati.

A EULOGY OF THE CHANT ON BREATH

22. eṣa u eva sāma, vāg vai sāma, eṣa sā cāmaśceti, tat sāmnaḥ sāmatvam; yad veva samaḥ pluṣiṇā, samo maśakena, samo nāgena, sama ebhis tribhir lokaiḥ, samo'nena sarveṇa, tasmād veva sāma, aśnute sāmnaḥ sāyujyaṁ salokatām, ya evam etat sāma veda.

Bṛihati stands for the Ṛg Veda, and Brahma stands for the Yajur-Veda, and the third one is Sāma mentioned here. The

speech and the Prāṇa are regarded here as Sā and Ma. The union of them is Sāma, the harmony of the system. This equalising Prāṇa, which is the harmonising principle between the speech and the whole body inside, is subtly present equally in all beings. This Prāṇa is not only in human beings. It is everywhere. This is what the Mantra says here. It is in a very minute creature like the white ant or the honeybee. It is in a mosquito. It is in an elephant. It is in all the three worlds, and the whole cosmos. It is equally present in the smaller and the larger, and it is an impersonal, invisible something.

It is not the breath that we speak of as the Prāṇa here. It is invisible to even the subtlest operation of the senses. It cannot be conceived of even by the mind. It is the principle behind personalities, individuals and social bodies. We know what a principle is. A principle can never be seen with the eyes. It is manifest sometimes as a concept. The concept of universality, for instance, is supposed to be the highest of principles. But, we cannot see universality anywhere. Nobody can open the eyes and look at it, but it is there. Everyone knows that it exists, but no one can see where it is. We know that universality must exist. It is the general principle operating behind individuals. But the general principle can be conceived as manifest, tentatively, in a particular form, through the mind of an individual, or a group of individuals, but cannot be identified with any object of sense. Inasmuch as it is a principle, it is present everywhere, in every form. For example, the principle of money is present in a dollar; it is in a pound; it is in a rupee; and so on. But, rupee is different from pound; pound is different from dollar. Yet, the money principle is universally present in all these formations. It is the value that is called the universal principle, and the form that it takes is immaterial. The essence of it is the same. The principle of administration, for instance, cannot be seen with the eyes; the principle of organisation cannot be seen with the eyes; the principle of government cannot be seen with the eyes; the principle of

beauty cannot be seen with the eyes. Every principle is invisible, but these are the ruling, guiding principles in life. These so-called invisibles are the realities, and the visibles are not the realities. Again, for example, the currency note is not the reality; the value behind it is the reality. And similarly, the beauty of an object is invisible. It is not the shape of the object that is beautiful. It is something else that is vital and internally connected, in the shape of it, with the mind within that is called beauty. And so are all things.

So, the point is that the principle of universality is what is called here, Prāṇa, that is, Hiraṇyagarbha, or Virāt, that is God, ultimately; and He cannot be seen with the eyes, as one cannot see a principle, as one cannot see universality. Forms do not exist, shapes do not exist, individuals do not exist, in the end. They are only vehicles to tentatively convey the meaning or value which is universal, which is the principle, and which is equally present in all, irrespective of the passage of time—past, present and future—and spatial distinction. It is everywhere, in all the three worlds it is, right from an ant up to the Cosmic Being.

In all the Upaniṣhads, we will find a passage ending with 'ya evaṁ veda'—one who knows this. Knowledge is regarded as the highest possession. One who knows this, gets everything. It is strange that knowledge should be 'being', but this is the truth made out in all the Upaniṣhads. In the branches of learning we find that learning is not 'being'. We may learn many things, but we will not be possessors of the things connected with that learning. An engineer who knows how to build a house may not own a house. He may have no house at all, but he has the knowledge of building a house. In such instances, knowledge is different from the 'being' of the object connected with knowledge. But, this knowledge is not like that. The knowledge that is propounded in the Upaniṣhad is identical with the 'being' of the object that is connected with that knowledge, and therefore the Upaniṣhad

says that one who knows this, becomes that, obtains that, is that—ya evaṁ veda.

23. eṣa u vā udgīthaḥ; prāṇo vā ut, prāṇena hīdaṁ sarvam uttabdham, vāg eva gīthā, uc ca gīthā ceti, sa udgīthaḥ.

This Prāṇa is the propeller (Ut) of speech (Gīthā). Hence, Prāṇa is the Udgitha Chant, together with the speech. The two form one whole.

24. taddhāpi brahmadattaś caikitāneyo rājānaṁ bhakṣayann uvāca, ayaṁ tyasya rājā mūrdhānaṁ vipātayatāt, yad ito'yāsya āṅgiraso'nyenodagāyad iti, vācā ca hy eva sa prāṇena codagāyad iti.

This is a peculiar way of the Upaniṣhad that, whenever it explains a profound, a mystical or secret doctrine through an analogy or an image, it expounds it by other comparatives. Here is one instance of the glorification of the Prāṇa. There was a great man called Brahmadatta, the great grandson of Cikitana, who drank the Soma juice in the Soma sacrifice, and declared in this manner: "This Maha-Prāṇa, the Supreme Prāṇa, is the one that chanted the Udgītha; it is the one that freed all the senses from death; if anyone else be declared as the cause of freedom from death, and if Āyasya Āngirasa chanted the Udgītha through any other means, may such a proclaimer's head fall." This is a kind of vow that he takes, an imprecation that he casts by saying in a confident manner that nothing can free one from the fear of death, nothing can free one from the fear of sorrow, except this universal principle that has been sung throughout in these passages of the Upaniṣhad.

25. tasya haitasya sāmno yah svaṁ veda, bhavati hāsya svam; tasya vai svara eva svam; tasmād ārtvijyam kariṣyan vāci svaram iccheta; tayā vācā svara-sampannayārtvijyaṁ kuryāt; tasmād yajñe svaravantaṁ didṛkṣanta eva; atho yasya svaṁ bhavati; bhavati hāsya svam, ya evam etat sāmnaḥ, svaṁ veda.

The Sāma Mantra is told here again in the context of the glorification of the Udgītha. One who chants Sāma in the manner it was chanted by the Prāṇa for the freedom of the senses from death, becomes self-possessed, becomes master of oneself and, here, in the Sāma, the technique of becoming adept in the chanting of the Udgītha, or the Svaram of the Sāma, i.e., the intonation of the Mantra, is stated. Emphasis is laid on the method of chanting the Sāma, or rather, any Mantra of the Veda. The Veda is distinct from the other scriptures in the sense that intonation is very important in its recitation, and the power of the Sāma depends upon the way in which it is chanted. It is not merely the word that is important, but also the modulation of the voice. The intonation, or the rich voice in the recitation of the chant, is itself the glory of the Sāma. What is the glory of Sāman? Svara, the intonation, is the glory, and therefore whoever is well-equipped with this art of properly chanting the Sāman is desired in all Sāma-Yajñas, which are called Soma-Yāgas. And the performers of the Sāma-Yajñas always look for one who has a clear capacity to intonate the Mantras of the Sāma, so that he can unify himself with the spirit, with the forces which are the deities of Sāma-Mantras, and all glory comes to him also, who knows this art.

So, the glory of the Veda, the glory of the Omkāra, Praṇava which is the Udgītha, the glory of the Prāṇa, and the glory that is attended here with the Veda chant—all these are described in concise in this passage of this Brāhmaṇa.

26. tasya haitasya sāmno yaḥ suvarṇam veda, bhavati hāsya suvarṇam, tasya vai svara eva suvarṇam, bhavati hāsya suvarṇam, ya evam etat sāmnaḥ suvarṇaṁ veda.

27. tasya haitasya sāmno yaḥ pratiṣṭhāṁ veda, prati ha tiṣṭhati, tasya vai vāgeva pratiṣṭhā, vāci hi khalv eṣa etat prāṇaḥ pratiṣṭhito gīyate. anna ity u haika āhuḥ.

In connection with the meditation on the Sāma, and the harmony between the Prāṇa and speech, it was said that the

intonation in the chant of the Veda, which is Sāma, is very important, because the way in which it is chanted or sung has direct connection with the meaning that is conveyed or the objective that is intended by means of the recitation. It is said further, in the following passages, that the correct pronunciation also is important, in addition to the intonation. The letters, the words, the phrases, have to be pronounced in a proper manner, with the correct accent at the proper places, in addition to, or together with the method of chant. This is the resting place, or establishment, of the Prāṇa. By this, one gets established in the power that is Sāma, which is, again, the unity between the Prāṇa and the power of speech, or to carry the meaning further to its broader or more general sense, the harmony between the Prāṇa and all the senses, so that one gets totally integrated in personality by the meditation on the Sāma. One who knows this, obtains a resting place.

Now, a very important chant is explained, which is called the Pavamānā Abhyāroha. The Abhyāroha, here, means the 'elevated holy chant'. It is all-purifying, and that is why it is called Pavamānā.

28. athātaḥ pavamānānām evābhyārohaḥ, sa vai khalu prastotā sāma prastauti, sa yatra prastuyāt, tad etāni japet: 'asato mā sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmṛtaṁ gamaya' iti, sa yad āha, asato mā sad gamaya iti, mṛtyur vā asat, sad amṛtam, mṛtyor māmṛtaṁ gamaya, amṛtam mā kurv ity evaitad āha; tamaso mā jyotir gamaya iti, mṛtyur vai tamaḥ, jyotir amṛtam, mṛtyor mā amṛtaṁ gamaya, amṛtaṁ kurv ity evaitad āha; mṛtyor māmṛtaṁ gamaya iti, nātra tirohitam ivāsti. atha yānītarāṇi stotrāṇi, teṣv ātmane'nnādyam āgāyet; tasmād u teṣu varaṁ vṛṇīta, yaṁ kāmaṁ, kāmayeta, tam, sa eṣa evaṁ-vid udgātātmane vā yajamānāya vā yaṁ kāmaṁ kāmayate taṁ āgāyati; taddhaital loka-jid eva, na haivā lokyatāyā āśāsti, ya evam etat sāma veda.

The Udgātṛ, known as the presiding intelligence over the chant of the Sāma, sings the Abhyāroha, the holy and edifying recitations of the Sāma, and recites the Mantra repeatedly in order to produce the required effect. Asato mā sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmṛtaṁ gamaya. These are the three Pavamānā-Mantras, the purifying chants, and their recitation is given in the concluding portion of this Brāhmaṇa. These three recitations are supposed to be equivalent to meditation, and they bring about the intended result, namely, the rise of the mortal to the immortal, and everything that is connected with this process. We are familiar with this chant, but the Upaniṣhad takes up its discussion in the context of the Sāma and the Prāṇa Vidyā of this Brāhmaṇa, and tells us that these are highly purifying recitations. They are Pavamānā-Abhyāroha.

What is the meaning of this chant which is recited in this manner? It is a prayer, a Japa, as well as an invocation. Asato mā sad gamaya: From the non-existent, from the unreal, from the apparent, lead me to the other side of it, the Existent, the Real, the Noumenon. Here, the Upaniṣhad tells, also, what the meaning is. What we call death is itself the unreal; and what is other than death, the immortal, is the Real. So, to be led from the unreal to the Real is the same as to move from death to immortality. These words have special meanings with highly philosophical connotations. The world in which we are living is the world of death. It is called Mṛityuloka, the realm of dying, and therefore it is equated with the world of unreality. It is a world of appearances, and the prayer is: "May we be led from this phenomenal world of appearances to the realm of Reality." That which appears to be real, and yet, is not real—that is the Asat.

Asat does not mean non-existence, like the horns of a human being. Here, the unreal is not of that category, because if a thing is totally non-existent, it will not be seen, and the question of rising from it does not arise. The rise of the consciousness from one state to another becomes

necessitated on account of there being an element of the real reflected in the apparent. The world of unreality is capable of being taken for reality, and therefore one gets involved in it. Certain characters of reality are visible in the world of unreality, and so there is a mix-up of two attributes. The appearance, as we call it, is not a total non-existence. It is a confusion, a kind of muddled thinking. That is the appearance. The muddle arises on account of mixing up, or juxtaposing, or superimposing, attributes belonging to different categories, or realms, by way of mutual association, i.e., the attribution of the character of one to the other. The famous analogy given to us in the Vedānta scriptures is that there is what is known as Adhyāsa, or the reading of the meaning of reality in that which is transient, and conversely, the transposing of characters of transiency and becoming to the being which is real. This happens every day in our practical life. We live as persons who are standing examples of this mix-up of attributes. Our individualities, our bodily personalities are immediately available examples of this confusion of thought, where the real and the unreal are mixed up, and we drift from one condition to another on account of not being able to judge what is what in our own cases. We have feelings which are combinations of two aspects—the real and the unreal, the Sat and the Asat. We have a confidence that we are existing. We never feel that we are non-existent, not also that we are a moving flow, or we are apparent, or we are in a condition of process. We are told that this world is in a state of perpetual motion, but we never have any such feelings in our lives. We live in a world of motion and transition from one condition to another, but, in our own lives, we feel that we are perpetual. There is a strong feeling in regard to ourselves that we are steady beings and that there is a continuity of consciousness of our being, right from birth to death.

This feeling of continuity of existence in our own selves is due to our attributing the character of reality to ourselves, because that which is, the Pure Being, is somehow made to

get reflected in our own conditioned personalities. The sense of 'I', the feeling of 'being' and the certitude that we have in respect of our existence is due to the reality that is present in us. But, there is something more in us, apart from this feeling of mere 'being'. We do not merely feel that we exist. We always feel that we are limited; we are inadequate; we are poverty-stricken; we are impotent; we are grief-ridden, and we have anxieties and insecurities of every type conceivable. This peculiar other side of the feeling that is associated, side by side, with the feeling of certainty, existence, being etc., is the quality of appearance.

The conditioned form which is embodiment, the body, has one character; and the unconditioned reality has another one altogether. We bring the two together and create a personality, so that there is what is called a transient personality which 'appears' to be. The being of the personality is the reflection of reality in the personality, whereas the transiency is its real nature. We are conscious of a current, as it were, which flows, which never is steady, but the consciousness of continuity, even in the transitory process of the current of a river, is due to the consciousness being different from the process. We have two elements in us—sometimes, theologically, we say, the god and the demon principle—the Deva and the Asura. We have both elements in us, the higher and the lower, the eternal and the temporal. The eternal speaks and infuses meaning into the values of life, to which we cling so ardently, and creates in our life a hope for the future, of a better condition. We always expect something better. We never imagine that the world will be worse. It will be better than today, we think. This positivity present in our life, and the confidence we have that we shall live tomorrow, though there is no certainty about it, is the reflection of reality in us. Who tells you that you will live tomorrow? But you have a confidence that you will be alive. This is due to the presence of an eternity masquerading in our own personalities, invisible, and yet present. But yet, there is insecurity. We have a suspicion that our

apprehensions may not be true, and so we sleep restlessly and unhappily. We have in us happiness and unhappiness mixed up. That is due to the Sat and Asat elements combined in us, appearance and reality, both working together, side by side, swinging us on either side, in different forms, and under different occasions.

So, the prayer here is, 'Let us rise above this turmoil of transiency of life, and move to the real which is indicated faintly in our own personal lives and in the manifestations that are in front of us.' The rise is the process of the ascent of the soul to the Absolute. Thus, the prayer is:—Asato mā sad gamaya: 'Lead me from the unreal to the real, from the apparent to the Absolute, so that we shall be steadfast in that which is free from entanglement in appearances—space, time, and causal relations.' And this is at once a prayer for further light in the process of this ascent. When we rise from the unreal to the real, we also become enlightened, much more than we are today. It is not merely 'being' that is transmuted, but also 'consciousness', side by side. The rise from inadequate 'being' to adequate 'Being', from the lower type of 'being' to the higher type of 'Being', is at the same time, simultaneously, a rise from lower understanding to higher understanding, where consciousness expands as 'being' expands.

Being and consciousness go together; they cannot be separated. Our consciousness is tied to our body, so that whatever we know is limited to this little body. We cannot go beyond. The consciousness of our 'being' is the same as consciousness of our body. There is nothing else in us. And the body is so limited, as we know very well. Hence, the expansion of 'being', or the dimension of our 'being', includes simultaneously consciousness, because 'being' and consciousness are one. This is indicated by the other prayer: tamaso mā jyotir gamaya: 'Lead me from darkness to light.' This world is a world of darkness. It is not a world of light. The light that we see in this world is really a form of

darkness, as we studied in an earlier portion of this Upaniṣhad, that all forms of life are forms of death only. They are not realities. The sunlight is not real light, because it is not intelligent. It is another intelligence that is responsible for apprehending the value of even sunlight. Mere sunlight cannot understand, because it is an object outside. Objects are inert, and it is the subject that is consciousness. Any object that is bereft of a relationship with the subject is equivalent to darkness. It is lifeless. And so, the world of objects may be said to be a world of darkness, as it is the world of unreality. But, we have to rise to the realm of Light, the Light which stands by itself and shines as the infinite, the permanent, whether or not there are objects to shine upon.

Our understanding, today, is conditioned by the presence of objects. When objects are totally absent, we do not know what we will be aware of. Can we imagine a condition where there is nothing outside us to look at, to hear, to come in contact with? What would be our mind, what would be the state of our understanding, at that time? We will be muddled completely. A person who is incapable of perceiving anything external cannot be regarded as sane. There will be a complete reversal of the function of consciousness at that time, because the individual mind, which is the individual consciousness, is accustomed to being healthy and alive only in connection with its objects. We are happy only in the midst of things, persons, objects—not independently. It is impossible to live absolutely independently, because the mind is not accustomed to such a life. We like society because our life is tethered up to relationship outside, and from this we can draw the conclusion that our life is secondary; it is not primary. We are not living an independent life, not the original life; we are not true Existence. We are leaning upon a stalk which is outside us, and therefore unreliable. The objects of sense cannot be trusted completely. They pass like wind; they come and go; and, therefore, if our life is dependent on them, we go with them. That is why there is death for the individual who hangs upon the object which is

subject to death. Hence, the world of so-called understanding, enlightenment, intelligence, is really a world of darkness, because it is not the self-sufficient, self-existent consciousness that is working, but a dependent form of mentation. So, the prayer is: 'Let us be led above the related type of understanding to the unrelated Absolute Understanding, Absolute Intelligence,' that is, tamaso mā jyotir gamaya. This is, at once, freedom from death, and attainment of immortality.

Mṛtyor māmṛtaṁ gamaya: 'Lead me from death to that which is immortal.' The world is of mortality, and the prayer is to take us to the world of the Immortal. The world is mortal because everything is dying here; everything is perishable. It is seen now, and tomorrow it is not; like a bubble does it burst. We do not know what is now and what is the next moment. Such is the condition of things here. And how can we say that anything is real? Can anything be regarded as permanent? And that which is not permanent cannot be called real. So, there is nothing real in this world, and inasmuch as the unreals are the supports of our understanding, our understanding also is not real. Nothing is real in us; everything is a phantom. So, the prayer is for a total rise from this involved, insufficient, conditioned 'being' to the absolutely independent, unconditioned 'Being' which is simultaneously Sat, Jyotir and Amṛitam—Existence, Light, Enlightenment, Consciousness, Omniscience and Immortality. No rebirth is possible there.

When the chant is taken up in the Yajña, by the Sāma Veda Udgātṛ, he assumes a power and a capacity to bestow boons upon others. So, the section in this context tells us that when the Udgātṛ, in the Soma Yāga, chants these Mantras, the Yajamāna, or the one who is responsible for the performance of the sacrifice may ask for boons, and they shall be granted. All that is required, the means and the end and the destination—all will come together at the same time. He becomes a Master of the worlds. He attains all that is

meaningful and valuable in all the three worlds. There is no fear that he may lose anything. Once he gains a thing, it shall be permanently with him, not like the things that one gains here, which can be lost tomorrow. Once he gains, it is a permanent gain, because it is the gain of the real, and not of an unreal something. With this we conclude the important section of the Bṛhadāraṇyaka Upaniṣhad, which is concerned with the Prāṇa-Vidyā, the methodology of contemplation on the Universal Prāṇa through the individual Prāṇa and the function of the senses, leading up to the chant mentioned just now—the Pavamānā Abhyāroha.

FOURTH BRĀHMAṆA

CREATION FROM THE UNIVERSAL SELF

Passing on to the Fourth Brāhmaṇa, we actually go to a different subject altogether. As a matter of fact, this Fourth Section is the most important portion in the First Chapter. It is a grand description of the story of creation, right from the beginning down to the lowest level. And, incidentally, a mention is made of the strata of Reality through which the descent takes place and also the degrees of Reality through which the ascent has to take place, reversely. So, in this sense, the Fourth Section, which is called the Puruṣhavidha-Brāhmaṇa, is a quintessential teaching, of which everything else can be said to be a commentary, following it subsequently. The whole saga of creation is a grand dramatic event. This is described in this section. While it is a description of creation, it is a description of everybody—'you', 'I' and all creatures—because we are all included in creation. It, incidentally, also points out the relationship that obtains among things, the duties which one has to perform in respect of another, and in regard to the Ultimate Truth, and so on—all that is concomitant in the nature of the subject.

In the beginning, what was? This is the point from which the section begins. When creation was not there, what

existed then? There was no world, there were no individuals, no persons, no activities, but something was. What was there?

1. ātmaivedam agra āsīt puruṣavidhaḥ, so'nuvīkṣya nānyad ātmano'paśyat, so'ham asmīty agre vyāharat; tato'haṁ nāmābhavat, tasmād apy etarhy āmantritaḥ; aham ayam ity evāgra uktvā, athānyan nāma prabrūte yad asya bhavati. sa yat pūrvo'smāt sarvasmāt sarvān pāpmana auṣat, tasmāt puruṣah; oṣati ha vai sa tam, yo'smāt pūrvo bubhūṣati, ya evaṁ veda.

The Supreme Self alone was. Nothing else existed. The Ātman alone was, because the Ātman was inclusive of all beings. It was the Self, as it is the Self, and it shall be the Self, of everyone, and of everything. It is the Being of all beings, Satyasya Satyam, as the Upaniṣhad will tell us. That alone was, and one cannot conceive of anything else.

Now, Pure Being is inconceivable. When we try to conceive Pure Being, it looks like nothing, and hence we have to adopt a particular mode of thinking in respect of the Being that is supposed to be responsible for creation, because creation implies the manifestation of a cause, and that is the production of an effect. The effect must have a cause. The cause must be related to the effect. The effect must be conversely related to the cause. So, the conception of a cause being inevitable when we assume that there is an effect, the whole story of creation seems to arise on account of our perception of the world.

When we perceive an effect, we have to infer a cause, and the question does not arise as to whether the world is there or not, because our senses tell us that the world is there. We do not ask a question to our own selves, 'Is the world there; does the world exist?' We do not put such a question, because it is taken for granted that the world is, merely on the stand that it is perceived. Inasmuch as we are wholly dependent upon sense-perception, and we regard the

conclusion of sense-perception as entirely reliable and real, we are involved in it vitally, organically, completely, and we cannot be convinced of any other truth than our own conviction that the world is; and, so, by the inductive process of reasoning, we may say we are taken to the essence of a cause of the effect that we perceive in the form of this world of manifestation; and the cause should have certain characters which are present in the effect, and the effect has nothing in it which is not in the cause.

Now, causation is a movement in space. It is a condition of creation. Space and time are essential for creation. So, we have to assume, together with the assumption of a cause, the principle of spatiality, temporality and causality. The ultimate cause must have had, potentially present in it, the principles of spatiality, temporality and causality. Space, time, causes—these elements are absolutely necessary for anything to be manifest. And, therefore, that which was prior to the process of creation, prior to the beginning of things, must have had these conditions of space, time and cause in itself.

Inasmuch as the Ātman is the Absolute, and we cannot conceive of a relation of the Ātman to space, time and cause, the Upaniṣhad uses the word, Puruṣhavidha, i.e., we have to regard this condition of ultimate causality, the ultimate cause as something equivalent to a Person. We regard God as the Supreme Person, because there is no alternative for us. The reason why we regard God as the Supreme Person is that we cannot conceive of a category of life which is superior to humanity. There are stages and degrees of life beyond the human level, of course, but they are only possibilities for us, and not actualities. The conception of a cause should have some connection with the actuality that is in our minds. An infinite expanse of the highest conceivable to the human mind is assumed as the cause of the manifestation of the world, the Supreme Person, Puruṣhavidha.

This Supreme Being, whom we regard as the God of the creation of the world, became conscious of Himself. And what was He conscious of? Of Himself only, as 'I-Am-That-I-Am', as the Great 'I'. Since nothing was outside Him, there could not have been a consciousness of anything else besides Himself. The Supreme Universal Self-Consciousness, which is identified with the concept of the Supreme Person, was conscious of Himself, or Itself, we may say, because it was neither male nor female, and knew nothing outside it, was not aware of anything external to it, because there was nothing outside it. It was Pure, Universal Self-Awareness—Ātman.

'I-Am'. This was the Consciousness. He felt, as it were, 'I-Am', not also as 'you are', 'it is', etc. There was no 'you', 'he', 'she', or 'it' there. It was the Primordial 'I', not the ego-ridden bodily individual 'I', but pure, unadulterated Universal 'I'. And this Eternal 'I' is reflected in other empirical 'I's. The Supreme principle, therefore, is the principle of Self, which is designated here as the 'I', so that when reality is reflected in anything, it reflects as the 'I' principle there. The self-appropriating and self-arrogating attitude of the individual is the outcome of this element of 'I' asserting itself in all things, as coming through the grades of manifestation downwards from the eternal 'I', which is all-comprehensive. So, the eternal 'I' is felt even in an atom to assert itself as the 'I', as anyone of us also is capable of asserting himself as the 'I'. Nothing can be more valuable than the 'I' in a person. Nothing can be more dear than that, and nothing is worth-the-while conceiving except the principle of the 'I'. When the 'I' goes, everything else also goes. So, all the associations which we regard as meaningful in life are auxiliaries to the safety of this 'I'. We guard this 'I' with meticulous care. We love it immensely, and everything is loved because of this 'I'. We love the 'I' so much that everything is reflected there, in fullness. So, the Supreme 'I' asserted itself?—'I-Am', and nothing else was.

Because it asserted itself as the 'Aham', we call it 'I-AM'. It has no other name. That was the name of God, and that is the name of God. There is no other name, because God is Pure Self-Consciousness. This is the reason why, says the Upaniṣhad, that even today people refer to themselves as 'I'. Who are you? It is 'I'. This is the answer one gives. If you knock at the door of someone's house and call out, "Who is there?" the answer comes, "I". Afterwards one may say, "My name is such-and-such", but in the beginning, "It is me". What is this 'me'? Nobody knows what it is, but that is the 'you', and so you assert yourself as the 'me' or the 'I'. This feature of assertion as the 'I' or the 'me' in all individuals is due to the original assertion of the Absolute as the 'I'. That is felt in every one of us.

This Supreme Person is called the Puruṣha. Why is He called the Puruṣha? What is the meaning of the word? Puruṣha, here, says the Upaniṣhad, means someone who has burnt up the evil of external contact. That Consciousness burnt up all evil, and we are told here that the evil referred to is the evil of externality. There was no externality then, and there is no evil except externality. Everything is a part of that; everything is a manifestation of that. Whatever we call evil and undesirable in this world is the child of externality. When externality is not there, evil also cannot be there. And there was no externality in the One Puruṣha. The evil of contact with externality does not arise when everything was the Self alone. Inasmuch as it burnt up the externality and was conscious of Itself alone, to the exclusion of everything else, therefore it is called the Puruṣha. And so is the case with anyone who knows this—ya evaṁ veda. Anyone can become like that, says the Upaniṣhad, assuring us that we can also be like this Puruṣha, and destroy all evil. The evil of contact can cease when the desire for contact ceases. Desire for contact arises on account of belief in the reality of externals, and so it is an injunction to meditation on the Supreme Puruṣha, simultaneously.

Nobody can stand before that person who has this knowledge. As it was mentioned earlier, in another context, no one can compete with this person who has this knowledge of non-external Being. One who is established in this non-external Universality cannot be faced by any other person in the world. He becomes an indomitable power; He becomes a Supreme Master; he becomes an authority; and he becomes a source of fear to others. He becomes energy incarnate. And this is purely because of the fact that this energy is not depleted through external contact. So, he is all-powerful. And no one can stand before him; no one can compete with him; no one can vie with him in any way. Such a person is fit for the ascent to the state of the Puruṣha whose manifestations, whose glories, whose effects are described in the subsequent narrations.

This section of the Upaniṣhad deals with the story of creation, and touches almost every point in the spiritual evolution of the individual. There are several stages of thought described, commencing from the highest Reality which is Brahman, Puruṣha, the Absolute 'I'. The first concept that is presented is that there was One alone without a second, and this One became the Universal Cause of everything that is the effect in the form of this creation. This single, unitary, undivided 'I', split itself into two and became the cause of further divisions, down to the lowest level of descent, even to the minimum level of inanimate matter. One finds this impulse for division and unification everywhere, as commanded or initiated by the Primary Will, or Urge of the Supreme Being. Then follows the proclamation that, in spite of all this multiplicity and duality and split, down to the lowest level of matter, there is an organic unity among things, which has not been lost, notwithstanding this duality. It does not mean that the creation of multiplicity is the loss of the fundamental unity of things. It is a multiplicity without losing the unity that is present. This is a miraculous type of creation where the cause does not destroy itself in order to become the effect. It remains as it was, in spite of the fact that

it has become, apparently, what is 'other' than itself. Then we are told that the two which are the aspects of the One, may be conceived as a threefold reality, to which reference has been made earlier also in our studies, that there is the aspect of the objective, the subjective and the transcendental types which are usually known as the Adhibhautika, the Adhyātmika and the Adhidaivika features, mentioned before.

Every aspect of this Cosmic Being is a deity, a god by himself, or itself. But no god is complete; every deity is incomplete. No single aspect of the Purușha can be regarded as complete, inasmuch as every deity thus conceived is a limb of the Cosmic Being. All that is manifest objectively, also, is really another form of the Supreme Being. It does not mean that creation is something different from the cause thereof, either in quality or internal structure. The concept of the Supreme Unity cannot be arrived at by the analysis of any part. Every part is only an indication of there being something above it, or transcending it. The parts are finite forms, even as deities; they can only be pointers to higher forms, but in themselves not complete forms. So, there is a difference between the satisfaction that comes by contemplation on the Universal Reality and that derived from any type of finite contemplation.

It is not possible to 'possess' anything in this world. This is another great advice that is given to us, further on, in the course of the description. It is not possible to possess anything, because everything that is possessed is 'outside'. And the philosophy is that nothing that is outside oneself can be possessed, and therefore bereavement, loss or separation is unavoidable in the world. What cannot be lost is the Self alone, and everything else is subject to destruction. If anyone clings to things which are other than the Self, those things shall depart from that person, one day or other. And, so, it is wisdom on the part of people to adore the Selfhood of things rather than the forms of things. In this manner, the Universal Completeness should be conceived in meditation.

Then the Upaniṣhad, in this section, goes on to describe the classification of the groups of individuals, both in the superior realm of the gods in heaven and the lesser realm of human beings, the classification being of what we usually call the social groups, namely, the spiritual, the political, the economic and the working forces. They are sometimes wrongly translated as castes. But the origin of these arrangements is described in the Upaniṣhad as a device towards the unification of diverse individualities for a purpose which is beyond themselves. The blend of these diversities is possible only by a principle which is harmony and unification itself in its character and make. No diversified principle can be a unifying principle. No individual can be a unifying power in this world, because every individual is different from every other individual. So, any kind of unity, whether it is social, personal or otherwise, can be achieved only if there is a transcendent force which brings these diversities together. That force is called Dharma, which is the way in which the Absolute is manifest in the world of diversity, and a concept of it is brought forward in this section of the Upaniṣhad.

It is further pointed out that every action is finally useless and futile, if it is bereft of the consciousness of the Ātman. All achievements in this world are going to be dust and ashes. They will bring no result. Every effort will end in failure if it is not connected with the awareness of the Universal Principle, the Ātman. Where such knowledge is absent, all effort will end in failure. This is another point that is driven into our minds in the course of the study.

Then it is pointed out that the desires, which are the ruling forces in the individual natures, are really the urges of the Cosmic which try to plant themselves in some form or other in the individuals and summon them back to their Origin, so that no desire can be regarded as wholly bad or wholly good. Desire is bad in the sense that it becomes a binding element if it is disconnected from its intent, motive

or purpose. But it is good in the sense that it is an indication of the limitations of individuality which, again, are indications of the presence of the Infinite, towards which every individual is moving. So, the section concludes with a gospel that we should live a complete life, and any kind of incompleteness is going to be a source of sorrow. This is the outline of the whole section, of which the commencement was made with the declaration that, originally, the Ātman alone was, and outside it, nothing was. And inasmuch as nothing else was outside it, there was no externality or the principle of contact with objects there; and since as it is the principle of the destruction of the evil of the urge for contact, it is called Puruṣha, or Puruṣhottama sometimes.

2. so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣāṁ cakre, yan mad anyan nāsti, kaṣmān nu bibhemīti, tata evāsya bhayaṁ vīyāy vīyāya kasmād hy abheṣyat, dvitīyād vai bhayaṁ bhavati.

That Being, the Original Universal Aloneness, began to contemplate Itself in a peculiar manner. This Self-contemplation of the Universal Oneness is the beginning of the Will to create. It felt that It was alone, and willed to be other than Itself. It was dissatisfied with Its aloneness, as it were. This inscrutable dissatisfaction, which we have to read in the Supreme Aloneness of Īshvara, is the cause of the dissatisfaction felt by individuals when they are alone. People, when they are left to themselves, feel dissatisfied. They want somebody else outside them. This is a reflection of the dissatisfaction of the Aloneness of the Universal in the Origin of things. All this is highly symbolic and we cannot understand what actually is the true nature of this dissatisfaction. It is only a point that the Upaniṣhad urges forward to bring to light the cause of creation. We cannot actually understand what it finally means, because, as the Ṛg-Veda puts it, nobody was there sitting to see what was happening. We never saw what He was thinking; what He was feeling; what actually was the condition which became

the precedent for the creation of things. Even the gods came afterwards. Who can know what happened, says the Veda. So, we have to reverentially accept and feel, in a super-physical manner, the meaning behind this declaration of the Upaniṣhad, that the Universal Aloneness became a sort of source for a Universal Dissatisfaction which is the cause for the creation of the universe. It is as if the child wanted to play. Why is the child dissatisfied when it does not play? The child alone knows. There is a dissatisfaction when the child is alone, and, perhaps, on the analogy of the play of the child, scriptures like the Brahma-Sūtra tell us that if at all we have to give a reason for the creation of the world, we have to say that it is a play of God, not that there is a desire in God. Play is not a desire; it is something more spontaneous.

The All-Being was dissatisfied, as it were, and yet, immediately, there was a counteracting consciousness which removed that dissatisfaction. "How can I be dissatisfied when I am the All," was the counterforce that arose in His own Consciousness. "Why should I be afraid of anything, and why should I be dissatisfied? The question of fear or sorrow does not arise when nothing external to Me is." Therefore, He was supremely happy. Here we have a double statement of the Upaniṣhad in a single passage, where it is said that it was Universal Oneness, and an Aloneness which felt dissatisfied on account of Its being alone without an 'other', and yet It became supremely satisfied on account of the counteracting consciousness which arose in Itself simultaneously that It was the All, and, therefore, there cannot be dissatisfaction. Why is there dissatisfaction? Because there is an 'other'. That is all.

"Where there is duality, there is fear." We have fear when there is another next to us. If there is no 'anotherness', there is no fear. We are always afraid of someone in front of us, behind us, etc. If there is no one, and we are alone, why should we be afraid of anything? Fear comes from someone other than us. How can we be afraid of our own selves? So, if

someone other than us does not exist, how can there be fear? There is fear only where there is duality. Where duality was not, there was no dissatisfaction or fear. Therefore, it was Supreme Satisfaction. That was the Universal 'I'.

Now, the Upaniṣhad proceeds:

3. sa vai naiva reme; tasmād ekākī na ramate; sa dvitīyam aicchat; sa haitāvān āsa yathā strī-pumāṁsau sampariṣvaktau; sa imam evātmānaṁ dvedhāpātayat, tataḥ patiś ca patnī cābhavatām; tasmāt idam ardha-bṛgalam iva svaḥ, iti ha smāha yājñavalkyaḥ; tasmād ayam ākāśaḥ striyā pūryata eva. tāṁ samabhavat, tato manuṣyā ajāyanta.

Here, again, a highly symbolic truth is stated to explain the state of affairs after creation was effected. The split which is the cause of creation is a split within the Whole; and it is a split without losing the Wholeness of the Whole. When milk becomes curd, the milk is completely destroyed, and there is no milk afterwards. Not so is the way in which God became the world, because if the milk has already become curd wholly, we cannot ask for the same milk again, because it has already become another thing.

If God has already become the world, we cannot ask for God. He is no more there; He is finished. But He is really not finished; He is intact even now; and the milk is wholly present, in spite of its having become a so-called curd. It is not a Pariṇāma, or a complete internal transformation of the Substance of the All that is called creation, but only an apparent manifestation. This appearance of manifestation is described. It was the cause of creation in the manner mentioned, namely, a kind of desire or will or wish, an urge to become manifold, the reason for which nothing that is manifold can understand. We are all manifested beings included in the diversity of creation, and, therefore, none can know the reason behind the manifestation of this creation. But the Upaniṣhad is an authority, and it tells us that It did not wish to be alone. "Let me be many and see Myself as the

variety of things." In order to become the many, It became two, first. Then, perhaps, the two became four, four became eight, eight became sixteen, and thirty-two and millions and millions; an infinite variety, uncountable, innumerable in quantity and quality. How did He become two in the beginning? He became two with a severe impulse which is the subject of the chant in famous hymn of the Ṛg-Veda known as the Nāsadīya-Sūkta, the hymn of creation.

There was an indescribable stir in the whole cosmos, and this command was felt everywhere, just as, when a parliament passes an act, it is felt in every nook and corner of the country. Something like that, an Act was passed, as it were, by the Supreme Will of the Divine Being, and every minute part of the entire Body of the Virāt began to throb with this Will. And what was that urge? It is a very difficult thing to explain—what that Primal Wish is. It is an outrush that we feel when we have a strong desire, for instance. We cannot understand, actually, what a desire is. Though we think we understand it, we cannot know it fully, because if we understand it, it will not trouble us. It troubles us because it cannot be understood. It cannot be understood because it is a contradiction. A desire is a contradiction, psychologically; therefore it is impossible to understand its meaning. We cannot desire an object unless it is outside us. This is very clear; if it is one with us, we will not desire it. And we cannot desire an object which is really outside us. This is also a very important point to remember. If it is, in fact, outside us, it would have nothing to do with us. For, where is the point in desiring it? We have already proclaimed, psychologically, that it is outside us, and, so, we are not connected with it in any way. If we are not connected with it, we are not going to get it. If we are not going to get it, there is no use desiring it. This is one aspect of the contradiction. But we cannot desire an object unless it is other than ourselves. Look at the contradiction. Here is a miracle of contradiction, par excellence. And, such is the desire operating in our individual cases, available in a very minute form, harassing us from

birth to death. No one can understand what it is and how it works. Only a superhuman, divine being may master it. But, the Upaniṣhad tell us that the contradiction was, perhaps, already in the Cosmic Origin of things; otherwise, how could its presence be felt in individuals who are the effects?

The contradiction of desire is of such a character. It may be ostensibly seen in individuals of the male and female species in creation. That is what the Upaniṣhad makes out here. The desire can be seen in the various aspects of psychological manifestation, and, primarily, it can be seen where the species of a particular variety intends to maintain itself by an interaction of its male and female characters. That kind of urge which is available in individuals is, perhaps, a faint indication of what could have happened at the beginning of things, though that must have been very different in nature from what we see in individuals. Yet, in its general form, it was present there; in its particular form, we see it only in individuals. It splits Itself in this manner into the positive and the negative elements—the Cosmic Positive and the Cosmic Negative, we may say. And, that was the origin of desire. Nevertheless, it remains an indescribable something; we do not know what it is, why it arose and how it could be explained. It had to be split, else, there could be no will or wish. There was a simultaneous urge to become two, and also to become one. Here is the enigma of desire.

The desire is actually a desire to fulfil a desire; and the fulfilment of a desire means the completion of the intention behind the mind or the consciousness to come in union with the object of desire in an indivisibility of 'being'. For that, the indivisibility is first accepted for the purpose of manifesting the desire. So, there was a double urge of rushing outward into the counterpart which is the split 'other', and a simultaneous urge to become one with that part, which is called the satisfaction felt in the fulfilment of a desire. So, there is pain and pleasure simultaneously in every moment of desire. If it is entirely pain nobody would desire. But if it is

only satisfaction, there would be no frustration of desire. Thus, there is an inscrutable peculiar character in this form of urge.

The Origin of Cosmic manifestation necessitates the acceptance of an original split which caused a self-contradictory feeling of separation and unity simultaneously, as is there between a husband and wife, for instance. As Yājñavalkya, the sage, says, every individual is only a half; nobody is complete. And inasmuch as every individual is a half, no one is happy. The half wants to be complete by fulfilling itself in contact with the other half, which it has lost.

The perception of an object, when it is driven by a strong desire, is really a perception of a counterpart of that desire. This is why there is such an urge in the mind towards that object. What one lacks in oneself, one sees in that object; otherwise, the mind will not move towards the object. The lack felt in one's own self is supposed to be completed by the character of the object which is outside, and, so, no one can love everything in the world, and no one can hate also everything. There are only certain sections of objects which can attract and repel, on account of the peculiarity of the psychological structures of individuals. Yājñavalkya proclaims that every individual, whether it is human, subhuman or superhuman, whatever it is, every individual is only fifty percent. The other fifty percent is the object thereof. And, therefore, every individual is forced to go towards the object, to complete itself by communion with that object which is its exact counterpart, which it will find instinctively without any logical examination.

Everyone is like an empty hole inside, like a space without content. Therefore, one feels unhappy. Whatever be given to that person, he is not satisfied. There is some want, a kind of emptiness, vacuum, felt in each individual, because it cannot be fulfilled by anything other than that which it lacks, which is the content of that whole. So, satisfaction cannot come to any individual unless the exact counterpart of that

lack is provided. Any other attempt is not going to satisfy the subject. There is this rationality behind creation, cosmically as well as individually. Thus are all beings born due to the Primary Impulse. Men were born, and everything else was born—manuṣyā ajāyanta.

4. sā heyam īkṣāṁ cakre, kathaṁ nu mātmāna eva janayitvā sambhavati, hania tiro'sānīti; sā gaur abhavat, ṛṣabha itaras tāṁ sam evābhavat, tato gāvo' jāyanta; vaḍavetarābhavat, aśva-vṛṣa itaraḥ, gardhabhītarā gardabha itaraḥ, tāṁ sam evābhavat, tata eka-śapham ajāyata; ajetarābhavat, vasta itaraḥ, avir itarā, meṣa itaraḥ, tāṁ sam evābhavat, tato'jāvayo' jāyanta; evam eva yad idaṁ kiṁ ca mithunam, ā-pipīlikābhyaḥ tat sarvam asṛjata.

Here, again, we have a fine analogy which tells us that the split part, the other of the 'Being' which became two, was in a very unenviable condition. It did not know what to do. The object does not know what to do at all when it has come from the Supreme Subject Itself. What is this object? It is nothing but the 'other' of the True Subject. They are correlatives of each other. They are brother and sister, come from the same parent. So, the blood of the original parent is found in these two aspects, and they are unable to understand the relationship between themselves. 'A' and 'B', which may be supposed to be the two aspects of the Supreme Being, the split parts, are in a very delicate position. So, 'A' is trying to grab 'B' which is the object of 'A'. 'B' is feeling very disconsolate. "How is it possible that I be grabbed by 'A' when I am only the counterpart born of the same parent?" The object is afraid of the empirical subject. "Why should I be possessed like this? Why should I be hunted? Why should I be eaten, swallowed? I come from the same origin from which 'A' has come, and, therefore, I enjoy the same status, as 'A'." It is really indecent on the part of a subject to run after the object, as if the object has no status of its own. But this is what happens.

The object, the other side of the split part, felt delicate in itself and wanted to escape the notice of 'A'. But this 'A' would not leave it like that. It did not keep quiet. It assumed the form which was taken by 'B' for the sake of escaping the notice of 'A'. What is meant by escaping the notice? A taking of another shape. One goes from one place to another place, or changes one's features. But, 'A' put on the same features as the features of 'B', which was assumed by the latter for the purpose of extricating itself from 'A'. And whatever feature, form or structure was assumed by 'B', 'A' also assumed. Thus, there was a communion between 'A' and 'B', the subject and the object, in all the species of creation, right from the highest celestials to the lowest creatures as ant.

Now, the Upaniṣhad in this section tells us that all things—animal, human, superhuman, subhuman—everyone became the effect of this Cosmic Will for creation on account of the irresistible nature of this Urge. It is impossible to resist its force because it is cosmically present and propelling. No desire is capable of being resisted until it is intelligently fulfilled in the way in which the Upaniṣhad will describe further on.

Everything was created by this one Being, down to the lowest of created beings, and all these are the dramatic appearance of that one Being; That becoming the subject; That becoming the object; That becoming the process of the urge called desire—a real drama, indeed. Then what did It feel after having completed this creation? 'I am satisfied.' The director of the drama is very pleased that the enactment has been well done—beautiful! 'I have wonderfully worked this creation.' 'I am all this creation.' There was a Desire, Wish, Urge, to become the All in the multiplicity of forms; and having beheld all these forms as identical with Itself, It was deeply satisfied with the conviction that, after all, 'all this that I have created is Me, and none else'. 'I am seeing Myself; and even the process of seeing is I alone. It is not that some other instrument is there which becomes the procession of

Me as another, in the form of the objects outside. I am the All.' Creation is an inscrutable play which is beyond reason and intellectuality, because reason is the art of splitting things and then uniting things, which is a function that has come about after the process of creation, after the assumption of space, time and causality.

5. so'vet, ahaṁ vāva sṛṣṭir asmi, ahaṁ hīdaṁ sarvam asṛkṣīti; tataḥ sṛṣṭir abhavat, sṛṣṭyāṁ hāsyaitasyām bhavati ya evaṁ veda.

So, what did God know? He knew only Himself as all this creation. The, Absolute knew Itself; and that was all. 'I have become this All, and I am the All. I see Myself as the All, and the Supreme satisfaction is Me only, My own Being.' His Being was His satisfaction. One who knows this truth, becomes highly satisfied as the Supreme Being Himself was in creation. How can we be satisfied, as the Supreme Being Himself was? Provided we can think also as the Supreme Being thought. If we can contemplate, assume the status as the Supreme Being assumed at the origin of things, identifying Itself with all creation, feeling Itself in all forms, if this contemplation could be affected, we also can be so happy as the Supreme Being Himself was at the beginning of things; and we shall have all that It had, and all the powers that It wielded. Everything that It was, we shall also be.

The process of creation is complicated. The Upaniṣhad, and scriptures like the Śrimad Bhāgavata Māhapurāṇa, throw some sidelight on the pattern of creation. It is said that God willed to be the many, and suddenly He became the many. That is one theory. "Let there be light, and there was light." He simply willed, and there was everything, all at once. This is a sudden creation of all multiplicity at one stroke, not gradually, stage by stage, one after another. But there is also a doctrine which holds that creation is a graduated manifestation from causes to effects, until it became the lowest of manifestations. There are others who think that

there is no contradiction between these two doctrines. Both are true. That is, there was a fiat of God, Īshvara; He Willed to be many; suddenly He became the All. But this act of suddenly becoming the All was conditioned by certain factors. What was the type of the All that He became? The variety varies from creation to creation, according to certain theories. The particular shape which the universe takes in a particular cycle (Kalpa) of creation, depends upon the potencies of individuals who are left unliberated at the time of the previous cycle. So it does not mean that every creation is identical with the prior one in every detail. Though the process of creation, the mould of Primal Impulsion may be the same, the pattern, the shape, the contour and the mode of operation of individualities are not the same.

The Upaniṣhad, here, mentions that creation began in a particular fashion, in an ordered form. The celestials were created first, simultaneously with human beings; then came the creation of plants, and the five elements—ether, air, fire, water, earth. This tallies with the creation theory of certain other Upaniṣhads, also. Agnī, Indra, Vasu and Pūśhan—these are supposed to be the celestials who were created first, representing the presiding principles over the social group that is mentioned afterwards, namely, the spiritual group, the political group, the economic group and the working group. These classifications seem to be in the heavenly region also, and they are supposed to be wherever individuals are. The creation of human beings is, perhaps, simultaneous with the creation of the gods in heaven, as we would be told in other scriptures.

The Purāṇas go into greater detail and tell us that the One became two in a peculiar way, a detail which we cannot find in the Upaniṣhad here. A little indication of it is given in first chapter of the Manusmṛiti, also. The One Being produced an image which is called the Brahmānda, or the Cosmic Egg. Here was a complete totality of things. We conceive it as a kind of egg, cosmically—as

Hiraṇyagarbhanda, as Brahmānda. And, this Cosmic Egg split itself into two, which did not affect the unity of the One; these split parts are called, in the Purāṇas, Manu and Śatārūpa, the First Man and the First Woman, the Adam and the Eve of creation, one may say. Thus, in the creation, various species were formed. And the species are not confined merely to animate beings, but extend also to inanimate structures or organisms, for there is no such thing as the inanimate, ultimately. All things are a condition of Being which withdraws in different degrees the conscious element in it into Itself, so that there is in matter existence only, minus consciousness, as consciousness has been absorbed into It. In inanimate matter like stone, there is only the existence-aspect of God, not the consciousness-aspect or the bliss-aspect. But in individuals like human beings, there is the existence-aspect and also the intelligence-aspect revealed, but the bliss-aspect is withdrawn, and so men are not adequately happy in spite of their having intelligence, because, here Rajas and Tamas cover the activity of Sattva, which last is necessary for the manifestation of happiness. Thus is this beautiful creation, whose description goes on to a further detail in the Upaniṣhad.

The stages of creation are described further in continuation of those that have been mentioned already. The Cosmic Being, who has been designated as Puruṣha-vidha, is now said to be the Origin of the Principle of Fire (Agnī-tattva) which comes out of the mouth of the Supreme Being. And how it comes into existence is mentioned in the following passages.

6. athety abhyamanthat, sa mukhāc ca yoner hastābhyāṁ cāgnim asṛjata, tasmād etad ubhayam alomakam antarataḥ, alomakā hi yonir antarataḥ, tad yad idam āḥur amuṁ yaja, amuṁ yajety ekaikaṁ devam, etasyaiva sā visṛṣṭiḥ, eṣa u hy eva sarve devāḥ. atha yat kiṁ cedam ārdram, tad retaso asṛjata, tad u somaḥ. etāvad vā idaṁ sarvam annaṁ caivānnādaś ca, soma evānnam, agnir annādaḥ. saiṣā

brahmaṇo'tisṛṣṭiḥ, yac chreyaso devān asṛjata: atha yan martyaḥ saṅn amṛtān asṛjata, tasmād atisṛṣtiḥ. atisṛṣṭyaṁ hāsyaitasyāṁ bhavati ya evaṁ veda.

By His operation of the hand and the mouth, they came in contact with each other, and produced Heat; or striking the palm on the mouth, He produced Fire. By rubbing the mouth with the hands, He created Fire. In our tradition, and in stories of creation, we have ever been told that there is a great connection between speech and fire; and speech is located in the mouth, in the vocal organ, and so the Cosmic Fire Principle is supposed to be affected by the aspiration of the Cosmic Word Principle, whose location is said to be in the mouth of the Cosmic Being. And so, in its own symbology, the Upaniṣhad tells us: neither inside the mouth, nor on the palm of the hand have we hair, due to the principle of fire there operating intensely. There is something peculiar in the mouth and the palm of the hand. Energy seems to have special centres of action in the human organism, of which the palm and the mouth are two pre-eminently important centres. Even when we conduct the Prāṇa or energy, for the purpose of transmitting it upon others, we use the palm. And, of course, the power of speech is well known. It need not be explained because nothing can be more forceful than the word that one speaks. So is also the conducting element of the energy of the body, namely, the palm of the hand. Both these are powerful centres of energy, and so they are identified with the location of the Fire Principle.

Thus summing up, as it were, the Upaniṣhad says that every deity has been projected from one or the other limb of the Virāt Puruṣha. Whenever people say, 'worship this deity, worship that deity, adore this god, adore that god, pray to this, pray to that', what do they actually mean? They mean nothing but one thing only, that all these adorations of the different deities are the adorations of the One Being. Why? Because, all these gods that we worship in religion are nothing but the projections of the One God. We do not have

many gods, really. Though we have many limbs of the body, the body is not manifold. So is the religious pantheon not multiple, as it outwardly appears. They are various facets of the crystal of religious adoration, and so no religion has many gods. All these 'many gods' of the 'many religions' of the world are the many ways of approach to the One God who is adored in a manifold manner, through the manifold mentalities of individuals. And it is, therefore, the minds of people that are many, not the gods of religion, because all these gods are the aspects of the One God. Verily, all these gods are this God only. It is this God whom we are addressing when we address any other god in any language, in any manner whatsoever. Whatever be our language with which we supplicate, whatever be the feeling with which we call for the Power that is above, whatever be the method of our invocation of any deity, it is this Supreme Being that we are invoking in one way or the other. We know it or do not know it; that is a different matter. Verily, this God is all the gods.

All these forms of life, called food and the eaters of food, as the Upaniṣhad puts it in its own language, are this God only. The matter that consciousness grasps, and the consciousness which is aware of these forms of matter—both these are the One Being only. The object that is conceived or perceived, and that which cognises the presence of this object—Anna and Annāda—both these are this Principle which appears as the Anna, or the food, or matter, or object, on the one side, and consciousness, the eater of food, the subject, awareness, on the other side. He is the director of the drama and also the dramatis personae, at one and the same time. He is also the audience of this drama. Very interesting, indeed. So, He created all these manifest forms, whether they are materially visible outside in the form of objects, or whether they are the subjects that are aware of these objects who wish to come in contact with them. Aham annam annam adantam admi, says the Taittirīya Upaniṣhad: 'I am the food, and I am the eater of food. I, who am food, eat the eater of food.' What does one mean by this

enigmatic statement of the Taittirīya Upaniṣhad? All these are the majestic formations of this magnificent Being, whom we call Parameśvara, the Supreme Being.

Anna (food) and Annāda (eater of food)—both these are He. Here, Agnī-Soma, a combination of two principal concepts of deity in the Vedic pantheon, are regarded as representing the subjective side as well as the objective side. Both these are regarded as parts of the Supreme Being. This is the grand creation of God, as has been described up to this time in all these earlier passages. Grand is this creation, indeed, because nothing can be grander than this. It is perfect in every way, and it is well-conceived. Sukṛatam (well done), says the Taittirīya Upaniṣhad. It is said that God created the world and wanted to make an assessment of how he had created it, like an engineer who projects a huge building and wishes to look at it. "How is it? Beautiful." The engineer himself says that it is beautiful, because he has built it, and he is identical with it! He is so elevated in joy. And, so, this is a grand creation, indeed. It is grand because it is inscrutable to the human senses of 'I' and 'mine'. Its structure cannot be understood. How is it supported? Nobody knows. How did it come? No one can understand. Why has it come? None can say. Everything is a mystery. He who projected it, He knows it, or does He also not know, says the Veda, in the concluding portion of its Nāsadīya Sūkta. Such is the miraculous, mysterious, character of this creation of God that, in an ecstatic mood, the Veda says perhaps He also does not know the mystery of this creation, and who are we to talk about it? So, my dear friend, says the Upaniṣhad, here you have the great glory of God in the form of this creation, and if you know it, you have known Him.

God becomes mortal, as it were, for the purpose of the playing of this drama. For a moment, the genius of a dramatic director can become the fool that he plays in the theatre, for the purpose of fulfilling a part. He becomes all things; He becomes not only all things, but becomes the visualiser of the

things that He has become. “Whatever variety we see, it is Your Form, and You deceive us by the shape that You take,” as the actor in a drama masquerades in a form which is other than he is. Thus, when we look at the world, we are not looking at the world. And, I am reminded here of an interesting remark made by Thomas Hill Green in his great book, ‘Prolegomena to Ethics’: “Why do people cry every day that they do not see God? What is it that you are seeing before your eyes but God?” If you cannot recognise the one that you see, whose mistake is it? Such is the glory of the manifestation which had the seed implanted within it of a recognition of the Maker thereof. God has hidden Himself in this vast creation of forms, and yet He has given indications through these forms as to where He is present. The Upaniṣhad tells us that every form in this world is an indication of the presence of God, so that through any form we can reach up to Cosmic Existence. And the manifestations are of name and form. Every effect is isolated from every other. But in every form there is the Cosmic Reality hidden. Invisible is its real nature; yet, by probing into the depths of any form, the presence of this mystery can be discovered, so that God’s presence can be located in any form whatsoever, whichever be the place we are seated in.

This universe, which is the grand manifestation of God, which is the miraculous manifestation of Him, was once upon a time unmanifest; and He was withdrawing all these forms into Himself before creation took place. After the creation, He has be come the colours and the sounds and the pageantry of creation. But before that, there was no such visualisation of forms, even as the beautiful painting of an artist can exist only as an idea of the artist before it is cast into the screen for perception by other people.

7. taddhedaṁ tarhy avyākṛtam āsīt, tan nāma-rūpābhyām eva vyākriyata, asau nāma, ayam idaṁ rūpa iti, tad idam apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma, ayam idaṁ rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ yathā,

kṣuraḥ kṣuradhāne’ vahitaḥ syāt, viśvam-bharo vā viśvam-bhara-kulāye, taṁ na paśyanti. a-kṛtsno hi saḥ, prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyaṁś cakṣuḥ, śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny eva. sa yo’ta ekaikam upāste, na sa veda, akṛtsno hy eṣo’ta ekaikena bhavati, ātmety evopāsīta, atra hi ete sarva ekam bhavanti. tad etat padanīyam asya sarvasya yad ayam ātmā, anena hy etat sarvaṁ veda, yathā ha vai padenānuvindet. evaṁ kīrtiṁ ślokaṁ vindate ya evaṁ veda.

It was Avyākṛita—unrevealed, unmanifest, undiversified before creation took effect in its fullness. And what is all this creation, in all its variety? It is nothing but name and form. There are only two things in creation, wherever we go—a designation and a formation. There was nothing hidden in this unmanifest condition, and there is nothing visualised by our eyes except these two things. We pinpoint any object, or any form, or anything that is created in this world, we will find that there is a structural pattern, a formation of that object or individual, and there is a name that is given to it, an appel. What else is there? There is a shape given to some material call brick, and then we call it a house. The house is a name that we give to a form that bricks have taken. So, the house is a name. And, name of what? Of a shape. And the shape is of a thing that has already existed. It is brick, or mud, or some substance. So, the substance remains there, unmodified. The brick has never become something else. The brick is in the house; the brick is in the bathroom; the brick is in the temple; it is in the church; everywhere the same brick is there. But, the shape that it has taken is different, and the name that we give to it also is different. Yet, the same thing is present everywhere. Whether it is in the genius or a fool, the same thing is present, but the arrangement is different, and the name that we give is different.

We say, ‘this person’, ‘this thing’, ‘this object’, ‘this so-and-so’, ‘this such-and-such’, by designating it, giving it a name—because it has some peculiar differentia—isolating it

from the shape of other objects. This is all. So, ultimately, this grand manifestation of God can be reduced to a minimum of variety which is twofold—Nāma-Rūpa—name and form.

Even now when we speak of a thing, designate a thing, describe a thing, or define a thing, what do we do? We merely give a linguistic description or nomenclature of the structure of an object. That is all that we mean by designating or defining. We say, "He is such a person"; "His name is Rama, Krishna, Gopala, John" etc. And why do we give such names? Because we want to distinguish this form from other forms, since we see a variety of forms.

Now, the Upaniṣhad tells us, taking us back to its principal doctrine, "Friend, do not be misled by these forms; do not be carried away by the name that you give to this variety of forms, because that eternal Being has entered into the deepest essence of every form, even down to the fingertips; everything is immanent with this stupendous Being. As a razor is kept in its case, as fire is hidden in every object such a wood—you will find that fire is present in every part of wood, it is not in one place, in one corner only of the wood—likewise, is the Reality of this creative Being present in every form, whether it is animate or inanimate from your point of view."

"Nobody can visualise Him; none recognises Him." When you behold a form, you are seeing the eternal Absolute. You have nothing else before you. But, you do not recognise Him. You call Him so-and-so. "He is my brother; she is my sister." And you have your own ways of relating yourself to that form according to your circumstances in society, which is an unfortunate involvement of individuals in other individuals. Samsāra (worldly involvement) is not actually taking of birth in a body, but is not recognising of the meaning in taking birth, and the state of not being able to locate the connection of a form with the Reality that is hidden in it. It is said that Samsāra, or bondage, is not the perception of the world but the non-perception of God. There is no harm in perceiving

the world, but there is great harm in not perceiving God. But, we are not perceiving God while we are perceiving the world. The world that we see is nothing but the form of God, and it is He that is fully present in every form. Whenever we touch any object, we are coming in contact with that Being only. If this awareness could be awakened in a person, at that very moment there could be liberation—here and now.

In every form, the whole of Him is not recognised. This is the reason why we exclude one form from another form. He is present in every form, no doubt; yes, in every form—the word 'every' is to be underlined—not merely in one form, or two forms, or a group of forms. Hence, to evaluate a particular form, or a group of forms, in contradistinction from other forms, would be to miscalculate the presence of the eternal Whole which is entirely present in every form. Every form is equal to every other form. And so, the worship of the whole means worship of all forms; and, hence, sometimes we call it Vishvadeva, Cosmic Being.

What we call the vital principle, Prāṇa, is He only operating as the Prāṇa. When He functions as the vital energy, we call Him Prāṇa. When He articulates in a particular language, we call Him speech. When He visualises a form, we call Him the eye. We give a name to the function, but the same Being is performing all the functions. The same individual can be a judge, the same individual a collector; one can be any official and perform different functions. But the 'person' does not change; only the functions change. When we hear, we call Him the ear. When we think, we call Him mind. All these are the names of the functions of that Being. Even our psychological functions are the activities of that Being, and the several objects that we see are the forms of that Being.

So, anyone who clings to one god in contradistinction to the other gods, does not know the truth about God. Anyone who regards one form, one deity, or one finite concept as everything, as distinct from similar other finite forms, does

not know the whole truth. When we make a comparison or contrast of one with the other, we do not understand the point. No comparison is allowed; no contrast is possible, because everything is related to everything else in a harmonious manner; therefore, judgments are odious.

When we worship God, and if we want to worship the real God, we must worship God as the Self of forms, and not as a form. God is not a form, not even all the forms. If we regard forms as different from the consciousness that conceives or perceives the forms, we err, because He is the Self of the forms. In stating that God is everything, the Upaniṣhad makes out that the Supreme Being is not merely all the forms but also the consciousness of the very existence of all the forms. Therefore, we should not make the mistake of objectifying God as a transcendent, extra-cosmic Creator, outside us, whom we cannot easily reach. To remove this mistaken notion in us, it is said that He is also immanent, i.e., indwells everything. In order to permanently wipe out all wrong notions about the presence of God, the Upaniṣhad says that we should worship Him as the Self of beings—Ātmetyevopāsīta. It is a little hard for the mind to conceive what this is, because one can never conceive the Selfhood of a being. We cannot think of the Selfhood of our own selves, too. How, then, is anyone to think of the Selfhood of other people? It is much worse. But, there is no alternative, if religion is to become vital, meaningful, helpful and real. The real religion is, thus, the religion of the Self, and not the religion of a form or a shape. And, any religion which clings to forms shall vanish in the process of history. It shall be superseded by other forms, but the religion of the Self cannot so fade, because it is the Self of even that which is superseded, and of that which supersedes.

Why should one regard the Self as God, or God as the Self of beings? Because, in the Self, everything is centred. While one form may exclude another form, and thus a form may be finite, even many forms can be finite, the Self cannot be finite,

because the Self is the principle, the non-objective or non-objectifiable essence in every form, which is uniform. While the forms differ in their structural patterns, one from the other, the Self of forms cannot change. What we call the Self of forms is the Being, the General Existence of the forms. Existence is the uniform presence everywhere. The Existence of a cot is the same as the Existence of a pot, though the cot and the pot are two different objects. But the Being of them is identical. The Upaniṣhad says that one should adore the Beingness of objects, the Selfhood of things—Ātmatva—of the variety of forms. That would be the real adoration, and that, perhaps, is what may be called the eternal religion. And here, in this Self, every form is included. When we summon or invoke the Selfhood of a being, we have summoned everything that exists anywhere. There is no need to supplicate or approach different forms at different times for different purposes. We have summoned everything, at one stroke, by the summoning of the Selfhood of beings, for all things are here—Atra hi ete sarva ekam bhavanti.

Every individual is an indication of everything. This is an ancient declaration of a modern discovery that every atom reflects a cosmic situation, so that every particle of sand on the shore of the sea can become an object for the visualisation of an immense mystery. Every individual can reflect, and does reflect the whole Cosmic Truth. The footprint, as it were, of the eternal is the individual, temporal form. This individual self is the indicative symbol of the Cosmic Self. We can reach 'That' through 'this'. We can know all things through any form. Through any god, we can approach the All-God. And, through the All-God, we can have contact with all the gods.

Through the footprints of a person one can know the whereabouts of the person. By the footprints of an animal we can know the presence of the animal. From this footprint of the Absolute, which is the individual form, we can know the character of the Absolute—where It is, what It is, how It is.

One becomes glorious, as this Supreme Being is, by this knowledge. One becomes supremely renowned and applauded everywhere, as God Himself is great.

Now, it is said that this great God who is the Self of all beings is the dearest object of all beings. We all love Him the most, and we love nobody else.

8. tad etat preyaḥ putrāt, preyo vittāt, preyo'nyasmāt sarvasmāt, antarataram, yad ayam ātmā. sa yo'nyam ātmanaḥ priyam bruvāṇam brūyāt, priyaṁ rotsyatīti, īśvaro ha tathaiva syāt. ātmānam eva priyam upāsīta, sa ya ātmānam eva priyam upāste na hāsya priyam pramāyukam bhavati.

This Self, about whom we have been speaking just now, this Self is dearer than children whom people hug so affectionately. This Self is dearer than all the wealth that one can possess anywhere. Why? Because it is nearer to one than anything else. Children are not so near as this Self; wealth is not so near as this Self. It is not possible that children and wealth can be so dear as this Self. When we love children, wealth, etc., we are reflecting the character of our Selfhood on these objects which are instrumental in the invocation of the love of the Self, which is Supreme, and yet not known. It always escapes our notice. In every form of affection, the Self is involved, but is not recognised. It is the nearest and the dearest, and it is the innermost principle. It is inner to the body, inner to the Prāṇa, inner to the senses and the mind, inner to the intellect, inner to the highest causative principle within us. It is the deepest Being, the deepest Essence, the profoundest Reality, and thus it is the Ultimate Subjectivity in us.

If anyone clings to something which is not the Self, as an object of endearment, and if someone says that this object shall be lost one day, it shall be so. Any object to which one clings, other than the Self, shall be the object of sorrow, one day or the other. That which is not the Self is also that which

can be lost, and, therefore, to pin one's faith in things which are not the Self is to court sorrow in this world. No one can be free from sorrow as long as affections are pinned on things that are transient and perishable. Anything that is outside the Self is an object that can be lost. There is only one thing that we cannot lose, and that is the Self; and, so, there is only one thing which cannot cause sorrow—that is the Self. There is only one thing that we can really love, and is our dear friend—that is the Self; no one else. Nothing else is dependable or reliable in this world. If anyone foolishly, wrongly, unknowingly, indiscreetly clings to things which are externalised in space and time, as objects of the senses, not knowing the Selfhood of beings, verily, those objects shall be lost; there will be bereavement. And, on account of clinging to forms, rebirth can take place, because rebirth is the effect of the desire to cling to forms, and the inability to possess the forms in spite of the desire for them. Hence, the Upaniṣhad again hammers the same idea on our minds—ātmanam eva priyam upasīta: adore the Self alone as dear. Do not regard anything else as dear. No one can save you except the Self. No one can protect you except the Self, and no one is your friend except the Self. And this Self is, again to mention, not yourself, or myself, this particular self, or that particular self, because it has already been said that all these so-called individualities are inadequate to the purpose. That alone is the Self we are speaking of, which is equally present in all, inconceivable to mortal minds.

The object of possession will never be lost, and we shall not be bereft of it, and we shall not be in sorrow, we shall not lose the object of our desire, if that object of desire is this Self. But, if the object of desire is the non-Self, we would lose that object. If we are to be eternally possessed of the object of our desire, may that object be the same as our Self. "May you love the Universal Being; love not anything else, because all these objects of affection are included in the Universal Self."

9. tad āhuḥ, yad brahma-vidyayā sarvam bhaviṣyanto manuṣyā manyante, kiṁ u tad brahmāvet, yasmāt tat sarvam abhavad iti.

It is said that people who acquired Brahma-Vidyā as their endowment, who were well-versed in the knowledge of Brahman, the science of the Self, possessed everything. We have been told that the knowledge of the Absolute is, veritably, possession of the Absolute. It is said that people in ancient times had this knowledge, and through this knowledge they became the All, possessed the All, and were immensely happy. And, they possessed everything as the Supreme Being Himself possessed all things. But what was that knowledge with which they were endowed? What was that endowment which enabled them to know the All, become the All, be the All? What is the superiority of this knowledge? What do we mean by Brahma-Vidyā? What is the science of the Self, or Ātma-Vidyā? The Upaniṣhad again iterates the same truth in another way for the purpose of recapitulation.

10. brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti: tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata, sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti, tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idaṁ sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati. atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuḥ, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣām tan na priyam yad etan manuṣyā vidyuḥ.

Brahman, the Absolute, alone was; nothing else was, there was no object. And, It knew Itself alone. That knowledge of the Absolute, when It alone was, is the object of

Brahma-Vidyā. God knowing Himself is the final aim Brahma-Vidyā. in one sense. When God knows Himself, what does He know? That is the Goal of Ātma-Vidyā. What God knows would be the knowledge which can save all, and enable one to become powerful like God. What was it that God knew? We know many things. We are efficient in the various branches of learning. We are experts in the sciences and the arts of the world. We have much knowledge, as we say. What was the knowledge which God had? What was the science which He knew, and what was the branch of learning in which He was specialised, or proficient in? What did God know? Can you tell us? To this question, which the Upaniṣhad raises, it itself gives the answer.

God knew only Himself; nothing else. Not anything other than He was there, and, therefore, no chance of knowing anything other than He could be there. Brahma-Vidyā. is the knowledge of God, the science of Brahman, the Absolute. But it is not knowledge of something. The word 'of' is to be eliminated in this sentence. Our language is inadequate to the purpose. We cannot express this knowledge in language, because our sentences are split into the subject and the predicate. There is a subject connected by the verb to its predicate. There is no such possibility here of describing this knowledge by the subject-object connection through a verb. There is no verb in the sentence if we are to use a sentence for describing what God knew. When we say, God knew Himself, it is not that God as the subject knew Himself as the object; hence a sentence is not apt for the purpose of describing what the state of affairs was then. It was not someone knowing something, or something knowing something else. It was not the state where one can use a sentence with a transitive verb. There was no object for the verb in the sentence, 'It knew Itself'. It was a union of the knower and the known. It was Awareness of Being. It was Being which became aware that It was. The Being that was, became aware that it was. It was Being-Consciousness, or the Awareness of Being Itself may be said to be God-

Consciousness. That is Absolute-Consciousness; and this is the meaning of 'God knew Himself', 'It knew Itself', 'tad ātmānam evāvet'. It knew Itself only, and if we, too, can know only the Self in the way It knew Itself, that would be the greatest knowledge that we can have. But, we must know ourselves in the same way as 'It knew Itself', not as we think that we are, in the present state of individuality, because that is a knowledge of the Subject of knowledge, which included within Its Existence every object that It has to know, so that the usual process of knowledge does not exist in this act of knowing the object. There is no process of knowing between the Pramātā (knower) and the Prameya (known). As they say, there is no Pramāṇā (knowing) linking the two together. It is at once, a simultaneous Being-Consciousness. This is what the Vedānta terminology often designates as Satchidānanda, i.e., Pure Existence-Consciousness-Bliss.

He knew, 'I Am the All, the Absolute'; and whoever knows thus, becomes the All. This is the essence of Brahma-Vidyā, the highest wisdom of life.

Here is the intention of the Upaniṣhad in making a distinction between Divine Knowledge and ordinary knowledge. It is Divine Knowledge that liberates, while the knowledge of objects is binding. What is the characteristic of Divine Knowledge as distinguished from ordinary knowledge? This was the point of discussion in our earlier study, and the whole section deals with this subject.

The knowledge of God does not mean someone's knowledge of the existence or character of God. It means, rather, the knowledge that God possesses, not the knowledge which someone else possesses regarding God. It is the knowledge which is the endowment of God Himself. That is Divine Knowledge, and it is this knowledge that is liberating, as nothing else can liberate the soul. We have been told that Ādhyātma-Vidyā, or Brahma-Vidyā is the science of liberation. It liberates by the very fact of its presence, and not by any other process that takes place in the rise of that

knowledge than just its existence. It is something like the luminosity of the sun. The mere presence of the sun is every kind of activity of the sun. Likewise is this knowledge which is Divine Knowledge. Inasmuch as we are not accustomed to this type of thinking which is called for in the assessment of the real meaning of Divine Knowledge, we are likely to commit the mistake of introducing human logic into the structure of Divine Realisation.

It has to be pointed out that Divine Knowledge is not logical acumen. It is not a conclusion drawn by means of induction or deduction. It is not a product of argument, or any kind of rational process. It is also not dependent upon an object outside it, which is a very important factor that distinguishes Divine Knowledge from ordinary learning. While the knowledge that we have can have no significance if there is no object or content outside it, Divine Knowledge does not require any other content. It is itself its content. The object of knowledge is not necessarily an external factor that determines the value or the depth of that Knowledge, but the very nature of that Knowledge is such that it does not stand in need of an object outside it. This is a peculiarity in it with which the human mind is not accustomed, and therefore, the methodology of human psychology cannot be applied here, and even the farthest stretch of our imagination cannot comprehend the nature of Divine Knowledge. All the philosophers, whether of the East or of the West, have been racking their brains in trying to understand the nature of Knowledge, the nature of Truth. The character of Truth is an important subject in any philosophical enquiry, and we can, to a large extent, assess the value of a philosophical system from the definition of Truth that it furnishes. Each school of philosophy has its own definition of Truth, and from that definition we often gather the extent of the depth of that philosophy. We give logical definitions, and we have no other way of defining things. We give a characteristic of knowledge which is acceptable to the logical idiosyncrasies of the human mind, which need not be true, ultimately. This is so, because

it is subject to sublation. Human understanding is a process of knowing which will change its nature in accordance with the nature of its object. It is not eternal knowledge. We may call it secular or temporal knowledge. Not all this knowledge of ours is going to free us from bondage.

What is bondage? It is dependence of some kind, a hanging on of the subject on some kind of object, whether physical or conceptual. It may be an imaginary object, or it may be a really existent material object; yet it is some object on which the knowledge hangs, and without which it seems to have no worth. This dependence of knowledge on a particular object outside becomes a binding factor. So, our minds are bound by objects of sense. The objects outside us, the contents of our individualistic knowledge become the sources of our bondage and sorrow. They do not illuminate us. We are under a misapprehension when we think that the content of our knowledge is an illuminating factor. We are very learned when we have a lot of content in our acumen. Not so is the truth. It is going to be a bondage, because it is a content which has not got absorbed into the structure of knowledge. The 'being' of knowledge, the essence of knowledge is outside the 'being' of the object, and, therefore, knowledge hangs on the object as if it is a leaning staff. Thus, it has no worth of its own; it has no intrinsic value. All the knowledge that human beings may be said to possess is bereft of a final intrinsic worth. It has an extrinsic value in the sense that it is related to objects, and so it is relative knowledge, not Absolute Being.

Absolute Knowledge is that which can stand on its own, and it does not need any other support from outside. That knowledge is God-Knowledge. This is what is known as Divine Knowledge. And the Upaniṣhad tells us that such was the knowledge with which God was endowed, and is always endowed, and may be supposed to have been the essence of God's Being prior to the manifestation of the universe. When the universe was not there before it was created, there were

no space, time and objects. God was, and He knew something even when the universe was not there. What was it that He knew when the objects of the universe did not exist? He knew only Himself. The Absolute knew Itself alone. This is the answer of the Upaniṣhad—tad ātmānam evāvet. And what sort of knowledge was it, that knowledge of the Self? 'I am the All': This Selfhood of God, which was the content of His knowledge, was an Allness of Being; it was comprehensive reality, so that it did not exclude anything. Here is the standing difference between individual knowledge and Absolute Knowledge. The knowledge which the individual has in respect of himself, as 'I am', is a knowledge which one may have of himself, but that stands opposed to an object that is outside. Here is a knowledge of the Universal 'I am', which does not stand opposed to an object, but gets absorbed into the object, and here the object is united with the Supreme Subject.

Because of the knowledge of God being equivalent to the 'Being' of all things, God's Being was the 'Being' of all things. He was All, because His knowledge was All. His omniscience was also omnipresence. The presence of God is itself the knowledge of God, and the knowledge of God is the presence of God. They are not two different things. Existence and Consciousness are identical in the case of God. Sat and Chit are identical in the Absolute. The Being and the Awareness of Being are the same, and such was the Knowledge that God had, and therefore, He became everything. He was all things.

Whoever was the individual, celestial or otherwise, who related himself to this Knowledge, he became the All. It is not that God has the prerogative of this Knowledge, and no one else can have it. For this 'anyone else' cannot be outside God's Being. Everyone can have this knowledge which God had, and God has, provided one gets attuned to the Being of God. Because, outside God there can be no 'another'. The attunement of our 'being' with God's Being is the criterion of our God-knowledge, and when we stand outside God,

naturally we become puppets in the hands of fate and nature, and then we are bound by these strings that control our activities, thoughts, feelings, etc. All the gods who rose up to this level of awakening had the same experience as God had. So is the case with even human beings, not merely celestials. The Upanișhad says: be not afraid that only gods are fit to have this knowledge. Even you can attain to this knowledge. Sa eva tad abhavat, tathā ṛṣīṇām, tatha manuṣyāṇam: Not only gods, celestials, but sages and perfected beings and also ordinary human beings are fit for that knowledge when they are so raised and united. No one is debarred from having this entry into the Absolute. There is, however, a qualification which has to be acquired before this entry into the domain of Divine Existence. That qualification is simple and not complicated, and it is that you have to be in tune with the Being of God. There should not be any gulf or gap between your 'being' and God-Being.

If that could be fulfilled, you may be anyone, anything, existing at any place, under any condition. And then, at once, you get flooded with the Being of God. This happened to a great master of ancient times, called Vamadeva, to which reference is made in the Ṛg Veda, Aham manur abhavaṁ sūryas ca, is a Mantra, the beginning of a Sūkta, a hymn in the Ṛg Veda, and the Upanișhad points to that Mantra of the Veda, and says: Rishi Vāmadeva had this knowledge, and having this knowledge, having awakened himself to this Divine Status, Vāmadeva began to proclaim his experience even in the womb of his mother. He had not even come out of the womb of the mother. He was inside the womb only, when suddenly there was a flash inside the womb, and he began to realise his Cosmic Existence. That is, his Prārabdha was exhausted the moment he entered the womb. He had only that much of Karma as to compel him to take birth in the womb. The moment he entered, the force thereof got exhausted, and he had the Consciousness of Universal Existence. So, at once, he began to explain, or rather exclaim the feelings of his, as mentioned in the Ṛg Veda Mantra,

which is reiterated here, "I was once the sun, shining in the sky," felt Vāmadeva within the womb. "I am not a small baby inside. I was the shining sun; I was the Manu, the progenitor of this world. I was the sage Kakshīvān. I was many things. Through all these species and forms of existence I have passed to come to this experience." There was the bursting of the bubble, and his individuality broke to pieces. His consciousness entered the Being of the Universal, and then he ejaculated in this manner, "I am the All." This is the experience recorded in the Upaniṣhad, with reference to Vāmadeva, the great Master.

Even today this experience can be had, not merely in ancient times during the time of Vāmadeva. Even this day it can be attained, provided the conditions are fulfilled, and the conditions have been mentioned. Even the gods cannot prevent such a Knower from attaining this supreme state. Nobody can oppose him from having this realisation. One need not be afraid that there can be some obstacle here. No obstacle can be there when this is the aspiration. Not even the celestials can be obstacles. Why? Because when one has this knowledge, he becomes the Self of the gods themselves, who are likely to put the obstacles. Such a one becomes the Self of the enemy himself. How can the enemy attack him? So, when one becomes the Soul of that which is likely to put an obstacle, how can any obstacle come? He is the Soul of the object itself. He has no fear because he becomes the Soul of even the cause of fear.

But, a warning is given here at the same time, by the Upaniṣhad. If you are not cautious, you may get bound. What is that caution that you have to exercise? It is impossible, humanly, to think in the way you are expected to think by the Upaniṣhad; that is the difficulty. You have been given a recipe. If this recipe could be swallowed, if this prescription could be understood, if you can think in this manner, as prescribed in this Upaniṣhad, there would be no difficulty, of course; but you cannot think like this. That is all your

difficulty. Though you are able to appreciate the significance of this teaching, it cannot enter into your heart; it cannot be absorbed by the mind; it cannot become a part of your nature, because it requires years of practice for the purpose of assimilating this understanding into the feeling of oneself. We have passed years and ages in wrong thinking. We do not know how many aeons have passed in such thought, and now, suddenly, we have come to an awakened state of appreciating the value of this teaching, and that is a great blessing, indeed. We should regard ourselves as thrice-blessed, but that is not enough. That understanding has not yet become a part of our existence, being, nature, habit. It has always tried to maintain its existence on our skin, on our surface. It has not become a part of our flesh and bones and marrow. Until that takes place, this knowledge will remain an outside foreigner. It will not come inside us, and it will not help us. That is the caution. And so, the Upaniṣhad says; if you regard this God as an outside deity, then you are like an animal bound to a peg for sacrifice, and you are a victim. Why are you a victim in this world? Because you regard your benefactor as one outside you. Who is your benefactor? It is God Himself, and you consider Him as an outsider, and therefore, He is your bondage. So is the case with anyone who worships any deity or source of support as outside oneself.

When you pray to God, worship God, adore God, conceive God in your mind, you have already created a gulf between you and Him. You have there an unbridgeable difference between the object that you pray to, and yourself. The gulf is wide. This gulf is to be bridged. Until this is done, there cannot be any communication. It is something like an electric current that cannot pass even if there is a little difference of distance in the nature of the contact of the conducting element, and so, even if there is a little psychological distance between you and the Supreme Being, there cannot be then a real contact. And when the contact is not there, even if the distance is very little, it is as if there is a long distance.

Therefore, the distance has to be abolished. The moment this distance is created, there is a fear coming from all sides. When the distance is removed, fear also goes with it, at once. And whoever conceives of various deities, various gods, various ideals and various objectives and aims of life, such a person is pitiable indeed, because there are no such many divinities, many ideals and many objectives in life. Whatever be your pursuit in life, it is a single pursuit in the end. All these roads which we are treading in this life, through the different avenues of activity, are really processes of the soul's journey for union with God. If this point is not remembered, there could be an unfortunate diversity in the objective of life, and it will look as if one has no connection with the other, while there is all connection between one and everything else. Every approach is an approach to the One, and it is necessary, at the very outset to clear the cobwebs of confusion in the minds of people by enlightening them to the true relationship of the various ideals that appear to be diverse outwardly. They are interconnected. The ideals and pursuits in human life are various methods or means adopted by individuals according to their own mental patterns, but the aims are not different. So, you are not, in fact, worshipping many gods, but if you think that there are really many gods, then you will not reach the real God. If you think that God is somewhere, and you are here, well, you will always be here, and He will be there. There will be no connection between the two. Such a person knows nothing. He is illogical, and no knowledge is there. Like an animal is he. What knowledge has an animal?

The Upaniṣhad says: a person who has no knowledge, and is ignorant, is like a victim of the celestials. He worships gods, various deities, for propitiating them for selfish purposes, and he becomes a food of these gods. They control him, catch hold of him, as animals are caught. And these ignorant individuals who do not know the truth of things, but hang on individual deities, and become victims thereof, are naturally prevented by these deities from going above. Just

as a master of cattle does not want his cattle to be lost, says the Upaniṣhad, these deities do not want you to reach the higher level; they do not want you to go above them, and so they always keep you under control, and, tell you, 'This much is enough, not more'. As you do not wish to lose even one animal, if it is yours, naturally, the celestials who are propitiated as deities keep you under subjection in a similar manner. And, why should they allow you to go above them? They are very selfish.

The celestials put obstacles upon you. You have heard it mentioned in the Epics and the Purāṇas, that when you practice meditation, do Tapas (austerity), the celestials will come with obstacles. They do not want you to go above them. They always keep you down by tempting you into diverse ideals which are other than the one that you are aspiring for. And, therefore, the commentator of this passage discretely adds a line, 'It is better that you propitiate these gods first, and not suddenly try to go to the heights by rejecting them, because they will trouble you if they are not appeased. So, go slowly; do not go to the skies immediately'. This is the caution.

11. brahma va idam agra asit, ekam eva; tad ekaṁ san na vyabhavat. tac chreyo rūpam atyasṛjata kṣatram, yāny etāni devatrā kṣatrāṇi, indro varuṇaḥ somo rudraḥ parjanyo yamo mṛityur īśāna iti. tasmāt kṣatrāt paraṁ nasti, tasmāt brāhmaṇaḥ kṣatriyam adhastād upāste rājasūye, kṣatra eva tad yaśo dadhāti; saiṣā kṣatrasya yonir yad brahma. tasmād yady api rājā paramatām gacchati, brahmaivāntata upaniśrayati svām yonim. ya u enaṁ hinasti, svāṁ sa yonim ṛcchati, sa pāpīyān bhavati, yathā sreyāṁsaṁ hiṁsitvā.

Now, the story of creation continues. Creation is really threefold—cosmic, individual and social. We have been given an idea of the nature of cosmic creation, and also the creation of the individual. Cosmic creation is the manifestation of the universe in its primordial nature. The five elements, for

instance—ether, air, fire, water, earth—may be regarded as cosmic objects of creation. They have no individuality of their own; they have no personality-consciousness. But, then comes individual creation, that is, the distinction of 'I', 'you', etc. The individuals begin to manifest themselves as isolated beings, and, in addition to the cosmic physical creation of Īshvara, here we have psychic individuals manifesting themselves—we call them the Jīvas. The mind begins to operate as the differentiating principle in individuals, though, physically speaking, we cannot draw a distinction between one individual and the other. Physically, what is the difference between one person and another person? We will find nothing special biologically or chemically. If we examine the body of an individual, we will see that they are all made up of the same substance, so that whether it is 'A', 'B', 'C', or 'X', 'Y', 'Z', it would make no difference to them as humans. But why is this difference, then? We see that this person is different from that person, and it is to be attributed to psychic differences. The minds are different, not the bodies. When the minds are different, it looks as if the individuals are different. Thus is individual creation.

Now comes social creation which is something peculiar. What is society? We say that we live in human society. What do we mean by human society? Many people sitting together may be said to be a society. But what is this 'many people'? Many people are many individuals. Many individuals are considered a society. What is the difference between individual existence and social existence if society is nothing but individuals grouped together? There is a difference, yet. And it is a very subtle difference. This is a vast subject of psychology, and essentially it suggests that the mind of the individual projects itself into another in a special way when it thinks in a social manner, apart from its individual ways of thinking. Our individual way of thinking is different from our social way of thinking, though it is the same mind that thinks both ways. The social atmosphere calls for a particular adjustment of the individual mind in respect of the existence

and needs of other individuals, other than the one that thinks. Here is the reason for the assumption that there is an atmosphere called society, independent of, or at least different from, the individual's own personal atmosphere. Inasmuch as there is such a thing as society, a situation which arises on account of the existence of various individuals of different characters, mentally, there comes about a need for bringing about a harmony in society, for otherwise there would be conflict and warfare, the law of the jungle would operate everywhere.

The principle of coordination, administration, harmony and justice has to be explained. For that purpose, the atmosphere of society is brought into the picture by the Upaniṣhad. The intention of the Upaniṣhad is to tell us what is Dharma;—what is law, ultimately. But before we try to explain the meaning of law or rule, or regulation of any kind, we would do well to know how came this need at all. Why should there be law at all? Law becomes a necessity since it is the means of regulating irreconcilable individuals. Disharmonious units have to be brought together and made a complete whole. That principle which brings about this harmony is called law. We call it Dharma in the various degrees of its active working.

While the society of individuals may be said to be constituted of all living beings created in the entire cosmos, it can be classified into certain groups, and these groups are conceived in accordance with the predominant psychic characters of individuals. We have various features in our own individual minds, but all these multiple features of the mind can be classified into four important features under which all others can be subsumed. The spiritual aspiration is a novel occupation in the mind, and it is a very predominant feature. Sometimes, it is visible dominantly; at other times it is not visible so markedly; but nevertheless it is present everywhere. That is one aspect. The other feature of the human mind is the desire to control, dominate, rule and keep

others under subjection. This is also an important requirement in the human mind. It does not want something else or someone else to go above it and put it down in any manner. There is, again, a desire to be given due justice. Whether it comes forth or not, there is the desire that it must be there; and if it does not come forth, there is also a desire to see that it is made to function. And the necessity to keep irreconcilable impulses in people under subjection of a law or rule is also a very important human requisition. The absence of such legal regulation may stir up the lower instincts in man, and cause mutual harm and destruction. There is, further, the longing for material needs. Economic values are very important in life. As are all other values, this a very important value, also. We depend on material values in a pronounced manner, all which is well known to us. Economic and commercial values go together. The fourth feature of the mind is the urge to put forth effort, to work, to labour, so that an effect or product be produced out of this labour, because unless one works, nothing comes out. We work for certain ideals, and to introduce some kind of change in the present state of affairs. Human society stands on manpower as its feet, has commerce as its thighs, administration as its arms, and knowledge as its brain. Philosophers, whether in the East or the West, have tried to classify human society into these groups. These groups have been called Varṇa, or characterisations of human society, in accordance with the capacities and aptitudes of people who are so grouped for the integration and solidarity of society.

The Upaniṣhad gives the rationality behind this social classification. It is not an unfortunate or unjust introduction of an unwanted element into the set-up of society, but a need felt for regulation in human society. For this purpose, this classification was made originally, right at the beginning of creation, and it does not exist just outwardly as if it is thrust by somebody from external sources. The classification obtains in the structure of the mind itself. There are various facets of the mind, and these sides of human nature are

responsible for the creation of its external feature as the social groups. These forms or classes are called, Brāhmaṇa, Kshatriyā, Vaisyā, and Sudrā.

We are told, in the Mahābhārata and certain other scriptures, that during the golden age of creation, Kṛta-yuga, there were no such distinctions. They became necessary later on. No administration is necessary where law automatically functions without someone administering it with the strength of the rod of punishment. Originally, there was a uniform society. This is what we hear. This was a time when people lived like divine beings, or celestials. Dharma rules not by injecting fear into people, but by becoming a spontaneous impulsion in all individuals. Such Dharma was called Hamsa, or Brahma-Dharma. But that was not the conclusive state of affairs. There came a time when it became necessary to introduce regulation from outside, because external consciousness became more and more pronounced in people. The inward harmonising consciousness of Dharma got diluted as time passed in the process of history, and bodily consciousness, individuality consciousness, or one may say, even selfishness, began to show its head, and the affirmation of individuals from their own points of view, naturally, created a circumstance where they had to be restrained by the introduction of a law. This restraining principle is the Kṣhatra, or the ruling power, which the Upaniṣhad mentions here. The Upaniṣhad tells us that knowledge, which is the endowment of the Brāhmaṇa, was not in a position to control human society as time passed, when Treta-Yuga came, as we hear from the Purāṇas. In the Kṛta-Yuga, no such need was there, but in Treta, the Kṣhatra principle arose. And the Kṣhatriya is adored in the Rajasuya, for instance, as a deity, and even the Brāhmaṇa adores him as a need of human existence. Kṣhatra, or the king, is seated on a throne, on an elevated place, in the Rājāsūya ceremony, and the Brāhmaṇa sits below him. Where the need for the Kṣhatra,-Dharma is felt, it becomes as important as the Brāhmaṇa-Dharma. But, there is an interdependence of this

truth—immediately the Upaniṣhad is careful to add a proviso. It is not that one is superior to the other.

It is very important to remember, as the Upaniṣhad cautiously adds here, that the ruling force is not all. It should not become a source of threat and tyranny to people. It should be based on knowledge. And so, Brahmavarchas and the Brāhmaṇa's wisdom should be the guiding principle of Kṣhatriya's law. The rule of law should be guided by the wisdom of the very aim of human society in the end. It is not that one wants to exercise law, but the need for it arises on account of the common aim of human society. Knowledge, wisdom, or understanding of the purpose of the operation of law is important, and it should precede the actual action of law. If knowledge is absent, and law merely operates with a blind force, it will be a devastating energy and would be like the possession of power without the knowledge as to how to use that power. One can imagine what consequences will follow if there is power but no knowledge. Thus, knowledge and power should be together, because knowledge is the Yoni, the abode of power. The power of the Kṣhatra is rooted in the knowledge of Brahma.

Though the Upaniṣhad tells us the Kṣhatra, or the ruling power, is superior as is made out, for instance, in the Rājasūya ceremony, or in the coronation ceremony, yet the king or the administrative head takes advice from the Brāhmaṇa, and he will not act contrary to the advice that is thus given. So, knowledge becomes the guiding principle of the operation of action, because knowledge is the Yoni, the abode, or the seed of power and action. If one does not abide by the guidance of knowledge, and goes ahead with the power of action, such a one would destroy himself and destroy others, too. That would be something like attacking one's own soul, or cause. The cause, or the source, of power is knowledge. Where knowledge is absent, power also is not. Power assumes significance and meaning only when it is backed up by knowledge. Hence, if one acts by the force of

power contrary to the knowledge that is to be behind it, that power would destroy itself, and be a source of threat and fear for others also. Such is, naturally, not the intention of the manifestation of Kṣhatra.

The Upaniṣhad admonishes that knowledge and power should go together; and it will now tell us further that knowledge and power alone are not sufficient for a complete life. There are other aspects of life which have also to be harmonised in our social existence, for the purpose of individual integration, with the final aim of cosmic realisation and God-knowledge.

The four orders, or groups of individuals, have been constructed as necessary features of the creation by Īshvara. We have to connect the following passages with the earlier ones that have touched upon the more general aspects of creation from which the particular ones and more diversified ones gradually follow.

12. sa naiva vyabhavat, sa viśam asṛjata, yāny etāni devajātāni gaṇaśa ākhyāyante, vasavo rudrā ādityā viśvedevā maruta iti.

13. sa naiva vyabhavat, sa śaudraṁ varṇam asṛjata pūṣaṇam, iyaṁ vai pūṣā, iyaṁ hīdaṁ sarvaṁ puṣyati yad idaṁ kiṁ ca.

Creation is regarded as the working of an urge, which requires to be satisfied till its purpose is fulfilled. This purpose is the utmost diversity, and the greatest multiplicity and variety, up to which point the urge has to reach. It is a desire to play the extreme type of game which exhausts itself in the manifestation of its deepest potentialities. A desire cannot be fulfilled unless its root itself is satisfied. It is not enough if merely one of its aspects is fulfilled. It is the ultimate cause that requires to be satiated. The Upaniṣhad, in its great symbology of creation, makes out that the Cosmic Wish to create does not get satisfied merely with the intermediary stages of manifestation, just as a little

satisfaction is not going to extinguish a deep-seated desire. It has to be fulfilled to the brim and to the overflowing limit, and then it exhausts itself and returns to its original condition. It is very interesting to note that every desire is constituted of two phases—the urge to exhaust itself until it is totally extinguished and becomes a void, and thereafter, the returning to the cause which originated the desire. The whole process of the fulfilment of a wish, or a desire, is like the movement of a wheel. It is a recurring cycle, and therefore its movements are unintelligible to the linear logic of the human mind. It is an extreme of action on the part of the Creative Will, leading up to the other extreme of reabsorption into its pristine condition.

So now, in this section of the Upaniṣhad, we are told that the Creative Will was not satisfied with the creation of the intellectual type only. The higher calibre of understanding is not all that the Creative Will requires. It has the need for other aspects of manifestation. When you ask for variety, you do not know what you are asking for, because variety is endless. So, it is an endless type of asking, until the asking gets tired of asking and it is satisfied therefore. So it seeks a many-sided satisfaction, until it comes to a conclusion that every aspect has been comprehended in the manifestation of the wish. It is a very vast and incomprehensible movement, like the many-sided rush of the waves in a turbulent ocean, and in this manner, as it were, the Universal Will rushed forth into the diversity of manifestation in the form of this creation. It wanted the capacity to understand; it wanted the power to exercise control over the items of creation. And, in the completeness of manifestation, as I have tried to point out earlier, various aspects come forth into high relief, of which four at least are predominant, namely, understanding, power, material stability and the urge to action. We are composed of four aspects where we require and ask for the maximum of knowledge, the maximum of power, the maximum of material comfort and the maximum capacity for action. These are the psychological sides of the desire to

manifest in a form of variety. So, the Master Will of Īshvara seems to have manifested Itself in all these ways, and when all this creation was complete, the utmost limit of variety was reached, another necessity arose. It is not enough if you merely create a variety, because the variety will go wild and become a problem if it is not controlled by some principle which has the power to maintain order in the midst of this tremendous variety that has been created.

The creation of God is not like a mob, or a chaos. It is not a hotchpotch of multiplicity where anything is of any kind, at any time, in any manner whatsoever. But, that would be the outcome, and that would be the meaning of mere creation of unconnected variety, where every item of variety bears no relation to the others. You can imagine what that condition could be, where every isolated entity bears no connection with the next one. Each one is absolutely independent and has a status of its own. That sort of isolated individual freedom would be tantamount to chaos and a catastrophic situation will arise, and to prevent that confusion, creation had to include within its purview a Supreme Ordering Principle that has to be manifest. Without that, there would be no beauty of the drama. If each of the personnel in the dramatic performance were absolutely independent, and had no connection with the other individuals in the performance, there would be no drama. It would be something quite different altogether, as you know.

The beauty of the drama, or the enactment, lies in the harmony of concept that is behind the enactment, which is in the mind of the Director. If the directive intelligence is not there behind the variety of dramatic personnel, there would be no enjoyment of the drama because there would be no 'embodiment' of the drama. It would be a discrete chaos and warfare of a freedom that has gone mad. To prevent that, there is a need for a directive intelligence, which is at once a force which can exercise itself with the intelligence with which it is identical. That force which is at once

understanding par excellence, and which regulates, is called Dharma, a term which defies easy definition, but which has a profound significance. After the variety became manifest, Dharma was manifest. Law was created. A principle was laid down for the purpose of maintaining order amidst this variety that otherwise looks like a wild growth of weeds in a jungle, bereft of the order and law that is supposed to be immanent therein.

Sa naiva vyabhavat: So, the Creative Will was not satisfied even with this utmost manifestation of variety. If you have everything that can be counted as valuable, you cannot be satisfied even thereby, because satisfaction is not merely in the counting of a multitude of variety which is material, visible, physical. Satisfaction is a condition of consciousness, a state of mind. It is not located in an object, and so, this condition which is requisite for the manifestation of a satisfaction is essential, in spite of the variety that may be there. You may have all the money that you could wish for, all the wealth of the world, and you may have every kind of association conceivable, worthwhile in this life; but if there is no harmonising principle in the midst of this variety of possession, there would be no satisfaction arriving from this possession. A person who possesses an immense variety of things should have also the capacity to bring order among them, otherwise there would be no purpose or satisfaction in the possession of those things. It is not merely a heaping up of particulars that would be the cause of satisfaction of a person, but something else which is invisible to the eyes, and which itself cannot be regarded as a material possession. What brings satisfaction is not anything that is material. It is a very important thing to remember, though it may appear to the untutored mind that material objects bring satisfaction. Satisfaction, to repeat once again, is a condition of the mind. It is a state of consciousness which rises within, under certain conditions. And the objects outside which are supposed to bring satisfaction are only instruments in rousing this condition in consciousness, so that it is

consciousness that is ultimately responsible for the satisfaction which we feel inside. Even the minutest type of satisfaction, even the silliest type of happiness, is a condition of the mind only. It is consciousness. But, the other things that are apparently the causes of the happiness that we enjoy in life, are extraneous instruments which create circumstances for the consciousness to reveal its necessary condition, which experience is called happiness.

Such a thing is what we call principle, apart from personality. It is not personality that causes value, or brings about needs in life. There is a principle behind every personality that is invisible to the eyes, that cannot be seen with the eyes, that cannot be thought by the mind, ordinarily. But that is the reality of things. The invisible principle is the controlling force behind things and persons. That was needed for the fulfilment of the creation of variety, without which there would be no fulfilment. Suppose the Creator, while creating a human being, as we are told in certain scriptures for instance, created only different parts. Suppose He created one finger, a thumb, a nose, an eye, a skull, etc. and the various parts were heaped together—it does not become a human being. Various parts of a machine, lumped together in a basket, do not make a machine. They have only become a weight; that is all. And yet, these parts constitute the machine. But they do not constitute a machine merely because they are heaped together in a basket, or a trunk. So, the heaping up of the parts, which is the variety of the creation, is not the completion of creation; it is not the perfection of creation; it is not the beauty of creation; it is not the grandeur of creation. It becomes grand, beautiful, perfect and attractive when it is harmoniously adjusted. The parts are related to one another by the machine, by fitting them in the required manner, which then become a machine, as you call it, something which is an instrument for the output of tremendous value. That something was required in creation. Then creation could become a fulfilment. For that purpose, a

principle was made manifest, a universal principle. That is what they call eternal Dharma.

14. sa naiva vyabhavat. tat chreyo-rūpam atyasṛjata dharmam; tad etat kṣatrasya kṣatraṁ yad dharmaḥ, tasmād dharmād paraṁ nāsti: atho abalīyān balīyāṁsam āśaṁsate dharmeṇa, yathā rājñā evam. yo vai sa dharmaḥ satyaṁ vai tat; tasmāt satyaṁ vadantam āhuḥ, dharmaṁ vadatīti, dharmaṁ vā vadantam, satyaṁ vadatīti, etad hy evaitad ubhayaṁ bhavati.

Chreyo-rūpam atyasṛjata: He created thereafter a glorious something, in the form of a power or a principle, resplendent in its nature, because it is the ruling power, standing above even the so-called rulers of the world. Even a king cannot rule unless there is a ruling principle. The power of a king is an invisible something. It is not visible to the eye. We see a monarch, an emperor, or a supreme head of administration, as a power. Where is that power? You cannot see it anywhere. It is not in a box, tied up somewhere. You try to locate the existence of this power of a supreme master of administration, a monarch, or whatever he is—you cannot see it anywhere. Even the wielder of the power cannot see where it is. It is not there to be seen. But it is, existent and operating, and it is feared by everyone. Why is this fear when it is not even visible to the eye? What is this that you call law? What you call law, whether it is a family law, communal law, social law, political law, whatever law it is, it is something which you cannot see with your eyes. But yet it is tremendously operating, and nothing can be more effective in its action than law. What a miracle! A thing that cannot be seen at all anywhere, which apparently does not exist for tangible purposes, is the supreme guiding principle of which everyone is a limb, as it were, and to go against which, everyone is afraid. How can a visible person, solid in his substantial body, fear something which is ethereal, inconceivable, almost non-existent for all practical purposes? This is an indication, as it were, that reality is always

invisible. It is not necessarily physical. Even the physical, weighty object can be controlled by the operation of an invisible law. Such a law was made manifest—chreyo-rūpam atyasṛjata dharmam.

Tad etat kṣatrasya kṣatraṁ: This is the Kṣhatra of the Kṣhatra; this is the Ruler of the rulers. That is called Dharma—yad dharmaḥ. Here, a monarch is afraid of the law. It is not a great wonder. Even the maker of law is afraid of the law that is made, because he is involved in that law. So, there is something transcendent, above the manifestation of law. It is not an occasion for us to discuss what law is, and how it is manifest. We are only concerned with the topic that we touched upon, here in this section, that Divine Order manifested itself as a ruling power in the world of this variety. And, some light is thrown upon what Dharma is—tad etat kṣatrasya kṣatraṁ yad dharmaḥ.

Tasmād dharmād paraṁ nāsti: atho abalīyān balīyāṁsam āśaṁsate: Even a weak person can overwhelm a strong person by resorting to law, because strength and weakness depend upon the proportion or extent to which one is in harmony with the law. If you are disharmonious with the law, you are a weak person. If you are in harmony with the law, you are a strong person. So, your strength does not depend upon anything other than your participation in the working of the law. So law is the strength, not any other visible article of physical possession, as people wrongly imagine. When you participate in the law, whatever that law be, you become positive, healthy and endowed with strength. It can be the law of health; it can be the law of society; it can be the law of the universe; it can be the law of the Absolute. Whatever that law be, you have to participate in it by attuning yourself to it, and that law then becomes your friend. And when law becomes your friend, nobody can shake a hair of your body, because law is the supreme ruler. It is God operating in some form. So, the weakness of a person

goes when he becomes attuned to the law, or Dharma—atho abalīyān balīyāṁsam āśaṁsate dharmeṇa.

Yathā rājñā evam. yo vai sa dharmaḥ satyaṁ vai tat: Truth and Dharma the are same, says this passage of the Upaniṣhad. So, Dharma may be said to be the form of Truth. So to be in harmony with the law is another way of being in harmony with the Truth. Satyānnāsti paro dharmaḥ: There is no Dharma above Truth. But you must know what Truth is, in order to know what Dharma is, and it is not an easy thing to know it. That which is ultimately true and is in consonance with the nature of things is the repository of law, and so, law and Truth are identical—yo vai sa dharmaḥ satyaṁ vai tat.

Tasmāt satyaṁ vadantam āhuḥ, dharmaṁ vadatīti: what is it that is usually referred to when a person is said to speak the truth? Well, he is speaking Dharma: he is righteous; that is what people say. So, truthfulness and righteousness are identified with each other. Dharmam vā vadantam, satyaṁ vadatīti: So, when someone is righteous, we also say, he is a truthful person. So truthfulness and righteousness are identical in their nature. Etad hy evaitad ubhayaṁ bhavati: It is difficult to distinguish between truth and righteousness because they appear to be the obverse and the reverse sides of the same coin.

15. tad etad brahma kṣatraṁ viṭ śūdraḥ. tad agninaiva deveṣu brahmābhavat, brāhmaṇo manuṣyeṣu, kṣatriyeṇa kṣatriyaḥ, vaiśyena vaiśyah, sūdreṇa śūdraḥ; tasmād agnāv eva deveṣu lokam icchante, brāhmaṇe manuṣyeṣu, etābhyāṁ hi rūpābhyāṁ brahmābhavat. atha yo ha vā asmāl lokāt svaṁ lokam adṛṣtvā praiti, sa enam avidito na bhunakti, yathā vedo vānanūktaḥ anyad vā karmākṛtam. yad iha vā apy anevaṁvid mahat-puṇyaṁ karma karoti, taddhāsyāntataḥ kṣīyata evaātmānam eva lokam upāsīta; sa ya ātmānam eva lokam upāste, na hasya karma kṣīyate, asmādd hy eva ātmano yad yat kāmayate tat tat sṛjate.

Tad etad brahma kṣatraṁ viṭ śūdraḥ. tad agninaiva deveṣu brahmābhavat, brāhmaṇo manuṣyeṣu, kṣatriyeṇa kṣatriyaḥ, vaiśyena vaiśyaḥ, sūdreṇa śūdraḥ; tasmād agnāv eva deveṣu lokam icchante, brāhmaṇe manuṣyeṣu, etābhyāṁ hi rūpābhyāṁ brahmābhavat: All this variety, the fourfold classification of individuals mentioned in the earlier sections, is a particular form of Divine Law working. And it is said here that this law is working not merely in this physical realm of human beings, but in all the realms of creation. Creation is not merely physical; it is not only earthly; it is not only the visible cosmos that we call creation. There are levels and degrees and realms of existence, planes of beings, one above the other, one interpenetrating the other, subtler than the other—all these are controlled by the same law. This variety is present in every realm of being, and that controlling Dharma also is operating in every realm of being. All this is the glory of the Absolute—brahmābhavat.

Atha yo ha vā asmāl lokāt svaṁ lokam adṛṣtvā praiti, sa enam avidito na bhunakti: Now comes a masterly proclamation of the Upaniṣhad, after having said all this. It is very beautiful, indeed, to appreciate this magnificence of the creation of God. But unless it becomes a part of your practical living, it is not going to benefit you. This is a very strange and important statement of this Upaniṣhad, that anything that has not become a part of your being is as good as non-existent for you. Its existence has no meaning for you. If a person leaves this world, at the time of death, without knowing the true nature of the world in which he finds himself, then this world is not going to help that person. You are not going to receive any support from the world which you have not understood, which has not become a part of your life, which you have always tried to keep away from yourself as if it is an outside object. As for instance, the Vedas which have not been studied are not going to help you. Yathā vedo vānanūktaḥ anyad vā karmākṛtam: An action that you have not performed is not going to yield fruit in your case,

because you have not done that action. An action that is not performed by you will not yield fruit for you; and knowledge that you have not acquired is not going to help you. Likewise, the world which has not become part of you is not going to be of any advantage to you. Therefore, the world is going to take steps to see that you understand it; and the punishing rod of Dharma will be lifted for the purpose of compelling you to understand your relation to this creation. As you are a part of this creation, it is your duty to know your relation to this creation, just as it is the duty of every citizen to know the law of his land. If ignorance of law is no excuse in the human realm, it is equally so in the Divine realm. If you do not know the Divine Law, the Divine Law will come upon you like a nemesis, with retribution, as human law also will act upon you even if you do not know its existence and operation.

So, the world that has been neglected by ignorance on the part of the individual, who is a part of the world, will cause him to reap the recompense in a manner which will require repeated participation by continued births and deaths. So, reincarnation, or births and deaths, and repeated suffering in various shapes of metempsychosis, cannot be escaped if we remain ignorant of the Law that has been mentioned here. After all this variety had been created, Dharma was created, which is regarded as identical with truthfulness supreme. So, if this Dharma is not understood, if this truth has not been recognised in one’s life; if only the variety of creation has been seen physically, as a cat would see, or a mouse would see, or as an ass would see, for example, without any understanding of the meaning of this variety, then there would be no benefit accruing from this world. And, therefore, the world which has not become friendly with the individual shall become the source of trouble for the individual. Anything that is not understood is a source of problems and it is a trouble. Therefore be cautious, says the Upaniṣhad. It is no use merely being born into this world and not understanding it, just as it is no use living in a country without knowing its laws. You will be in great sorrow one

day or the other, if that is the case. So, it is no use living in a world without knowing the law that operates in that world, and here the law does not mean a man-made law, but an eternal law which is identical with Truth—God Himself. What is that Truth?

It has been mentioned already, and it shall be again mentioned, that the truthfulness of creation lies in the immanence of the Creator in every part of creation. If this point is missed, the world shall remain as a foe, as it were, rather than a friend. Yad iha vā apy anevaṁvid mahat-puṇyaṁ karma karoti, taddhāsyāntataḥ ksīyata eva: Without the knowledge of this eternal principle operating in this world, you may be a very charitable person, but this charity is not going to help you. You may be a very great philanthropist; it is not going to be of much benefit to you. Whatever good actions that you have done in this world in the eyes of people cannot be regarded as good, really, if they have been performed without the knowledge of this Truth. If you do not know the 'why' and 'wherefore' of things—the Ultimate Law that is the cause behind every name and form and action; if you are an ignorant person performing ignorant actions for purposes not known to you yourself, then the fruit that accrues out of these actions will be perishable. It shall not bring you eternal satisfaction. Whatever be the great virtuous actions that you do in this world, they will be like burnt ashes without any essence in them—mahat-puṇyaṁ karma karoti, taddhāsyāntataḥ kṣīyata eva.

Ātmānam eva lokam upāsīta: Now comes the positive affection, after having given you the fearful side of it, that if you do not know it, you would be punished by the law thereof. What is that you are supposed to know? Ātmānam eva lokam upāsīta: The world that you behold with your eyes is the Self of all beings. This is the knowledge that the Upaniṣhad tries to inculcate and propound. The world that you see before you with your eyes is not the world as you think it to be. It is the Ātman manifest. It is the Supreme

Being scintillating before you in all Its glory. It is the Master Plan of Īshvara that is before you in the form of this variety. It is the finger of God that is working through the minutest actions of creation. If this point is not remembered, the Selfhood of the world will also be missed, because Īshvara, the Supreme Being, is the Self of all beings. So to recognise God in things is to recognise the Self in things, which is identical. And so, when you behold the world in front of you, you are supposed to behold it as the Creator Himself would behold it. So, the ultimate wisdom of man would be the capacity to think as God Himself thinks. If that could be possible, the miracle takes place— Ātmānam eva lokam upāsīta:

Na hāsya karma kṣīyate: Then, a miracle will follow from every little action that you perform. Everything that you say, everything that you do, will be a wonder by itself; and that wonder would be worked instantaneously, merely because of the presence of this knowledge in you. And what is this knowledge? It is, as I mentioned in the light of the Upaniāad, the ability to participate in the Will of God, to be harmonious with the thought of God; in short, to think like God. That is the supreme wisdom which one has to acquire by gradual training of thought in its various manoeuvres of activity in this life. And if that wisdom which is to be acquired, comes, every action becomes a fulfilment. It cannot produce a retribution; it cannot produce a bondage, it cannot bind you to rebirth, because no such action can produce a reaction.

Asmādd hy eva ātmano yad yat kāmayate tat tat sṛjate: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." It is an equal, as it were, of this passage that is mentioned here. Whatever you wish will instantaneously manifest itself, provided this knowledge is already there. Asmādd hy eva ātmano yad yat kāmayate tat tat sṛjate: You need not beg from people, 'give me this'. Everything shall be given spontaneously, provided you are centred in this knowledge. Just as God need not beg

anything from anyone, one who has the possession of this knowledge of God need not also beg, because knowledge is power. They are identical. Supreme Knowledge is Supreme Power. One who is endowed with this ultimate knowledge has ultimate power also, and so whatever such a one wishes materialises itself instantaneously, merely because of the capacity of this knowledge. But if this knowledge is absent, one becomes poverty-stricken, and this poverty cannot be made good by any amount of accumulation of physical particulars.

16. atho ayaṁ vā ātmā sarveṣām bhūtānāṁ lokaḥ. sa yaj juhoti yad yajate, tena devānāṁ lokaḥ. atha yad anubrūte, tena rṣiṇāṁ; atha yat pitṛbhyo nipṛṇāti yat prajām icchate, tena pitṛṇām; atha yan manuṣyān vāsayate, yad ebhyo'śanaṁ dadāti, tena manuṣyāṇām; atha yat paśubhyas tṛṇodakaṁ vindati, tena paśūnām; yad asya gṛheṣu śvāpadā vayāṁsy āpipīlikābhya upajīvanti, tena teṣāṁ lokaḥ; yathā ha vai svāya lokāyāriṣṭim icchet, evaṁ haivaṁ vide (sarvadā) sarvāṇi bhūtāny ariṣṭim icchanti. tad vā etad viditam mīmāṁsitam.

Atho ayaṁ vā ātmā sarveṣām bhūtānāṁ lokaḥ: This Self is the world of all beings. As a matter of fact, there is no world at all except this One Supreme Being. This is the final Magna Carta, you may call it, of the great Upaniṣhad which is the Bṛhadāraṇyaka. This Ātman is all the world, and whatever you expect from this world is an expression of the Ātman. He shall provide you with anything and everything, as a mother would provide you with your needs. Much dearer to you is the Ātman than your own mother, and more capable is the Ātman than your mother is. More resourceful is the Ātman than anyone else that you can regard as dear and near. It is all the world; all that you can conceive; all that you need; everything that you are and wish to be is the Ātman, and nothing is outside It. Ayaṁ vā ātmā sarveṣām bhūtānāṁ lokaḥ: It is the world of not merely human beings, but of every being. It is the reservoir of supply for everything, whether of

this world or of the other worlds, of all these, of the celestial, or the physical, or the nether world; and it is the treasure house of supply which is provided at once, instantaneously, without the succession of the passage of time. What sort of world is this which the Ātman embodies? In what way are we to recognise the presence of this Ātman in all the worlds? What is the method that we have to adopt in our practical lives in order to be commensurate with the law of the Ātman? That is answered in the following passages.

It is not humanly possible to think the Ātman as It is, in Itself, and therefore it is equally difficult to work up this miracle as the Upaniṣhad mentions, of knowing the Self as all this world. It is a great possibility but not an immediate practicability, for reasons known to everyone, because the identification of one's consciousness with the Selfhood of things is the greatest difficulty conceivable to the mind. It is an inveterate habit of the mind to externalise and objectivate things; and it is precisely this habit of the mind that is an obstacle to the identification of the consciousness with the Ātman. So, the Upaniṣhad tells you that you cannot jump off to the skies like that at once, though that is your ideal. You have to move towards this supreme ideal of identification of your consciousness with the Selfhood of things, stage by stage, and some of the stages are mentioned. These are called, in ordinary religious parlance, the Pancha-Maha-Yajña, or the five great sacrifices which a householder, especially in India, has to perform. The five great sacrifices, called the Pancha-Maha-Yajña, mean the way in which one recognises one's own self in the variety of creation that he sees before him, by means of sympathy, consideration and feeling for others. That is the first step that you have to take before you take up the more difficult task of complete identification with the Being of all things.

The sympathy that you psychologically exercise in respect of others is the first step. The identity with others is the next step; that is a more difficult thing. To feel for others

is easier than to become others, though that is the ideal. So, the Upaniṣhad tells us, you try to feel for others first and manifest this feeling in your actions before you totally become, or aspire to become one with them.

Sa yaj juhoti yad yajate, tena devānāṁ lokaḥ: You become one with the gods, the celestials. How is this possible? You adore them, worship them, participate in their nature, by prayer and recitation of holy hymns which produce in the mind vibrations sympathetic with the nature of the gods that you worship. So, all worship, all religious ceremony that is generally performed in holy shrines, etc., all prayer, all study of scripture, is an attempt on the part of the human nature to become harmonious with the divine nature; harmonious with the deity that you adore; and so, before the attempt is made to become one with the deity, a feeling sympathetic with the nature of the deity is cultivated within by worship, by sacrifice, by offering in the holy fire, etc. This is called Deva-Yajña.

Atha yad anubrūte, tena rṣiṇāṁ: You become harmonious with the thought of the great teachers or Masters of yore, by communicating their knowledge, by participating in what they call these days Jñana-Yajña, or the imparting of the wisdom of the ancient Rishis which they saw as a revelation in their own meditation. The Masters themselves participated in this Yajña by imparting this knowledge to their disciples. So, you get in communion with the intentions of these great Masters, by continuing this tradition of imparting the great knowledge to disciples and fit recipients. That is called Rishi-Yajña, the second Yajña.

Atha yat pitṛbhyo nipṛṇāti yat prajām icchate, tena pitṛṇām: You have to become, in the same manner, a participant in the will of the forefathers, the Pitṛs, as they are called, the ancestors who have gone before us, by a charity that you have to perform in your own interest. This charitable act takes various shapes. One of them is what they call Shrāddha, or the holy libations that people offer, annually or sometimes

monthly; and giving in gift those things which were the objects of satisfaction to those ancestors, that which they liked, that which was their need, that which was to their satisfaction. You know very well that you will be pleased with me if I do what is pleasant to you. That is very clear. I must do exactly what is pleasant to you; then you are pleased with me. So, naturally the ancestors are pleased if you do that which was pleasant to them, and shall be pleasant to them. That would be called Pitṛ-Yajña.

Atha yam manuṣyān vāsayate yad ebhyo'śanaṁ dadāti, tena manuṣyāṇām: You have to participate in the welfare of human beings before you try to become one with them, by giving them their needs. That is called Manuṣya-Yajña. For instance, some examples are given; you give accommodation to people who have no accommodation; you give food to people who have no food to eat, and so on and so forth. You provide the needs of people when they are actually in need of them. That would be an act or a gesture on your part, exhibiting sympathy with their nature, precedent to your identification with their Being. This is called Manuṣya-Yajña.

Atha yat paśubhyas tṛṇodakaṁ vindati, tena paśūnām: You have also another duty, the sympathy that you have to feel towards subhuman beings—animals, etc., because they are also a part of creation. So, before you try to become one with them, you have to feel a considerate, sympathetic attitude towards them, by giving them their needs, such as grass to the cow, water to the thirsty animals, and so on. These acts of sympathy constitute Bhuta-Yajña. You must have seen some people giving food to animals, birds, etc., which is indicative of this gesture of considerate feeling towards subhuman beings, because the intention is to become one with them, also, ultimately.

Yad asya gṛheṣu śvāpadā vayāṁsy āpipīlikābhya upajīvanti, tena teṣāṁ lokaḥ: The Upaniṣhad goes further then. You have a duty even towards the ants crawling in the house. Even the worthless animals, as you call them, the insignificant ones,

the cats and the dogs, and the crawling insects that are in your house or about the house, the gnats and what not, which have no significance at all in life, as far as you are concerned—you allow them to live. Live and let live, is a great law that has to operate. Just as you want to live, others also have to live. You cannot extirpate the lives of others for your living, nor can you interfere with the lives of others because you want to be comfortable. So, non-interference with the lives of others, including ants and such other insignificant creatures which generally escape your notice, āpipīlikābhya—even down to the white ants and black ants, whatever they are, even to their extent you have to go, and not interfere with them, because they have their own world. And you become a participant in their world.

If you participate in the worlds of these beings—celestial, ancestor, rishi, animal, man, and what not—what happens? You become a very hospitable guest in these worlds when you depart from this world. You are received with honour wherever you go. That means you may go to any world. Who knows, you may go to the ant world; they will turn you out if you have insulted them in this world. They will say, "You are the fellow who crushed us, and now we will see to it."

So, be cautious to recognise the fact that nothing is insignificant in this world. Nobody is so poor as not to be able to wreak vengeance upon you. Nobody is so weak as not to be able to do some harm to you, one day or the other, if the necessity arises. And, therefore, no one should have the heart even to imagine that the world is segregated completely, and one can go scot-free. No one can go scot-free. There is an interconnecting Law which recognises even the worst of things and the lowest of animals and other subhuman creatures; and the fulfilment of that Law is the fulfilment of God.

The worlds of different beings are different forms of a single manifestation which is the form of Īshvara, and therefore the ultimate aim, which is the union of

consciousness with that Supreme Being, naturally implies a gradual establishment of harmony between oneself and these different levels of manifestation, called the worlds of beings. Previously, we noted the necessity of five types of adjustment that one has to make—with the celestials, the ancestors, the human beings, the sages of yore and with the subhuman creatures—all which is a preparation for the higher adjustment that is required of us, namely, approximation of our being with the Supreme.

The extent to which we are successful in this harmonious adjustment of ourselves with the world outside will determine the extent of our success in life. The Upaniṣhad would tell us that most of our troubles in life are due to maladjustment with the worlds that do not belong to us. We have a very constricted vision of value. For instance, we cannot think of any value that is other than human. Neither do we know what is above the human, nor do we know what is below the human. But the comprehensiveness of God's manifestation is such that it is not partially favourable merely to humans. Thus it is that the Upaniṣhad makes out the need for our adjustment with everything that is real, and not merely favourable to human sentiment. If the adjustment is effective and properly done in all its various degrees of density, protection comes from every level of being. We are protected by human beings, no doubt, if we are friendly with humans. But what about the non-human principles in life with which we are not friendly? They can create difficulties which cannot be met by human forces.

Our problems are not human problems merely. They are very deep, and connected to various factors not visible to the human eye. Hence, it is futile on the part of a human being to imagine that concern merely with the human level is enough to avoid all problems of life. Life is not merely human. It is something different and something more, and this aspect is not visible to us, inasmuch as we are tied down to the human way of thinking. We cannot think as a snake thinks, or a

monkey thinks; feel as a tree would feel, or react as a celestial being would react. All these are impossible for us, generally. But merely because it seems to be impossible does not mean that it does not exist. Even an atom can react, not merely a human being. So, it is necessary to make an all-round adjustment of personality; then only there is protection coming to us from every side. The Upaniṣhad tells us that we shall be taken care of even by the smallest of creatures, as they take care of themselves. As one loves one's own self more than anything else, so would the affection be extended to you by that with which you are friendly, in a manner which is acceptable to the Selfhood of Reality.

Yathā ha vai svāya lokāyāriṣṭim icchet, evaṁ haivaṁ vide (sarvadā) sarvāṇi bhūtāny ariṣṭim icchanti: Every creature will bless you and wish you goodwill, prosperity and protection. Vibrations of protection, security and fulfilment proceed from every quarter in the direction of that person who extends a similar attitude towards the atmosphere that is around him, and this atmosphere is what we call the world of beings. The world of beings, it has to be mentioned again, is every level of being, right from the material, what we call the inanimate, up to the topmost immaculate Consciousness. No level can be regarded as bereft of the Reality of God. Therefore, it is incumbent on the part of anyone who wishes for true success in life, to be in harmony with everything and all things, without projecting forth the excessive egoism that human beings alone are the total reality. Even those who are not human will extend to you a helping hand and provide you with all security and protection, and love you and behave with you with that very same affection that is generally extended to the Self of a person, if you are in harmony with them. Even an ant loves its own self immensely. What love you have towards yourself, even the smallest of creatures has towards itself. That feeling which it has towards itself will be communicated to you, so that you become a friend of all beings—sarvabhūta-hite-rataḥ. Then it is that security comes from all sides, otherwise, whatever be the security human

beings can provide, Nature can be in a state of wrath and human beings can do nothing before it. Tad vā etad viditam mīmāṁsitam: Hereto we have described what should be done by a person who is after his own welfare in the true sense of the term.

17. ātmaivedam agra āsīt, eka eva; so'kāmayata, jāyā me syāt atha prajāyeya; atha vittam me syād, atha karma kurvīyeti. etāvān vai kāmaḥ: necchaṁś ca na ato bhūyo vindet. tasmād apy etarhy ekākī kāmayate, jāyā me syāt, atha prajāyeya, atha vittaṁ me syād atha karma kurvīyeti. sa yāvad apy eteṣām ekaikam na prāpnoti, a-kṛtsna eva tāvan manyate. tasyo kṛtsnatā: mana evāsya ātmā, vāg jāyā, prāṇaḥ prajā, cakṣur mānuṣaṁ vittam, cakṣuṣā hi tad vindate, śrotraṁ daivam, śrotreṇa hi tac chṛṇot, ātmaivāsya karma, ātmanā hi karma karoti. sa eṣa pāṅkto yajñaḥ, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ, pāṅktam idaṁ sarvaṁ yad idaṁ kiṁ ca. tad idaṁ sarvam āpnoti, ya evaṁ veda.

Ātmaivedam agra āsīt, eka eva; so'kāmayata, jāyā me syāt atha prajāyeya; atha vittam me syād, atha karma kurvīyeti. etāvān vai kāmaḥ: necchaṁś ca na ato bhūyo vindet. tasmād apy etarhy ekākī kāmayate, jāyā me syāt, atha prajāyeya, atha vittaṁ me syād atha karma kurvīyeti: Now the Upaniṣhad turns its attention upon another factor which is equally important in spiritual life, and every kind of life—the attitude that we should have towards desires—because the wish or longing which characterises a mind is important enough, in any form or any of its intensities, to have a say in the matter of one's progress on the path to perfection. We have very little understanding of what desire is, and it is not possible to understand it because it is a part of our nature. Just as we cannot understand our own selves, anything that is inseparable from our selves cannot be understood properly. The attitude which one should have towards a desire is the same, for all practical purposes, which a physician may have in respect of a patient. How does a physician treat a patient?

That would be the attitude which a healthy person would have towards desires. The desires are multifarious. They are projections of the mind in the direction of various types of satisfaction; and these impulses in the mind arise on account of the urge of the Cosmic Being Himself, as the Upaniṣhad makes out, towards diversification in various ways. That desire is a desire to exhaust itself, ultimately, for fulfilment of the purpose of a return to its source. It has a spiritual connotation, ultimately. It is an urge that is projected forth, by the Supreme Cause, until it reaches the lowest form of it, in the greatest variety of manifestation and multiplicity, till the point is reached where it turns back to the source which is the process of ascent of the individual to the Absolute.

Here, the Upaniṣhad tells us that desires are many. They are broadly classified as three primary urges—the desire for progeny, the desire for wealth and the desire for renown. These are the major desires of the human being. So, it is stated here in the Upaniṣhad, that the one wish, as it were, is to fulfil itself in three forms. To multiply itself in the form in which it is at a particular time, that is called the desire for progeny. It is present in every level of creation, in every species, and in all the planes of existence, right from the celestial down to the lowermost. It functions in various ways, but its structure or pattern is the same. It is a desire, a wish, an urge, to perpetuate existence which is eternal and indestructible. And the desire, which is called the desire for wealth here, is actually not a desire for money or physical amenities, but every comfort which is required for the maintenance of the physical body. That is called desire for wealth. These desires are purely psychological in their nature; they have very little connection with the actual existence of physical counterparts, though these counterparts (which are the physical objects) act as agents in the satisfaction of these impulses. The desire for wealth is actually desire for material comfort. It is not desire for mere luxury, but it is a need that is felt for the maintenance of the body itself. We should not mistake need for luxury, and vice

versa. The body is not asking for luxury. It asks for certain primary needs. These needs are what are called the securities it asks for in the form of material comfort. That is summed up in the term 'wealth'. The maintenance of the body into which one is born, in a particular species, is the aim or objective of this impulse of the mind to have physical or material comfort—Artha—as they call it in Sanskrit language. The maintenance of this form, in a particular species, for a protracted period of time, requires a further activity and adjustment of itself, which is the desire for progeny. But it is not merely the body that is required to be attended to. There is something else in us in addition to the body. We do not ask merely for physical comfort. We also ask for psychological comfort. It is not enough if a person is physically well-maintained while being psychologically ill-treated. You know it very well. So, there is a need also for a psychological security, in addition to physical security. That necessity felt by the human mind, in the form of the ego, to maintain itself in its own secure form, is what is called the desire for renown. So, these are the primary desires, and no one can have more than these three desires, says the Upaniṣhad. Even if you wish, you cannot have more than these three. Everything is comprehended within these three only. So, one wishes to have these fulfilments for the purpose mentioned, and they have to be properly dealt with, with the intention of sublimation for the higher cause in a very intelligent manner.

Sa yāvad apy eteṣām ekaikam na prāpnoti, a-kṛtsna eva tāvan manyate: Even if one of these wishes is not fulfilled, one regards oneself as incomplete and unhappy. All these three press themselves forward for fulfilment in equal measure and intensity. And even if one of them is neglected, that would make you miserable. So, one regards oneself as incomplete, inadequate and unhappy if even one of them has not been properly attended to—a-kṛtsna eva tāvan manyate.

Tasyo kṛtsnatā: mana evāsya ātmā, vāg jāyā, prāṇaḥ prajā, cakṣur mānuṣaṁ vittam, cakṣuṣā hi tad vindate, śrotraṁ daivam, etc: Now, the Upaniṣhad tells us that by a method of contemplation, these impulses can be converted into a sort of spiritual energy, that is, the bringing of the objects of these desires into a relationship with the impulses connected with them, in such a manner that they are perpetually with the subject impulse. It is the feeling that the object is disconnected from the impulse which causes the feeling of dissatisfaction and incompleteness in oneself. So, the contemplation that is prescribed here for the purpose of removing this feeling of incompleteness is that the mind should be regarded as the source of all impulses. And knowledge, which is symbolised here in this Mantra by the word 'speech', is imagined as the 'consort' of the mind which is equivalent to consciousness, and the Prāṇa or the impulse for action is considered to be the progeny. A proper harmonious adjustment between these three inner faculties, the mind and the speech and the Prāṇa, symbolised by knowledge and action rooted in one's own consciousness, may be regarded as a remedy for the uncontrollable onrush of desires. The eyes and the ears are mentioned here as instruments of visible and invisible forms of wealth, which means to say that name and form constitute everything that one actually asks for, and needs. The ear and the eye stand for name and form; sound and colour. It is these two things that actually draw our attention in various fields of life—the form that we perceive and the name that we attach to this form. So, these two aspects of life, namely, name and form, are also symbolically attached to the ear and the eye, in addition to the faculties of mind, speech and Prāṇa, so that these five aspects of the human being, five faculties, you may say, represent the avenues of every kind of action; the processes of the manifestation of every kind of desire. If they can be integrated in such a way that they do not war among themselves as if they are independent and have independent objects of their own; if this integration could be effected in

contemplation, then all things come in an instantaneous manner instead of successively.

Śrotreṇa hi tac chṛṇot, ātmaivāsya karma, ātmanā hi karma karoti. sa eṣa pāṅkto yajñaḥ, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ, pāṅktam idaṁ sarvaṁ yad idaṁ kiṁ ca. tad idaṁ sarvam āpnoti, ya evaṁ veda: One who knows the rootedness of diversity in Singleness of Being, in all its fivefold manifestations—mind, speech, Prāṇa, eye and ear—such a person, who has the capacity to integrate consciousness in all these ways, acquires the fruits of these fivefold actions at one stroke. It is a difficult meditation because it is hard to instruct the mind that even its desires, normally regarded as secular, cannot be fulfilled if the spiritual element is absent. Even the secular desires cannot be fulfilled if the spiritual principle is absent. This, the mind cannot understand. All desires, whatever may be, become capable of fulfilment only if there is the activity of the principle of unity with the self behind them. How can the subject, which is the desiring element, come in contact with the object that is 'outside', unless there is a principle of unity between the two? No desire can be fulfilled if the principle of unity, which is the Spirit, is absent in things. So, it would be a futile effort on the part of any individual, or any desiring mind, to ask for things merely on the basis of the philosophy of diversity, ignoring the principle of unity. The more you are able to contemplate unity, the more is your capacity to fulfil desires, because every desire is one or other form of the principle of unity itself, asserting in one way or the other, through space and time. Desires are, really speaking, urges of unity which appear to be diverse. Thus we see that desire has a twofold nature—the unifying and the diversifying—the unifying nature asking for unity of the desiring principle with the object of desire, and the diversifying nature asking for a separation of the object and oneself.

FIFTH BRĀHMAṆA

PRAJĀPATI'S PRODUCTION OF THE WORLD,AS FOOD FOR HIMSELF

Now, this object of desire, in the language of the Upaniṣhad, is generally called 'food'. It is a peculiar term used in the Upaniṣhads only. 'Anna' is the word that is used in the Upaniṣhad. Anna means food, or a diet of the senses. So, the diet of the senses is the object of desire. All objects of desire are the food of the senses and the mind. The whole world of manifestation may be regarded as the food of consciousness. All that is material is a food for the spiritual contemplating principle. Prakṛiti is the 'food' of Puruṣha, you may say. Now, what is this food? What is an object, and how many kinds of objects are there towards which the desire moves? This is a subject that is taken up subsequently in the following section.

The Supreme Being created food for the Spirit, which is this vast world of creation. Anything that you cognise; anything that you perceive; anything that you can sense and think through the mind, is the food thereof. The object placed in any context whatsoever, whether it is an object of the senses or of the mind, is in the position of a food that is grasped by the subject. That food is of various kinds. What these are, the Upaniṣhad answers in the following section.

1. yat saptānnāni medhayā tapasā janayat pitā, ekam asya sādhāraṇam, dve devān abhājayat; trīṇy ātmane' kuruta, paśubhya ekaṁ prāyacchat. tasmin sarvam pratiṣṭhitam, yac ca prāṇiti yac ca na. kasmāt tāni na kṣīyante adyamānāni sarvadā? yo vaitām akṣitim veda, so'nnam atti pratīkena; sa devān apigacchati, sa ūrjam upajīvati. Iti ślokāḥ.

Yat saptānnāni medhayā tapasā janayat pitā: The Supreme Father created food, when He manifested Himself as this universe. The spirit, contemplating the Cosmos, is actually consciousness contemplating its own food. What are these? There are seven kinds of food, says the Upaniṣhad. The seven

objects of satisfaction are the seven types of food manifested in the process of creation. One food is the common food of all—Ekam asya sadharanam. Dve devān abhājayat: Two foods were allotted for the celestials, or the gods. Trīṇy ātmane'kuruta: Three foods were appropriated to one's own self. Paśubhya ekaṁ: One food was kept aside for the animals. So, you have got seven types of food. What are these, will be mentioned later on. Tasmin sarvam pratiṣṭhitam: Everything is rooted in this sevenfold form of food. Yac ca prāṇiti yac ca na: Whether one is animate or otherwise, everything can be said to be dependent on the existence of these types of food. Kasmāt tāni na kṣiyante adyamānāni sarvadā? yo vaitām akṣitim veda, so'nnam atti pratīkena: People consume food of various types endlessly, for ages, over centuries, and yet the food is not exhausted. Why is it so, is the question of the Upaniṣhad. How is it that food is not exhausted? You go on eating it for centuries; it will not be exhausted. If anyone knows the reason why food is not exhausted in spite of its being consumed endlessly, such a person is provided with immeasurable food. So'nnam atti pratīkena; sa devān apigacchati: He goes to the gods and partakes of the immortality, or ambrosia of the gods. Sa ūrjam upajīvati. iti ślōkaḥ: He rejoices in the nectarine realm of the celestials. This is the thesis, mentioned in an outline, in the first Mantra of this section, whose meaning is explained in greater detail in the following section.

What is this sevenfold food that you mention, and how is it connected with the consumers or eaters of food question?

2. 'yat saptānnāni medhayā tapasā janayat pitā' iti medhayā hi tapasājanayat pitā. 'ekam asya sādhāraṇam' iti. idam evāsya tat sādhāraṇam annam, yad idam adyate. sa ya etad upāste na sa pāpmano vyāvartate, miśraṁ hy etat. 'dve devān abhājayat' iti, hutaṁ ca prahutaṁ ca; tasmād devebhyo juhvati ca pra ca juhvati, atho āhuh, darśapūrṇamāsāv iti; tasmān neṣṭi-yājukaḥ syāt. 'paśubhya ekam prāyacchat' iti.

tat payaḥ, pato hy evāgre manuṣyāś ca paśavaś copajīvanti. tasmāt kumāraṁ jātaṁ ghṛtaṁ vai vāgre pratilehayanti, stanaṁ vānudhāpayanti: atha vatsam jātam āhuḥ, 'atṛṇāda' iti; 'tasmin sarvaṁ pratiṣṭhitam yac ca prāṇiti yac ca na' iti, payasi hīdaṁ sarvam pratiṣṭhitam, yac ca prāṇiti yac ca na. tad yad idam āhuḥ saṁvatsaram payasā juhvad apa punarmṛtyuṁ jayatīti, na tathā vidyāt. yad ahar eva juhoti, tad ahaḥ punarmṛtyum apajayaty evaṁ vidvān; 'sarvaṁ hi devebhyo'nnādyam prayacchati.' kasmāt tāni na kṣīyante adyamānāni sarvadā 'iti, puruṣo vā akṣitiḥ, sa hīdam annam punaḥ punar janayate. 'yo janayate. 'yo vai tām akṣitiṁ veda' iti, puruṣo vā akṣitiḥ, sa hīdam annaṁ dhiyā dhiyā janayate karmabhiḥ, yaddhaitan na kuryāt kṣīyeta ha. 'so'nnam atti pratīkena' iti, mukham pratīkam, mukhenety etat. sa devān apigacchati, sa ūrjam upajīvati ' iti praśaṁsā.

'Yat saptānnāni medhayā tapasā janayat pitā' iti medhayā hi tapasājanayat pitā: It is by contemplation of consciousness that food is created. It has got a tremendous meaning. Many of the statements of the Upaniṣhad are difficult to understand. They have not got the usual open meaning which comes out of a study of the passage in a grammatical manner merely. They are highly symbolic and deeply hidden in their significance. The food that you can think of, is an object of consciousness. This is what the Upaniṣhad tells in this enigmatic passage. The Supreme Being Himself, by the act of Tapas or Will, projected this universe of food. Food becomes an effect of the activity or the austerity of consciousness, in the sense that it requires some sort of an effort on the part of consciousness to project an externality to itself. There is nothing external to consciousness, really speaking. It is everything. It is all. But, to make it possible for It to contemplate an object external to Itself, It requires an austerity on Its part. So, sometimes we are told in the Upaniṣhads that the creation of God is an austerity on the part of God, because there is no creation outside God. He has to contemplate in a particular manner, in order that He may

appear as creation. It is He that appears as this vast universe of objectivity. In order that the Supreme Subject, God, may appear as the object which is the universe, the Consciousness which is the Supreme Subject has to perform a Tapas of contemplation, as it were, in order that It may become alien to Itself, an 'another' to its own Self. So, the Supreme Father contemplated, by means of a tremendous austerity, the universe which we behold in front of us as the food of all creatures—medhayā hi tapasājanayat pitā.

'Ekam asya sādhāraṇam' iti. idam evāsya tat sādhāraṇam annam, yad idam adyate: Well; first of all we are told that there is one type of food which is common to all—the ordinary food that you take, the meal that you consume. Every day you take meals. You have breakfast; you have lunch; you have dinner—all these come under what is called the common food of people. This is the first food, and everyone requires this kind of food, human, subhuman, etc.

Inasmuch as this food is a common property of all, it should not be appropriated. This is a caution administered here in this context—sa ya etad upāste na sa pāpmano vyāvartate. Very difficult to understand is this small sentence here. One who arrogates to oneself wholly the food that is intended for all, cannot be freed from the sin of appropriation. It means to say that the food, which is the common property of all, has to be proportionately distributed among the consumers of food, and cannot be exceptually appropriated by anyone. Hoarding is prohibited. No one can hoard foodstuff. Everyone can partake of food to the extent it is necessary for the maintenance of each. To keep for oneself what is in excess of one's need is prohibited, and the Upaniṣhad tells us that one who commits that mistake cannot be free from the sin of appropriation. There will be retaliation from the sources who have been deprived of the food which really belongs to them, and retaliation may come in any form. One cannot be a proprietor of anything in this world. One can only be, what in modern terms we may

say, a trustee of an object, not an owner. You cannot own anything. You have not produced anything. So, how can you own anything? So, it is wrong on the part of anyone to say, 'this is my property'. You have not manufactured it; you have not created it; you have not brought it with you. So, how can you call it yours? It is entrusted to your care for certain purposes, just as a property in a trust is entrusted to the care of certain responsible persons. They do not own it as they may own their personal assets. But, they are protectors thereof for certain aims which transcend their own individual personalities. So it is said, in a very intelligent manner, that everyone has the freedom to partake of this general food that God has created for all, but no one has the right to appropriate this food for oneself. Otherwise, there is the sin accruing of appropriation, and the result of this appropriation would be some kind of suffering in this world or in the other world, because as the previous section has mentioned, you would be interfering with the lives of other creatures by depriving them of their needs, on account of the greed by which you hold things which are not necessary for you.

Miśraṁ hy etat. 'dve devān abhājayat' iti, hutaṁ ca prahutaṁ ca; tasmād devebhyo juhvati ca pra ca juhvati, atho āhuh, darśapūrṇamāsāv iti: You have also to consider two other aspects of food which are allotted to the celestials, apart from the common food of the human and the subhuman creatures. These foods for the gods are the oblations offered in the sacrifices. There are two important oblations, Darśha and Purnāmaśha, according to ancient tradition. These are offered on the full moon and the new moon day, and the manner in which they are offered, by the recitation of Mantras and contemplation accompanying them, determine the effect produced by these sacrifices. They are the food for the gods. They are sustained by these contemplations. Anything that sustains is a food. As the oblations offered during Darśha and Purnāmaśha sacrifices

sustain and satisfy the gods, they are called the food of the gods.

Tasmān neṣṭi-yājukaḥ syāt: Therefore, do not perform any sacrifice for selfish purposes, says the Upaniṣhad. May it be a sacrifice, really speaking. It is not an oblation of a food or a charity made with an ulterior motive of personal satisfaction or gain. It is a charity, it is an offering, it is a sacrifice which has a purpose beyond itself. Then only it becomes divine. Then only it becomes an act of virtue.

'Paśubhya ekam prāyacchat' iti: There is one food which is allocated to the animals, and that is the milk of animals. Here, the milk of animals includes the milk of human mothers, also. Tat payaḥ, payo hy evāgre manuṣyāś ca paśavaś cōpajīvanti: Milk is the animal food of creatures. This is one kind of food which sustains beings. Tasmāt kumāraṁ jātaṁ ghṛtaṁ vai vāgre pratilehayanti, stanaṁ vānudhapāyanti: atha vatsam jātam āhuḥ 'atṛṇāda' iti: You know very well, says the Upaniṣhad, that milk sustains people right from childhood onwards, even up to adult age and old age, and even a calf of a cow is maintained by the milk of the cow. By milk, is meant the essence of the articles of diet.

'Tasmin sarvaṁ pratiṣṭhitam yac ca prāṇiti yac ca na' iti, payasi hīdaṁ sarvam pratiṣṭhitam, yac ca prāṇiti yac ca na. tad yad idam āhuḥ saṁvatsaram payasā juhvad apa punarmṛtyuṁ jayatīti, na tathā vidyāt: There are some people who imagine that offering ghee and milk, etc. into the sacred fire can free them for rebirth, make them immortal. It is not true, says the Upaniṣhad. You cannot become immortal merely by offering these articles of diet into the holy fire, because it is the knowledge that is connected with the production of this food which is the cause of the future prosperity of an individual, not the literal interpretation of it as an object which is purely physical and material in nature. Though every article of diet, every foodstuff is conceived as if it is an outside object unconnected with oneself, it has a spiritual connection with oneself. It is ultimately a cosmic stuff that we are consuming,

not merely an individual object of food. A person who is bereft of knowledge of this cosmical significance of the consumption of food cannot be freed from mortality. So, it would not be proper on the part of people to believe, traditionally and literally, the saying that offering in holy fires, materially construed, can bring immortality.

The contemplation of the connection of the object, which is the food, with the subject who is the consumer, is the source of that particular event which can bring about the immortality of the soul. In certain other Upaniṣhads, such as the Chhāndogya, we have more detailed descriptions of this type of meditation, where all objects are taken together as a single object of contemplation—e.g., the Vaiśvānara-Vidyā (we are not concerned with that subject here).

So, the Upaniṣhad tells us that immortality is not the fruit of any kind of physical action on the part of a person, not even the result of an oblation materially offered into the sacred fire, but the result of a knowledge which is far superior.

'Kasmāt tāni na kṣīyante: Now the question, why foodstuff is not exhausted, is answered. It cannot be exhausted because the desire of the human mind, or any mind for the matter of that, is inexhaustible. As long as a desire is present, its object also will be present. You cannot exhaust the object of your desire as long as the desire itself is not exhausted. The presence of an object of desire is implied in the presence of the desire itself. So, as long as there is an inexhaustible reservoir of desire in people, there would be an inexhaustible reservoir of supply also. So, no food in this world can be exhausted as long as there is a need for food. When the need is there, fulfilment has to be there, in one form or the other. It is the presence of desire, or longing, or requirement, that is the cause of the presence of the counterparts of these requirements in the form of objects of desire, or foodstuff, etc. Adyamānāni sarvadā 'iti, puruṣo vā akṣitiḥ: The individual person is an inexhaustible source of desire, and therefore the

universe of objects will not be exhausted for that person with such desires.

Sa hīdam annam punaḥ punar janayate: Again and again you create the objects of desire by the intensification of your desires. 'Yo vai tām akṣitiṁ veda' iti, puruṣo vā akṣitiḥ, sa hīdam annam dhiyā dhiyā janayate karmabhiḥ: By your actions you create circumstances for fulfilment of desires; and actions are nothing but manifestation of desires in the other world. It is desire operating in the form of action, and action is the movement of desire, in one way or the other, towards this object of fulfilment. So, by actions which are propelled by desire, the objects of desire are sustained. One who knows this truth will not be bound by the sting of desires—sa hīdam annaṁ dhiyā dhiyā janayate karmabhiḥ.

Yaddhaitan na kuryāt kṣīyeta ha: If the desire is not to be propelled in this manner, the objects would exhaust themselves. In other words, if desire is to be absent, the world itself would become absent. The world in front of you exists because of your desires. If the desires of all created beings get absorbed into their own sources, the universe will vanish in one second. It cannot exist. So, if the desires are not present, there will be no objects of desire and the world would have immediately extinguished itself—kṣīyeta ha.

'So'nnam atti pratīkena' iti, mukham pratīkam, mukhenety etat. sa devān apigacchati, sa ūrjam upajīvati 'iti praśaṁsā: This whole passage is a very complicated structure, the meaning of which is manifold. It has an outward literal meaning which is called the Adhibhautika meaning; it has an individualistic meaning which is called the Adhyātmika meaning; and it has a spiritual meaning which is called the Adhidaivika meaning. As a matter of fact, every passage in the Veda and the Upaniṣhad has a threefold meaning. So, I have tried to give you all the three aspects of the meaning of this passage—all of which point ultimately to the fact that a desire is not an unspiritual activity of the mind, when its meaning is properly understood and its purposes are directed towards the

Supreme Fulfilment which is its aim. But it becomes a binding factor if its meaning is not understood, and if one merely hangs on to the literal meaning of desire, without knowing its spiritual implication.

We do not continue from the previous topic. There is a change in the subject from the point that was discussed in the previous chapter, and it leads to certain discussions on mystical contemplations, which we shall not take up at present so as to keep up the continuity of the subject. So we shall proceed onwards with the Fourth Section of the Second Chapter which is known as the Maitreyī Brāhmaṇa. This is one of the most important sections in the Bṛhadāraṇyaka Upaniṣhad. It may even be regarded as the topmost discussion that we have in the Upaniṣhad, comparable only with the profundity of thought expressed in the Fourth Section of the First Chapter which we have studied already.

★

CHAPTER II

FOURTH BRĀHMAṆA

THE CONVERSATION OF YAJÑAVALKYA AND MAITREYĪ ON THE ABSOLUTE SELF

The present section is a narration of the conversation that appears to have taken place in ancient times between the Sage Yājñavalkya and his consort Maitreyī.

1. maitreyī, iti hovāca yājñavalkyaḥ, ud yāsyan vā are 'ham asmāt sthānād asmi; hanta hanta, te 'nayā kātyāyanyāntaṁ karavāṇīti.

Maitreyī, iti hovāca yājñavalkyaḥ: The great Master Yājñavalkya speaks to Maitreyī: ud yāsyan vā are 'ham asmāt sthānād asmi; hanta hanta, te 'nayā kātyāyanyāntaṁ karavāṇīti. "I am going to retire from the life of a householder and enter into the fourth order of life, and therefore am now intending to arrange the division of property between you and Kātayāni before taking to the final stage of life, the life of renunciation." This is the expression of Sage Yājñavalkya to his consort Maitreyī. "Between Maitreyī and Kātayāni, two consorts, I shall make the division of property."

When the idea of property arose, immediately it appeared to have stirred up a brainwave in the mind of the wise Maitreyī. She queries, "You speak of entering the fourth order of life, embracing a new perspective of living altogether, and therefore you propose to divide the property between the two of us here, so that we may be comfortable and happy. Is it possible for us to be happy, ultimately, through property? Is it possible to be perpetually happy by possession of material comfort and property?" This is Maitreyī's question.

The intention of Yājñavalkya to leave secular property to his consorts naturally means that he proposes to leave them

in a state of satisfaction and immense comfort. But is this practicable? Can we be eternally happy, unbrokenly satisfied? Can there be a cessation of our happiness at any time? The question simply put is: Is it possible to give immortality through wealth?

2. sa hovāca maitreyī, yan nu ma iyam, bhagoḥ, sarvā pṛthivī vittena pūrṇā syāt, kathaṁ tenāmṛtā syām iti. na, iti hovāca yājñavalkyaḥ; yathaivopakaraṇavatāṁ jīvitam, tathaiva te jīvitaṁ syād amṛtatvasya tu nāśāsti vitteneti.

Sa hovāca maitreyī, yan nu ma iyam, bhagoḥ, sarvā pṛthivī vittena pūrṇā syāt, kathaṁ tenāmṛtā syām iti: "If I am the owner of the entire earth, the wealth of the whole world is mine, will I be perpetually happy, or will there be some other factor which will intrude upon my happiness in spite of my possession of the values of the entire world?" This is the question. Na, iti hovāca yajñavalkyaḥ: "No," replies Yājñavalkya. "You cannot be happy. You will be very comfortable, as is the case with people who own a lot of wealth, but you would be in the same state in other respects, as is the condition of well-placed people in society. Immortality is not possible through possessions. It is a different status altogether, which has no connection with any kind of relativistic association." Amṛitatvasya tu nāśāsti vitteneti: "There is no hope of immortality through wealth."

3. sa hovāca maitreyī, yenāhaṁ nāmṛtā syām, kim ahaṁ tena kuryām, yad eva bhagavān veda tad eva me brūhīti.

"Then, what is the good of all this? If one day, death is to swallow me up, and transiency is to overwhelm me, impermanence of the world is to threaten us, and if everything is to be insecure at the very start; if all that you regard as worthwhile is, after all, going to be a phantom; because it is not going to assure us as to how long it can be possessed, how it may not be taken away from us and at what time we shall be dispossessed of all the status that we

have in life; if this is the uncertainty of all existence, what good can accrue to me from this that you are bestowing upon me, as if it is a great value?" Sa hovāca maitreyī, yenāhaṁ nāmṛtā syām, kim ahaṁ tena kuryām: "What am I to do with that thing which is not going to make me perpetually happy, immortal, satisfied?" Yad eva bhagavān veda tad eva me brūhīti: "Whatever you know in this context, O Lord, tell me that. Let me be cured of this illness of doubting in my mind, so that I may know what it is that I have to engage myself in if I am to be eternally happy; so that there can be no fear from any source. Is it a possibility? If it is a possibility, what is the method that I have to adopt in the acquisition of this Supreme final satisfaction?" Very wonderful question! Yājñavalkya was highly pleased with this query. "I never expected that you will put this question to me when I am leaving you immense property, bestowing upon you a lot of wealth."

4. sa hovāca yājñavalkyaḥ, priyā bata are naḥ satī priyaṁ bhāṣase; ehi, āssva, vyākhyāsyāmi te; vyācakṣāṇasya tu me nididhyāsasva iti.

Sa hovāca yājñavalkyaḥ, priyā bata are naḥ satī priyaṁ bhāṣase; ehi, āssva: "So, now I shall speak to you the secret of all these things." Vyākhyāsyāmi te; vyācakṣāṇasya tu me nididhyāsasva iti: "Listen to me with rapt attention. I shall tell you the secret of this great problem that you have posed before me; the question that you have put; the difficulty in the ascent on the part of people to become permanently happy, which is not possible by possession of wealth."

Now, the whole subject is a discourse on the relationship that obtains between eternity and temporality. What you call immortality, is the life eternal; and that which is temporal, is what we see with our eyes. Wealth is a general term which signifies any kind of value, any possession. It may be a physical possession; it may be a psychological condition; or it may be a social status—all these come under wealth, because

anything that gives you comfort, physical and social, can be regarded as a property. This is what is known as temporal value. It is temporal because it is in the context of the time process. That which is temporal is that which is conditioned by time. The time process is involved in the possession of values that are called temporal. So, time has a say in the matter of our possessions. We cannot completely defy the law of time and take hold of possessions that we regard as ours. Time is an inscrutable force which is a peculiar arrangement of things in the world. That arrangement is known as temporality.

The arrangement of things is such, in the temporal realm, that things cannot be possessed by anyone. The idea of possession is a peculiar notion in the mind. You know very well how false the idea of possession is. You cannot possess anything except in thought. So, what we call ownership of property, is a condition of the mind. I can give you a very small gross example: There is a large expanse of land, a vast field which is agricultural in itself. Today you say, it is owned by 'A', and tomorrow it is owned by 'B', by transfer of property. Now, what do you mean by this transfer of property? It has never been transferred. It is there in its own place. It has been transferred in the ideas of people. One person called 'A' imagined that it was his, yesterday, and today, another called 'B' thinks in his mind that it is his. Now both ideas, whether it is the idea of 'A' or the idea of 'B', are peculiar, inscrutable conditions which cannot be easily associated with the physical existence of the property known as land. There is no vital connection between the thought of the person and the landed property. There is only an imaginary connection. But, the social arrangement of the idea of ownership is such that it appears to be well-placed. There is an agreement among people that certain ideas should be accepted as logically valid. That is called temporal law. Man-made law is temporal law, and it is valid as long as people who are concerned with it agree that it is valid. But if it is not agreed upon, then the validity of that principle ceases. So,

when the acceptance on the part of minds of people, in respect of a principle called ownership, ceases, then the ownership also ceases. For example, there is no ownership in a jungle. The beasts do not possess any property; animals have no idea of ownership; they go anywhere at any time—today the animal is in one place, tomorrow it is in another place. And we, too, live in a similar manner. We are in one place today, and tomorrow in another place. The difference is, we think in a particular manner, whereas animals think not in that manner.

The whole question of ownership, or psychologically put—like or dislike, is a condition of the mind which is an arrangement of psychological values, agreed upon by a group of people who have decided that this should be the state of affairs. So, you can imagine how artificial is the idea of ownership. Nobody can own anything unless it is agreed upon by the concerned people that this idea be accepted. If the idea is not accepted, then the ownership goes, because you cannot swallow the land, or eat the property. It is there physically existent, as something not mechanically related to you, but psychologically a phantom of your mind. This being the case, how can that bring you permanent satisfaction? If a thing can be permanently possessed, you cannot be dispossessed of it. The very fact that one can be dispossessed of a property shows that permanent acquisition is not possible. It is conditionally connected with you in a psychological manner, and it cannot be connected unconditionally. And, what you call permanent happiness is unconditional existence independent of temporal relationship. That unconditional existence is not possible, if it is an effect of a conditional arrangement.

So, eternity that is aspired after, which is what we know as immortality, is something transempirical, and not conditioned by the process of time, and it has nothing to do with the ownership of property. You may possess or you may not possess; it is absolutely immaterial as far as the question

of immortality is concerned, because immortality is not dependent upon connection of values external. It is a state of being as such. In order to inculcate the meaning of this great passage, Yājñavalkya tells us:

5. sa hovāca: na vā are patyuḥ kāmāya patiḥ priyo bhavati, ātmanas tu kāmāya patiḥ priyo bhavati: na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati; na vā are pūtrāṇāṁ kāmāya putrāḥ priyā bhavanti, ātmanas tu kāmāya putrāḥ priyā bhavanti; na vā are vittasya kāmāya vittam priyam bhavati, ātmanas tu kāmāya vittam priyam bhavati; na vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati; na vā are kṣatrasya kāmāya kṣatram priyam bhavati ātmanas tu kāmāya kṣatram priyam bhavati; na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti, ātmanas tu kāmāya lokāḥ priyā bhavanti; na vā are devānāṁ kāmāya devāḥ priyā bhavanti, ātmanas tu kāmāya devāḥ priyā bhavanti; na vā are bhūtānāṁ kāmāya bhūtāni priyāṇi bhavanti, ātmanas tu kāmāya bhūtāni priyāṇi bhavanti; na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati; ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ: maitreyī ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditam.

Sa hovāca: na vā are patyuḥ kāmāya patiḥ priyo bhavati, ātmanas tu kāmāya patiḥ priyo bhavati, etc.: This is a very long passage, all of which brings out the point that the connection which a mind has with any particular object is inscrutable, if it is taken literally. It has an esoteric, deep, profound significance. A mind cannot be really connected with an object if the object is externally placed outside the mind, because the mind and the object are dissimilar in their character. The object is physical; the mind is psychological. The mind is internal; the object is external. The mind is psychological and the object is physical. A connection between these two is unthinkable, and so all affections of the

mind, positive or negative, are certain internal operations that occur within the mind and bear no real, vital relation to objects outside. But, why does it appear that they have some connection if the connection is not really there? Why do we appear to be happy in our mind when certain objects are possessed; desirable things are owned by us—as we think—in our minds? What is the meaning of owning, possessing, enjoying, loving, etc.? What is the actual significance of this idea in the mind? Why is it that suddenly there is a surge of happiness in the mind when one feels there is a possession of desirable value? "This happiness arises on account of a confusion in the mind." This is what the Sage Yājñavalkya will tell us.

This is a happiness which is, tentatively, the outcome of a transformation that takes place in the mind, on account of an imagined connection of the mind with the object that is desired for and possessed. The happiness is not the condition of the object that is possessed. It is a condition of the mind. But, that condition which is the prerequisite of the condition of happiness is made possible by a new notion that arises in the mind in respect of the object, which is a very intricate psychological point. Why does such an idea arise in the mind? Why is it that you regard certain objects as lovable and others as otherwise? What is it that makes a particular object desirable, and acceptable, and valuable, and capable of becoming instrumental in creating this satisfaction in the mind? That is a very great secret. How is it possible that a particular, imaginary connection of the mind with an externally placed object can become the source of happiness within? This happens on account of the presence of something else which the mind cannot cognise, and as long as the presence of this particular something is not recognised, there would be sorrow as an outcome, eventually or immediately, as a result of this external relationship. There is a notion in the minds of people that happiness arises on account of the contact of the mind with desirable objects. That this is not true, is a great point that is made out here.

Happiness does not merely arise on account of the contact of the mind with an object which is desirable. For this purpose another question may have to be answered. We shall leave aside, for the time being, the question as to how a desirable object becomes instrumental in creating satisfaction in the mind. Why does an object appear desirable at all, is the primary question. Then only comes the question as to how it becomes instrumental in creating happiness.

The desirability of the object is, again, a condition of the mind. It is a perception of the mind in the contour of the object, of certain characters which are necessitated by the mind. The mind is a pattern of consciousness. You may call it a focused form of consciousness, a shape taken by consciousness, something like the shape the waters of the ocean may take in the surge of the waves. A particular arrangement of consciousness in space and time may be said to be a mind, whether it is a human mind or otherwise. This particular arrangement of consciousness is naturally finite. Every particularised shape or form is finite, merely because of the fact that it is so particularised. The particularisation of the mind is the isolation of that character of the mind from other characters which are equally existent elsewhere in other objects. When I say there is such a thing called 'red', it means there can be other things which are not 'red'. So, a particular state of mind becomes finite in its nature on account of other such conditions or different conditions being made possible. So, the finitude of the mind becomes a source of restlessness to the mind. Every restlessness is psychological and is due to a finitude felt in the mind. But this finitude brings about a limitation that is imposed upon itself by the factor that is finitude itself. You want to overstep the limit of the boundaries that are set upon you. So, the mind tries to jump over its own skin, as it were, in trying to grab objects which it imagines to have the characteristics which are the counterparts of what it feels it has lost. The finitude of the mind, it is felt, can be made good by the characters that the mind imagines to be existing in the

objects that are desirable. It imagines, for certain reasons, that a particular object, or a particular group of objects, or a certain set of circumstances are made in such a way that they have characters which are exactly the complement, or supplement, or the counterpart, or the correlative of its own finitude. Or, you may say, it is something like a square rod beholding a square hole in its presence, of a similar shape. If the square rod sees a round hole, there cannot be attraction. If the round rod sees a round hole, there can be attraction. There should be a counterpart of values for attraction to arise. One finitude should be believed capable of being made good by another finitude, and then there is attraction.

The world is made in such a way that there are infinite varieties of finitude. And one set of values, which goes to make up the finitude of a particular mind, becomes the source of summoning the opposite of these values which are imagined to exist in another finitude, say, an object. So the world is said to be relative in the sense that everything is related to everything else. Unless a particular finite situation is related to another particular finite situation, which is going to be the complementary aspect of it, there cannot be a sense of fullness. The sense of fullness is the source of satisfaction. Satisfaction and sense of fullness are identical. When you feel incomplete in yourself, you are unhappy; when you feel complete, you are happy. The feeling of incompleteness arises on account of the notion that something is lacking in you. The sense of lack of something arises because there is a sudden emergence of certain notions in the mind, in respect of values, of which it becomes conscious. And so, it cannot be that a particular person will be feeling the same sense of finitude at all times. It does not mean that you will be wanting the same thing throughout your life. The idea of finitude goes on changing as you rise in the process of evolution. As the mind gets transformed gradually, day by day, stage by stage, in the process of evolution, the requirements of the mind also change, and this is why every day you desire different objects, not the same object. You

cannot have one particular thing today and be happy forever. That is not possible, because the mind cannot rest in one condition. It cannot rest because there is evolution. There is physical evolution and psychological evolution. Both are taking place simultaneously. So, this perception of a counterpart of the finitude of a mind in a given condition is caused by the desirability of an object felt by the mind. Then what happens? Immediately the mind says, 'Here is the source of my fulfilment', and wishes to come in contact with it as soon as possible so that it may become a part of its being.

The desire of the mind for a particular desirable object is a desire to get united with that object in its being. So, the idea of possession is something very strong, indeed. It is actually a desire to get united with the object, so that you become physically, psychologically whole in being, and not merely in an external relation. This condition is however not possible, as you cannot enter into the being of any object. Therefore, there is not such satisfaction even after the fulfilment of a desire. No desire can be fulfilled eternally, whatever be the effort that you put forth, because it is not possible for you to enter into the being of that object. The intention is good, but it is impracticable. Nobody can enter into the existence of an object, because the object is externally placed in space and time. So, it is a futile attempt on the part of the mind to enter into any object. Then there is a struggle on the part of the mind to possess the object; become the object; make it a part of its being by assimilation of its being into its own. However it is a fruitless attempt, because the operation of space and time will prevent the entry of one into the other. That is why this world is a sorrow, and it shall be a sorrow. There shall be a perpetual effort on the part of people to grab objects and try to enjoy them. But they cannot enjoy them. There can only be a mere appearance of enjoyment, not real enjoyment.

The love that you feel in respect of an object is in fact the love that you feel towards that which is called perfection and

completeness. It is not really a love for the object. You have thoroughly misunderstood the whole point, even when you are clinging to a particular object as if it is the source of satisfaction. The mind does not want an object; it wants completeness of being. That is what it is searching for. Thus, when there is a promise of the fulfilment that it seeks, through the perception of an object that appears to be its counterpart, there is a sudden feeling that fullness is going to come, and there is a satisfaction even on the perception of that object; and there is an apparent satisfaction, just by the imagined possession of it together with the yearning for actual possession. So, what is it that you are asking for? You are not asking for any object or thing; you are asking for a condition of completeness in your being. "So, my dear friend," says Yājñavalkya, "nobody is dear. No object can be regarded as lovable or desirable. It is something else that you love and are asking for, but by a notion that is completely misconstrued, you believe that the object is loved."

So, what you love is a completeness of being which is reflected in the condition felt to exist between yourself and the object concerned. You must mark this point. What you love is only the condition that you imagine to be present in the state of the possession of the object. But that state can never be reached, for the reason already mentioned. So, nothing is dear in this world. What is dear is the condition which you intend to create, or project in your own being by an imagined contact with the object. So, not one person is dear in this world, but what is dear is that condition which is imagined to be present after the possession of that object or that relationship.

Now, what are these objects? Every blessed thing. Yājñavalkya goes on with his exposition to Maitreyī: Neither the husband is dear to the wife, nor the wife is dear to the husband. What is dear is a condition which they try to bring about in their mind by that relation. That condition is always missed, and so the happiness expected never comes.

After enumerating many things that are usually conceived as dear and desirable in this world, but which are actually not the source of real satisfaction to a person, Yājñavalkya says, nothing external can give you happiness, because it is not the thing alone that is the source of happiness but something else which is always missing due to a confusion of thought—na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati: For the desire of the Infinite, which is the Self, everything appears to be desirable. Here, the word Ātman is to be understood in the sense of the Totality of Being. It is the Selfhood of all beings, a great subject which we have studied in detail in the Fourth Section of the First Chapter. For the sake of this Supreme Absolute, which is the Self of all things, you are unknowingly asking for 'things'. You have missed the point in asking for the things of the world. So it is a wild goose chase from birth to death, nothing coming forth, ultimately. You come to this world crying, and you go crying, because you have missed the whole point in the tremendous effort that you have put forth throughout your life, entirely for nothing—ātmanas tu kāmāya jāyā priyā bhavati.

Ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ: "O, Maitreyī, it is the Ātman that is to be beheld; it is the Ātman that is to be known; it is the Ātman that is to be searched for; it is the Ātman which is to be heard about; it is the Ātman which is to be thought in the mind; it is the Ātman which is to be meditated upon. There is nothing else worthwhile thinking, nothing else worthwhile possessing, because nothing worthwhile exists, other than This."

Maitreyī ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditam: "If you can grasp the significance of what this Ātman is, you have known everything; and then, you have possessed everything; you have become all things. There is nothing left to desire afterwards. And if this is not to be achieved, what is going to

be your fate? Suppose you do not have this knowledge, everything shall leave you one day or the other. Today this goes, tomorrow that goes; and the history of humanity has told us repeatedly that you cannot lay trust upon anything. You have seen things coming and things going; today it is there, tomorrow it is not there. You cannot know what will happen tomorrow, and what will be the status and state of things at any moment of time. Everything shall desert a person if he is bereft of this knowledge. Because they are not a part of his being, how can they be with him always? That which is not 'you' cannot be possessed by you. That which is not 'you' really, cannot be a property of yours. That which is not 'you' cannot be with you always. Therefore it shall leave you. But why do you cry if anything goes away, and there is bereavement, loss, etc.? It is quite natural to lose them; it is exactly as things ought to be. Things which are outside you do not belong to you; therefore it is no use crying over them. What is the difficulty, what is the problem, and why are you worrying about it? If they become 'you' they cannot leave you, because you cannot be dispossessed of yourself. You are dispossessed of only those things which are not yours. This point, you must understand."

6. brahma tam parādād yo'nyatrātmano brahma veda. kṣatraṁ tam parādād yo'nyatrātmanaḥ kṣatraṁ veda. lokās tam parādur yo'nyatrātmano lokān veda. devās tam parādur yo'nyatrātmano devān veda. bhūtāni tam parādur yo'nyatrātmano bhūtāni veda. sarvaṁ tam parādād yo'nyatrātmano sarvaṁ veda. idam brahma, idaṁ kṣatram, ime lokāḥ, ime devāḥ, imāmi bhūtāni, idaṁ sarvam, yad ayam ātmā.

Finally the Upaniṣhad says; sarvaṁ tam parādād yo' nyatrātmano sarvaṁ veda: Everything shall leave you if you regard anything as other than you. It is a metaphysical point, a psychological theme, and a practical truth. You cannot forget this. Anything that is outside you cannot belong to you and cannot satisfy you, and it will leave you. So, it shall bring

you sorrow. It is a point which is eternally true. All things shall desert you, one day or the other. Even those things which you regard as dearest and nearest, most desirable and valuable, shall desert you and leave you, bringing sorrow, because they do not belong to you.

Yo' nyatrātmano sarvaṁ veda. idam brahma, idaṁ kṣatram, ime lokāḥ, ime devāḥ, imāni bhūtāni, idaṁ sarvam, yad ayam ātmā: "So, Maitreyī," says Yājñavalkya, "It is the Ātman that appears as all these things. This is the point that is never grasped by the mind which looks upon objects as independent entities. The Ātman is the one Reality that masquerades in various forms and names, but this point is not understood. The mind that is finite, located and lodged in the body, does not understand the fact that finite objects that are outside are only appearances of a single indivisible Reality. So, the finite tries to clings to the finite, not knowing this fact of infinitude that is at the background of these finite forms. If this infinitude that is at the base of these finite forms is to be understood, realised and made part of one's own being, then the realisation accrues." This Ātman is all—idaṁ sarvaṁ, yad ayam ātmā.

7. sa yathā dundubher hanyamānasya na bāhyān śabdān śaknuyād grahaṇāya, dundubheś tu grahaṇena dundubhy-āghātasya vā śabdō gṛhītaḥ.

8. sa yathā śaṅkhasya dhmāyamānasya na bāhyān śabdān śaknuyād grahaṇāya, śaṅkhasya tu grahaenaṇ śaṅkha-dhmasya vā śabdō gṛhītaḥ.

9. sa yathā vīṇāyai vādyamānāyai na bāhyān śabdān śaknuyād grahaṇāya, vīṇāyai tu grahaṇena vīṇā-vādaṣya vā śabdō gṛhītaḥ.

By these three illustrations, sage Yājñavalkya tells us that the effect cannot be known unless the cause is known, because the effect is a manifestation of the cause in some proportion. You cannot understand the nature of any object

in this world unless you know wherefrom it has come. But you try to understand the why and wherefore of things by merely beholding them with the eyes. Whatever be the extent of your observation in the best laboratory conceivable in the world, you cannot understand things, because whatever is observed through even the subtlest instrument, even the best microscope, etc., is an effect, not a cause. It is a product of certain circumstances. The conditions that have been responsible for the effectuation of these forms that you are observing are transcendent, and therefore they are invisible. Unless the cause behind the form that is visible is perceived, the form cannot be really known. If you are intent upon knowing the nature of any object, you must know its relation to something else. And that something else is connected to another thing, and so on and so on, until you will be surprised to realise that everything is connected to everything else in such a way that nothing can be known unless everything is known. So, it is not possible to have complete knowledge of any finite object unless the Infinite itself is known. You cannot know the structure of even a sand particle in the beach unless the whole cosmos is known ultimately, because it has got infinite relationships to various types of atmosphere of which it is a product. So it will take you up to the limit of the Infinite if you try to understand the inner, inscrutable majesty of even a grain of sand.

To understand this, the great Master Yājñavalkya gives us three illustrations. Just as the sound that is made by a percussion instrument cannot be properly identified if the instrument itself is far away and not visible to the eyes, but whose sound is heard by you from a distance, unless you catch the source thereof; just as you cannot identify the rhythm produced by the blowing of a conch unless you have the capacity to grasp the totality of the sound by actually perceiving the conch that is being blown at any particular time; just as you cannot understand the symphony produced by a Vina or a stringed instrument, for instance, merely by hearing one note unless you are able to connect all the notes

in a harmonious symphony, so is the case with all these things in this world. You cannot know anything. They are each like one note in the symphony or the music of the universe. How can you know the beauty of the music by merely hearing one note? That note is connected to many other notes. And when every note is harmoniously related to all other notes to which it is related, and all the notes are grasped at one stroke in one single harmonious symphony, that becomes music; it is beautiful. But if only a twang is heard or one tick is heard, it makes no sense; it is not music. Likewise with any object in this world. It is one twang, one tick, one sound which is really connected to a vast arena or gamut of a symphony that is universally expansive. Unless that total expanse or continuity is grasped by the mind at one stroke, which means to say that unless the infinite Being behind the finite objects is grasped by the consciousness, no finite object can be known fully, nothing can be understood perfectly. Therefore, nothing can give you satisfaction. There is no hope of immortality through any possession in this world, is the conclusion of Sage Yājñavalkya.

The sage Yājñavalkya says that the nature of effects cannot be known unless their cause is known. It is futile on our part to investigate into the nature of any finite object without correlating its form and context with the causes which gave rise to its present form, in a series which cannot be comprehended by the mind. Every link in a chain is connected with every other link. The pull or force exerted by the topmost link is felt by the lowermost link even if the chain be millions of miles in length, irrespective of the fact that the lowest link might not have even seen the very existence of the topmost link. The presence of that topmost link will be felt by the pressure it exerts through the age-long length of the chain, of which the lowermost link is a finite part. Even so is the nature of all finite things in the world, and we cannot understand the nature of anything, unless we are in a position to understand everything at the same time. Either you know everything, or you know nothing; that is the

truth of all experience. There is no such thing as knowing something, because that something is a false aspect of the organic connection with which it is related. Minus its relation, its very existence is not worth cognition at all.

The nature of finite objects is very peculiar. They are constituted of the circumstances in which they are placed, so that you cannot separate the circumstances and the nature of the thing itself. It is not true that the circumstances are 'outside' and the thing is 'inside'. It is a false conclusion, again, which the mind makes in its untutored attitude towards things. The circumstances are a part of the existence of a thing. And these circumstances are not mere conceptual notions in the mind; they are vital energies, powers. Even space is not an emptiness, as you know very well. It is as 'solid' as a rock, for example, because under conditions which can be experimented upon, even the most 'solid' of things can be converted into an ethereal substance. So, the circumstance of space around an object is not an unimportant aspect that can be separated from the existence of an object. But, the incapacity of the senses to perceive non-physical objects and non-physical conditions creates a false impression in the mind that the circumstances are completely isolated from the existence of an object. This is why we make independent notional judgments about things, distancing them from the conditions in which they are involved, which are ultimately cosmic conditions. The point made out in the Upaniṣhad, in this passage, is that without the knowledge of the Absolute, not even the smallest of things can be understood.

10. sa yathārdra-edhāgner abhyāhitāt pṛthag dhūmā viniścaranti, evaṁ vā are'sya mahato bhūtasya niḥsvasitam, etad yad ṛgvedo yajurvedaḥ sāmavedo'tharvāṅgirasa itihāsaḥ purāṇam vidyā upaniṣadaḥ ślokāḥ sūtrāny anuvyākhyānāni vyākhyānāni: asyaivaitāni sarvāṇi niḥśvasitāni.

Now, the next passage tells us everything proceeds from the Absolute, proceeds in a very peculiar manner, not easily understandable by individual minds. So, the manner in which things are supposed to proceed from the Supreme Being can be explained only through certain analogies, by comparisons, by visible examples. All knowledge is a partial aspect of the Supreme Absolute, which is Knowledge Itself. It is not knowledge in the sense of an information about things, but the very existence of all things which is inseparable from the knowledge of things. And so, any knowledge or wisdom that is worth mentioning is a fraction, a spark, a ray, of the Supreme Absolute. Even the highest geniuses of the world cannot be compared with a ray of that eternal profundity of knowledge. Everything comes from that. How does it come? We cannot understand how anything can come from the Absolute. We can only give some analogical comparative illustrations, and the Upaniṣhad employs here the comparison of smoke arising from fire. Sa yathārdra-edhāgner abhyāhitāt pṛithag dhūmā viniścaranti: Just as when you burn wet fuel, smoke may arise from its burning process, everything may be said to proceed in this manner, as it were, from the Supreme Being—a continuous emanation. It has to be called a curious emanation, as that which emanates has the potential character of that from which it emanates. We are always to remember what we have studied earlier, that the nature of the cause is always present in the existence of the effect. So, the effect, which is knowledge, is a fraction of the appearance of the plenum of wisdom which is the Para-Brahman, the Absolute. Everything comes from That.

Evaṁ vā are'sya mahato bhūtasya niḥsvasitaṁ: From the aspiration, as it were, of this eternal, infinite Reality, all the knowledge of this world has come. Just as when you breathe out there is a breath coming from your nostrils, the Absolute breathes, as it were, this wisdom of all His creation. And, all this wisdom of the world put together cannot be equated with a fraction of It. It will be another aspect of this mystery which is mentioned in the following passages.

The wisdom of the Veda, which is regarded as eternal knowledge, can be compared to the aspiration of the Absolute. Etad yad ṛgvedo yajurvedaḥsāmavedo'tharvāṅgirasa itihāsaḥ purāṇam vidyā upaniṣadaḥ, etc: All the four Vedas and all that is contained in them; anything that is implied in the Vedas, the eternity that is embosomed in the Vedas—all these things are emanations from the Absolute. And what else? Everything that is of that nature and everything that is capable of being connected with Vedic knowledge, such as the Itihāsās, Purāṇas, Vidyā, all arts and all branches of learning, secret teachings, verses and poetic compositions, aphorisms, commentaries, anything that you can call knowledge, in whatever way, whatever manner, whatever form—all that is contained there. Everything has come from there.

Asyaivaitāni sarvāṇi niḥśvasitāni: The substantiality of all that can be regarded as of highest value in the world is the substantiality of that magnificent Being—Mahato bhūtasya niḥsvasitam. The breath, as it were, of this eternal, breathless Reality is this vast manifestation. As everything that can be considered as an effect is located in the cause in some way or the other, so are all things located in the Absolute in some way or the other. This is interestingly stated in a longish passage that follows.

11. sa yathā sarvāsām apām samudra ekāyanam, evaṁ sarveṣāṁ sparśānām tvag ekāyanam, evaṁ sarveṣām sarveṣāṁ gandhānāṁ nāsike ekāyanam, evaṁ sarveṣāṁ rasānāṁ jihvā ekāyanam, evaṁ sarveṣāṁ rūpāṇāṁ cakṣur ekāyanam, evaṁ sarveṣām sarveṣāṁ śabdānāṁ śrotram ekāyanam, evaṁ sarveṣāṁ saṁkalpānāṁ mana ekāyanam, evaṁ sarvāṣāṁ vidyānāṁ hṛdayam ekāyanam, evaṁ sarvāṣāṁ karmaṇāṁ hastāv ekāyanam, evaṁ sarvāṣāṁ ānandānām upastha ekāyanam, evaṁ sarveṣām sarveṣāṁ visargāṇām pāyur ekāyanam, evaṁ sarveṣāṁ adhvanām pādav ekāyanam, evaṁ sarveṣāṁ vedānāṁ vāg ekāyanam.

Sa yathā sarveṣām apām samudra ekāyanam: The ocean is the repository of all waters. Every water can be found in the ocean. Evaṁ sarveṣāṁ sparśānām tvag ekāyanam: The touch-sense and everything that we regard as meaningful from the point of view of tangibility is located in the skin. Evaṁ sarvāsāṁ rasānāṁ jihvā ekāyanam: Every kind of taste can be located ultimately in the structural pattern of the tongue, or the palate. Evaṁ sarvāsāṁ gandhānāṁ nāsike ekāyanam: Every smell, every odour, every type of fragrance is located in the structure of the nostrils. Evaṁ sarvāsāṁ rūpāṇāṁ cakṣur ekāyanam: Every colour, every form, everything that is visible, is located in the structure of the eyes. Evaṁ sarvāsāṁ śabdānāṁ śrotram ekāyanam: Every sound, whatever it be, is located in the structure of the ears. Evaṁ sarvāsāṁ saṁkalpānāṁ mana ekāyanam: Every thought, every feeling, anything that is cogitated is ultimately located in the mind. Evaṁ sarvāsāṁ vidyānāṁ hṛdayam ekāyanam: Every feeling, every kind of intimation connected with the knowledge of things, is in the heart of a person. Evaṁ sarvāsāṁ karmaṇāṁ hastāv ekāyanam: Every action, the capacity to grasp things, is located in the energy of the hands of a person. Other organs also are mentioned in this manner, making out that all activities of the senses are capable of being traced back to the structure of the senses, so that if you know the nature of the sense-organs concerned in any particular action, whether it is the action of knowledge or merely of locomotion, etc., you can know everything connected with that particular organ. Likewise, you can know all things if you can locate their origin, from where they proceed.

Again, we have to recapitulate what we have said previously, that it is not an easy affair to go back to the final cause of things, because you may be able to perceive the immediate cause of any particular phenomenon, but the ultimate cause cannot be easily discovered, as we are limited by the capacity of the mind and the sense-organs. Whatever the mind can think and the senses can cognise or perceive—

these only are the realities to us as human beings. So, even the minutest investigation into the nature of the cause of any phenomenon, or event, or object, cannot be regarded as ultimate, because the ultimate cannot be comprehended by the mind or the senses due to their own limitations in space and time. But, if it could be possible in some mysterious manner, if the ultimate cause could be discovered, then we would be at once in the presence of a flash of illumination wherein everything is presented before the mind's eyes instantaneously, at one stroke, as it were.

12. sa yathā saindhava-khilya udake prāsta udakam evānuvilīyeta, na hāsya udgrahaṇāyeva syāt, yato yatas tv ādadīta lavaṇam eva, evaṁ vā ara idam mahad bhūtam anantam apāraṁ vijñāna-ghana eva; etebhyo bhūtebhyaḥ samutthāya, tāny evānuvinaśyati; na pretya saṁjñāsti, iti are bravīmi, iti hovāca yājñavalkyaḥ.

Sa yathā saindhava-khilya udake prāsta udakam evānuvilīyeta: Another illustration is given here to make out the nature of the Supreme Being from whom all knowledge proceeds. If you dissolve a little piece of salt in water, what happens? The salt becomes one with the water. You may take any part of that water, it will taste salty, and you cannot find out where the salt is. It has become one with the water; it is everywhere in the water.

Na hāsya udgrahaṇāyeva syāt, yato yatas tv ādadīta lavaṇam eva evaṁ vā ara idam mahad bhūtam anantam apāraṁ: Just as any part of that water in which salt is dissolved will taste of salt only, because of the pervasive character of the salt that has got dissolved into the water, so is the Infinite Being. How? Idam mahad bhūtam anantam apāraṁ vijñāna-ghana eva: It is a mass of knowledge; it is a solidity of wisdom; it is a substantiality of what we regard as the highest Consciousness; that is this ultimate Reality. Wherever you touch, it is that which is touched, and wherever you taste anything you are tasting that only, and

anything that is seen anywhere is naturally that only. Whatever be the corresponding object of a particular sense-organ, it is the form of That which is seen. And the mind thinks nothing but That, not knowing it is so doing—vijñāna-ghana eva.

Etebhyo bhūtebhyaḥ samutthāya, tāny evānuvinaśyati; na pretya saṁjñāsti: This consciousness which is solid Reality ultimately, the substantiality of the whole universe, appears to localise itself in the body of individuals by entering into the process of permutation and combination of the elements earth, water, fire, air, ether, etc. A particular combination in some percentage of these five elements becomes a body, an embodiment. When consciousness enters this particular formation of the elements, it is what we call the individual, the Jīva, or a particular finite body. It arises in this form and dissolves itself in this form, as it were, as long as it is connected to this formation of the elements. The birth of the individual and the death of the individual are described here as being the consequence of the association of consciousness with the formation of the five elements in a certain proportion. It is the elements, the five elements which combine in certain ways, under different conditions, that are responsible for the objects of sense, as we call them. Animate or inanimate, whatever may be—all the objects, all the bodies are really the elements in some shape, colour and tangibility. They appear to have a value, a worth, and meaning, because of the entry of consciousness into them. And when the formations change, when there is a different type of formation of the elements, that is called the death of the individual. It is not a death really; it is a transformation, a reformation of the particular form into which these elements have been cast by the need of that unit of consciousness which is called the Jīva. When this consciousness gets entangled in the forms of the elements, it is called birth. When it is freed from them, it is called liberation. When it is freed from the elements, it will not be conscious of any particular thing—na pretya saṁjñāsti.

Yājñavalkya tells Maitreyī that when there is total isolation of consciousness from all its associations in the form of these permutations and combinations of elements called the body, there would be no particular consciousness. There would be no feeling, hearing, touching, smelling,—nothing particular whatsoever, no consciousness at all. So bluntly says Yājñavalkya, without commenting on the meaning of this statement, "After dissolution, there is no awareness." This is what is meant by this pithy statement—na pretya saṁjñāsti. Iti are bravīmi, iti hōvāca yajñavalkyaḥ: "Maitreyī, this I tell you. Try to understand it."

13. sa hovāca maitreyī, atraiva mā bhagavān amūmuhat, na pretya saṁjṇāstīti. sa hovāca, na va are'ham mohaṁ bravīmi, alaṁ vā are idaṁ vijñānāya.

Maitreyī is surprised: "How is it? You are saying that It is an ocean of wisdom, a mass of knowledge, substantiality of everything that is consciousness, and now you say there is no consciousness! When there is an absorption of consciousness into itself and freedom from its entanglement with the elements, you say It knows nothing. How is it possible that It knows nothing, while It is All-knowledge?" "You do not understand what I say," tells Yājñavalkya to Maitreyī. "I have not confused you by saying this, nor have I mystified you in this contradictory statement. Your idea of knowledge is misconstrued. You have your own definition of knowledge, and from that point of view, from that standard of judgment of knowledge, you seem to perceive a contradiction in my statement, that after freedom from entanglement there is no consciousness in spite of the fact that it is an ocean of Consciousness."

Our concept of knowledge is well known. It is not real knowledge; it is the ass's knowledge; it is the donkey's knowledge; it is the animalistic perception that we usually call knowledge. The contact of the mind with objects in a particular manner, under given conditions, is called

knowledge. But, this knowledge comes and goes according to the circumstances of the objects of particular knowledge of the senses. So, to us, knowledge means knowledge of something. This connecting link 'of' is very important. Whenever we speak of knowing, we always say 'knowing what'. So, there must be something which is known, and we speak of knowledge of something, studying something, awareness of something, illumination of something. Everything is 'of' something. Thus, we are always accustomed to connect knowledge with a content or object which is apparently external to knowledge. This strange relationship between object and the knowledge of that object is the subject of a philosophical controversy known as the conflict between the idealistic and realistic theories. How does knowledge arise, is a very great subject—'philosophy'. Whether it arises by the location of the object in a particular manner, or is it the object that is responsible for the knowledge of the object, or whether it is the mind that knows the object that is responsible for the knowledge of the object, that, however, is another subject altogether.

So, Yājñavalkya tells us: Your notion of knowledge is involved in the concept of the isolation of the object of knowledge from knowledge, so that there cannot be knowledge unless there is an object; and when I tell you that there is no such thing as knowledge of an object in that condition where consciousness is absolved completely from all contact with the formation of the elements, you are not able to understand what I am saying. Why?

14. yatra hi dvaitam iva bhavati, tad itara itaraṁ jighrati, tad itara itaram paśyati, tad itara itaram śrṇoti, tad itara itaram abhivadati, tad itara itaram manute, tad itara itaraṁ vijānāti. yatra tv asya sarvam ātmāivābhūt, tat kena kaṁ jighret, tat kena kam paśyet, tat kena kaṁ śṛṇuyat, tat kena kam abhivadet, tat kena kam manvīta, tat kena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt, vijñātāram are kena vijānīyād iti.

Where there is an object of knowledge, well, naturally it can be known. Where there is something other than the eye, the eye can see. Where there is something outside the nose, the nose can smell, that is true. Where the sound is outside the ear, the ear can hear the sound. Where the spoken word is outside the speech itself, one can speak about something. Where the thought is different from the object that is thought, it is possible to think. Where the object of understanding is different from understanding, it is possible to understand that object.

Where there is an object of knowledge, well, naturally it can be known. Where there is something other than the eye, the eye can see. Where there is something outside the nose, the nose can smell, that is true. Where the sound is outside the ear, the ear can hear the sound. Where the spoken word is outside the speech itself, one can speak about something. Where the thought is different from the object that is thought, it is possible to think. Where the object of understanding is different from understanding, it is possible to understand that object.

Yatra tv asya sarvam ātmāivābhūt: "But where understanding only is, and the object of understanding is not there, what is it that you understand? If this situation could be envisaged for the time being, if a condition can be conceived of where the object of knowledge has melted into the knowledge itself, what could be the knowledge which one can be endowed with? That which is to be known has melted into the knowledge itself; it has become part of the knowledge, so knowledge is filled with the substance of the object which it knows, so much so, there is no more an object as such—how can you then say that there is the knowing of anything? Because that 'anything' which you speak of as the object of the knowledge has become knowledge itself, so there is then no such thing as knowing 'anything', and therefore it is, O Maitreyī, that I said no such thing as knowing exists there and it does not know anything." Sarvam

ātmāivābhūt: Where everything is the Self of knowledge, what does that Self know, except its own Self? Tat kena kaṁ jighret, tat kena kam paśyet, tat kena kaṁ śṛṇuyat, tat kena kam abhivadet, tat kena kam manvīta, tat kena kaṁ vijānīyāt? Who is to see what, where the object of perception has become a part and parcel of the process of perception itself?

Yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt: Everything is known by the knower, but who is to know the knower? If the knower is to be known, there must be a second knower to that knower, and the second knower can be known by a third knower, the third by a fourth, the fourth by a fifth, and so on. You go on scratching your head, you cannot know the knower. How can the knower be known? We have already designated the knower as the 'Knower' and you cannot now call it the 'known'. Therefore there is no such thing as knowing of Knowing, or knowing of Knower. Knowing of objects only is there before liberation. With liberation, that object has become part of knowing itself; It has become one with the Knower. The Knower alone is; there is no such thing then as 'knowing'. Therefore, as I told you, Maitreyī, it is not possible to have cognition and perception and mentation and understanding, in the usual sense, in that Absolute which is Supernal Felicity of Plenum—vijñātāram are kena vijānīyād iti.

Now, this subject is continued later on in the Yājñavalkya Kanda of the same Upaniṣhad. It abruptly stops here, and takes up a new subject which has some remote connection but not immediate connection. The immediately connected passage will come later on: Yad vai tan-na paśyati, paśyam vai tan-na paśyati, etc. Yājñavalkya will be speaking to the Emperor Janaka where he says: "When I tell you that It does not see anything, it does not mean that It does not see anything, It sees everything. While It does not know anything, It knows everything; while It does not see anything, It sees everything," etc. This will be mentioned later on as a part of the exposition of this mystical statement of

Yājñavalkya in the particular Brāhmaṇa known as the Maitreyā rāhmaṇa.

Now a subject that is in a way connected with this topic is taken up in the subsequent section. The reason why you cannot have perceptual knowledge or cognitional awareness in the totality of things is because of the fact that everything is connected with everything in that knowledge. You cannot look upon something and judge a thing independently in a condition where everything is connected with everything. You cannot have a standard of judgment in a situation where that which is judged has become one with the standard of judgment itself. This interdependence of things and interconnectedness of values is discussed in a very famous aspect of the Bṛhadāraṇyaka knowledge called the Madhu-Vidyā, which is supposed to be given by Sage Dadhyaṅṅ.

FIFTH BRĀHMAṆA

MADHU-VIDYĀ: THE HONEY DOCTRINE

There is an interesting story behind this knowledge. It is a very secret knowledge which cannot be imparted to all people. And Indra got this knowledge from Sage Dadhyaṅṅ. Greedy that he was, he did not want others to know this. He wanted to have this knowledge only for himself. He had told his Guru, "If you tell this to anybody else, I will cut off your head." He was a very strange disciple, and the Guru said nothing. He kept quiet. Indra desired to be the only knower of it. Such a great secret it is! Then two other gods known as the Aśvinis—they are the twin celestial physicians—wanted to have this knowledge. They knew that this Guru knows this—the Madhu-Vidyā. So they came and said: "Will you teach us Madhu-Vidyā?" The Guru Dadhyaṅṅ Ātharvaṇa Rishi said: "You know the danger behind my telling what I know? I will lose my head." "Why?" they asked. He told them: "This is what happened. That foolish Indra, I taught him something,

and this threat is the gratitude he gave me. He says, if I tell this to anybody else, he will sever my head. So, if I tell you, my head will go." "Oh, you do not bother about it," the twins said, "We shall look to it. We shall take care of this matter. You do not be afraid of losing your head." "How are you going to save me?" "You start teaching. Then, we cut off your head. Then, we will bring the head of a horse and place it on the trunk of your body, and you speak through the horse's mouth. Then Indra will get angry and cut off your head. But what he will cut off is the horse's head only. Afterwards he will go away and we will replace your real head and join it so that you become all right. Thereby you will not have lost anything." That was a very good idea. Then Sage Dadhyaṅṅ began to speak and the Aśvinis cut off his head and kept it safe somewhere, in secret. They brought the head of a horse from somewhere, fixed it on the sage's trunk and gave it life. Immediately the horse started speaking the Madhu-Vidyā, and through the mouth of the horse it is that this wisdom has come. Indra got enraged on seeing that the sage had started imparting the Madhu-Vidyā. He went and cut off that head he found on the sage's neck—the horse's head. Then the Aśvinis came and put back the original head on the sage and made him whole again.

So, this is the interesting story behind the Vidyā called Madhu-Vidyā. But whatever the story is behind this enunciation of the Vidyā, it is a magnificent statement of the Upaniṣhad, where it tells us that everything is organically related to everything. When you touch anything, you are touching everything. If I touch a table, I am touching the sun at once. Nobody can understand the mystery behind this thing. Everything is vitally connected, not merely artificially related, so that when I see anything, I am seeing everything. When I speak to anyone, I am speaking to everybody. When I touch anything, I touch all things, and when I know one thing, I know everything. This point is really a magnificent theme in the Bṛhadāraṇyaka Upaniṣhad. No wonder Indra was very fond of it and did not want others to know it.

1. iyam pṛthivī sarveṣāṁ bhūtānām madhu, asyai pṛthivyai sarvāṇi bhūtāni madhu; yaś cāyam asyām pṛthivyāṁ tejomayo'mṛtamayaḥ puruṣaḥ, yas cāyam adhyātmaṁ śārīras tejomayo'mṛtamayaḥ puruṣaḥ, ayam eva sa yo'yam ātmā, idam amṛtam, idam brahma, idaṁ sarvam.

Iyam pṛthivī sarveṣāṁ bhūtānām madhu: So, do not cut off my head because I am telling it to you. This earth is the honey of all beings. It is the essence and milk of all beings. People suck this earth as if they suck honey which has such a beautiful taste; and earth sucks everybody and everything as if they are honey to it. The earth is the honey of all, and everyone is the honey of the earth. The earth is absorbed into the 'being' of everything, and everything is absorbed into the 'being' of the earth. That is the meaning of saying that earth is the honey of all beings, and all beings are the honey of the earth. It is the honey that you absorb into your being by sucking, by licking, by enjoying, by making it a part of your own 'being'. So does the earth make everything a part of its own 'being' by absorbing everything into itself. And so does every 'being' in the world suck the earth into itself and make it a part of its own 'being'.

Asyai pṛthivyai sarvāṇi bhūtāni madhu; yaś cāyam asyām pṛthivyāṁ tejomayo'mṛtamayaḥ puruṣaḥ, yas cāyam adhyātmaṁ śārīras tejomayo'mṛtamayaḥ puruṣaḥ: Apart from the earth and the beings who are correlated in this manner, there is another superior principle present in the earth and in all beings. That superior principle is the luminous consciousness. There is an animating being behind this physical entity that you call the earth, and an animating principle behind what you call all the beings, creatures, individuals, in the world. That which is cosmically animating all creation and that which is individually animating every little creature, that also has to be taken into consideration in the correlationship of the objective and the subjective aspect of creation. The earth that is mentioned here is not merely this little ball of mud on which we are sitting. It is the entire

physical creation. The whole physical creation is what is designated as 'earth'. And here there is a description of the correlativity and correlationship which are animated by the same consciousness. There is an immanence of consciousness in the objective universe and an immanence of consciousness in the individual beings, manifesting in some degree, not always in the same degree. Now, these two are correlated. Just as the objective world and the subjective individual are organically connected, so is this animating consciousness in the objective world correlated with the individual consciousness. One is hanging on the other, one is connected with the other, one is dependent on the other, one is incapable of being without the other. That Being which animates the cosmic and the individual aspects of creation is called the Luminous Immortal Being—tejomayo' mritamayah purusah. He is called the Puruṣha because the Puruṣha is etymologically that which exists in anybody, or that which animates anybody. It may be an individual body or a Universal Body. In either case it is known as the Puruṣha. It may be the Puruṣha that is individual when we merely call it the Puruṣha, otherwise we call it Puruṣhottama—yaś cāyam āsv apsu tejomayo'mṛtamayaḥ puruṣaḥ.

Ayaṁ eva sa yo'yam ātmā: That is this; this is that; there is no distinction between the two. The individual is not constitutionally separate from the substance of the whole, and the whole is not in any way different from the structure of the part. They are essentially the same. That which connects the part with the whole and the whole with the part is what is called Puruṣha. The Being that is between the two as a need, as it were, is the immortal essence of the cosmos as well as the individual—sa yo'yam ātmā. This is the Ātman that we speak of. This is the Self of the Universal Being; this is the Self of the individual being; this is the Self of what is outside; this is the Self of what is inside. This is all—idaṁ sarvam. This is called Brahman, the Absolute. It is filling all space, existing everywhere, filling all things. It is a plenum; it is fullness; and therefore it is called Brahma. The word

Brahma comes from the root Brahm, to fill everything, complete everything, and to be self-sufficient in every respect. That which is overwhelming and complete in itself is Brahma, and that is the Ātman or the Self of all beings—idam brahma, idaṁ sarvam.

This earth element is of this nature. So are all other elements capable of being correlated in this manner. The objective principles are present in the individual bodies in some form. The physical body is an individual projection of the cosmic physical substance. The physical solidity that we feel in the body of ours, actually and substantially, is the earth element. It is the earth that appears solid, and there is nothing in this body of ours which is not of the earth. Likewise, the water principle is present in us; fire principle is present in us; the air principle and all other principles are present which are mentioned one by one, gradually.

2. imā āpaḥ sarveṣāṁ bhūtānām madhu, āsām apāṁ sarvāṇi bhūtāni madhu, yaś cāyam āsv apsu tejomayo'mṛtamayaḥ puruṣaḥ, yaś cāyam adhyātmaṁ raitasas tejomayo' mṛtamayaḥ puruṣaḥa; ayam eva sa yo'yam ātmā; idam amṛtam, idam brahma, idaṁ sarvam.

Imā āpaḥ sarveṣāṁ bhūtānām madhu, āsām apāṁ sarvāṇi bhūtāni madhu: The water principle is the honey of all beings, and all beings are the honey of the water principle as the cause thereof, and the cause which is the water principle is not independent of the part which proceeds from the whole. Āsām apāṁ sarvāṇi bhūtāni madhu, yaś cāyam: Up to that which is animating the water principle and that which is animating the parts thereof, that is the immortal Being. Tejomayo'mṛtamayaḥ puruṣaḥ, yaś cāyam adhyātmaṁ raitasas: The seed in the individual, the vital force in the individual is the representation of the water principle in the cosmos. Both these are correlated to each other, and they are animated by a single Being, the Immortal Ātman, the Self of all which is, veritably, everything, the Absolute Brahman.

3. ayaṁ agniḥ, sarveṣāṁ bhūtānām madhu; asyāgneḥ sarvāṇi bhūtāni madhu; yaś cāyam asminn agnau tejomayo'mṛtamayaḥ puruṣaḥ, yaś cāyam adhyātmaṁ vāṅ-mayas tejomayo'mṛtamayaḥ puruṣaḥ, ayam eva sa yo'yam ātmā, idam amṛtam, idam brahma, idaṁ sarvam.

Ayaṁ agniḥ, sarveṣāṁ bhūtānām madhu: This fire principle is the honey of all beings, and everything that is a part thereof is naturally included in the whole. I need not mention it once again. Asyāgneḥ sarvāṇi bhūtāni madhu; yaś cāyam asminn agnau tejomayo'mṛtamayaḥ puruṣaḥ, yaś cāyam adhyātmaṁ vāṅ-mayas tejomayo'mṛtamayaḥ puruṣaḥ, ayam eva sa yo'yam ātmā, idam amṛtam, idam brahma, idaṁ sarvam: This fire principle is manifest in the speech of the individual. The speech is an action, an activity which is superintended by the fire principle. If there is no fire in the system, you cannot speak. So, these are correlated with each other as part and whole, cause and effect. But this causal relationship between fire and the speech principle is made possible by the presence of the immanence of the Cosmic Being who is the Puruṣha Supreme—tejomayo'mṛtamayaḥ puruṣaḥ.

4. ayaṁ vāyuḥ sarveṣāṁ bhūtānām madhu; asya vāyoḥ sarvāṇi bhūtāni madhu; yaś cāyam asmin vāyau tejomayao' mṛtamayaḥ puruṣaḥ, yaś āyam adhyātmam prāṇas tejomayo'mṛtamayaḥ puruṣaḥ, ayaṁ eva sa yo'yam ātmā, idam amṛtam, idaṁ brahma, idaṁ sarvam.

This air is of the same nature. The breath that you breathe, the vital energy in us, that is the correlate in the individual aspects of the cosmic Hiraṇyagarbha, Prāṇa and Vāyu, and they are correlated, so that when the part is conceived, the whole is automatically conceived. The Upaniṣhad will take pains to make clear the point that this co-relationship is not mechanical or artificial, but vital, living and organic. To bring out this point it is that the Puruṣha is brought in as the connecting principle. Consciousness is

equally present in the cause as well as the effect. It is in the outside world and also in the inner individual. So, when any particular function of the individual is taken into consideration for the purpose of effecting or producing anything, the cause has to be taken into consideration at the same time. If the cause is forgotten and the individual alone is emphasised in a particular action, it would be the source of bondage. The bondage of the individual is due to the emphasis of the individual independently of the cause which is organically connected by the very same Ātman that is present in both. So, the essence of the Madhu-Vidyā is the cosmic contemplation of Reality. Prāṇa within and Vāyu outside, they are both correlated and connected by a single immortal essence.

5. ayaṁ ādityaḥ sarveṣām bhūtānām madhu; asyādityasya sarvāṇi bhūtāni madhu; yaś cāyam asminn āditye tejomayo'mṛtamayaḥ puruṣaḥ, yaś cāyam adhyātmaṁ cākṣuṣas tejomayo'mṛtamayaḥ puruṣaḥ, ayam eva sa yo'yam ātmā, idam amṛtam, idam brahma, idaṁ sarvam.

Ayaṁ vāyuḥ sarveṣāṁ bhūtānām madhu: Now, the sun is connected with the eye. We are able to see things on account of the principle of the sun that is present in our eyes and the connecting link between the sun and the eyes in again the same Puruṣha. Wherever you see the connecting link between the macrocosmic and the microcosmic you find the same Puruṣha. So, the one Being is the active, energising Reality of any aspect of the cosmos as well as the corresponding aspect of the individual. So, here the sun and the eye are correlated.

6. imā disaḥ sarveṣām bhūtānām madhu; āsāṁ diśāṁ sarvāṇi bhūtāni madhu; yaś cāyam āsu dikṣu tejomayo'mṛtamayaḥ puruṣaḥ, yaś cāyam adhyātmaṁ śrotraḥ prātiśrutkas tejomayo'mṛtamayaḥ puruṣaḥ, ayam eva sa yo'yam ātmā, idam amṛtam, idam brahma, idaṁ sarvam.

7. ayaṁ candraḥ sarveṣām bhūtānām madhu; asya candrasya sarvāṇi bhūtāni madhu; yaś cāyam asmiṁs candre tejomayo’mṛtamayaḥ puruṣaḥ, yaś cāyam adhyātmam manasas tejomayo’mṛtamayaḥ puruṣaḥ, ayam eva sa yo’yam ātmā, idam amṛtam, idam brahma, idaṁ sarvam.

8. iyam vidyut sarveṣām bhūtānām madhu; asyai vidyutaḥ sarvāṇi bhūtāni madhu; yaś cāyam asyāṁ vidyuti tejomayo’mṛtamayaḥ puruṣaḥ, yaś cāyam adhyātmaṁ taijasas tejomayo’mṛtamayaḥ puruṣaḥ, ayam eva sa yo’yam ātmā, idam amṛtam, idam brahma, idaṁ sarvam.

9. ayam stanayitnuḥ sarveṣām bhūtānām madhu; asya stanayitnoḥ sarvāṇi bhūtāni madhu; yaś cāyam asmin stanayitnau tejomayo’mṛtamayaḥ puruṣaḥ, yaś cāyam adhyātmaṁ śābdaḥ sauvaras tejomayo’mṛtamayaḥ puruṣaḥ, ayam eva sa yo’yam ātmā, idam amṛtam, idam brahma, idaṁ sarvam.

10. ayam ākāśaḥ sarveṣām bhūtānām madhu; asyākāśasya sarvāṇi bhūtāni madhu; yaś cāyam asminn ākāśe tejomayo’mṛtamayaḥ, puruṣaḥ, yaś cāyam adhyātmam hrdyākāṣaḥ tejomayo’mṛtamayaḥ puruṣaḥ, ayam eva sa yo’yam ātmā, idam amṛtam, idam brahma, idaṁ sarvam.

Likewise, the quarters of the heavens and the ears are correlated. The mind and the moon are correlated, and the Upaniṣhad goes on to correlate the light that is flashed forth by the lightning above and the light that is projected by the body by its own energy. The sounds that are made outside in the world are also causally connected with the effect as the sounds made in our own bodies by various functions. The space that is outside is not independent of the space in our own bodies. It is the same space that is operating inside also. The space in the heart within is the space that is outside. Both are internally connected.

11. ayaṁ dharmaḥ sarveṣām bhūtānām madhu; asya dharmasya sarvāṇi bhūtāni madhu; yaś cāyam asmin dharme, tejomayo'mṛtamayaḥ puruṣaḥ, yaś cāyam adhyātmaṁ dhārmas tejōmayo'mṛtamayaḥ puruṣaḥ, ayam eva sa yo'yam ātmā, idam amṛtam, idam brahma, idaṁ sarvam.

The law that operates outside is the law of the cosmos. There are no two laws—God's law and man's law; universal law and individual law. No such thing is there. Such thing as 'my law' or 'your law' does not exist. There is only one law operating everywhere, in all creation, visible or invisible, in all realms of being. The same law is there for the celestials, the humans and the subhuman creatures. Everyone is controlled by a single principle of ordinance. That is called Dharma. It operates as gravitation in the physical level; it operates as love in the psychological level; it operates as chemicals in the chemical level and it operates as integration of thought in our mental level, the level of cognition and thinking. It ultimately operates as the connecting link between the subject and the object, on account of which there is knowledge of anything at all. That is called Dharma. Dharma is an integrating force of anything that is even apparently in disparity. Anything that is disconnected, apparently isolated, not visibly connected, is actually connected, and that connecting principle is called Dharma. And Dharma becomes an integrating principle because of the presence of the Ātman that is behind it. There is no such thing as Dharma independent of the operation of the Ātman. What you call Dharma or law is the Ātman working. Its own law is its Being; its Being is its law; they are not two different things.

12. idaṁ satyam sarveṣām bhūtānām madhu; asya satyasya sarvāṇi bhūtāni madhu; yaś cāyam asmin satye tejomayo'mṛtamayaḥ puruṣaḥ, yaś cāyam adhyātmaṁ sātyas tejōmayo'mṛtamayaḥ puruṣaḥ, ayam eva sa yo'yam ātmā, idam amṛtam, idam brahma, idaṁ sarvam.

What you call truth is one. There cannot be two truths, three truths, four truths, five truths, etc. There is only one truth—satyameva jayate. The truth that succeeds is that correlative, integrating principle, Satya, which is, again, a manifestation of the Ātman. Ātman is truth, and Ātman is Dharma. So, Satya and Dharma are identified as it was mentioned earlier in a preceding passage.

13. idaṁ mānuṣaṁ sarveṣām bhūtānām madhu; asya mānuṣasya sarvāṇi bhūtāni madhu; yaś cāyam asmin mānuṣe tejōmayo'mṛtamayaḥ puruṣaḥ, yaś cāyam adhyātmaṁ mānuṣas tejōmayo'mṛtamayaḥ puruṣaḥ, ayam eva sa yo'yam ātmā, idam amṛtam, idam brahma, idaṁ sarvam.

The humanity that you speak of is also of the same nature. There are two types of humanity which we study in psychology. We find mankind as it is totally construed, and mankind as it is in itself. It is a subject of psychology. Mankind, as it is in itself, is connected with the spatially construed humanity. The psychological mankind and the real mankind—the Jīva-Sriṣti and the Īshvara Sriṣti —are also interconnected, correlated vitally, and this correlation is possible on account of the Self, the Ātman.

14. ayam ātmā sarveṣām bhūtānām madhu; asyātmanaḥ sarvāṇi bhūtāni madhu; yaś cāyam asminn ātmani tejomayo'mṛtamayaḥ puruṣaḥ, yaś cāyam ātmā tejomayo' mṛtamayaḥ puruṣaḥ, ayam eva sa yo'yam ātmā, idam amṛtam, idam brahma, idaṁ sarvam.

Ayam ātmā sarveṣām bhūtānām madhu: The Cosmic Being is feeding upon the individual and the individual is feeding upon the Cosmic. They are interrelated like the mother and the child and much more correlated with each other in an organic unity which is incapable of understanding. ayam ātmā sarveṣām bhūtānām madhu; asyātmanaḥ sarvāṇi bhūtāni madhu, etc.: This Ātman is not your Ātman or my Ātman. The

Ātman that we are speaking of is the Ātman of all beings. Rather it is not the Ātman of all beings; but it is the Ātman, which is all beings, ultimately. It is the Lord of all beings.

15. sa vā ayam ātmā sarveṣām bhūtānam adhipatiḥ; sarveṣāṁ bhūtūnām rājā; tad yathā ratha nābhau ca ratha-nemau cārāḥ sarve samarpitāḥ evam evāsminn ātmani sarvāṇi bhūtāni sarve devāḥ sarve lokāḥ sarve prāṇāḥ sarva eta ātmanaḥ samarpitāḥ.

Sa vā ayam ātmā sarveṣām bhūtānam adhipatiḥ: Everything is controlled by the very existence and presence of the Ātman, without any movement on Its part. Sarveṣāṁ bhūtūnām rājā: It is the Emperor of all. Tad yathā ratha nābhau ca ratha-nemau cārāḥ sarve samarpitāḥ: As the spokes are connected to the hub of a wheel, everything visible or invisible is connected to this Ātman. Evam evāsminn ātmani sarvāṇi bhūtāṇi: All beings, whatever can be conceived of or not conceived of—sarve devāḥ, all celestials, gods—sarve lokāḥ—all the worlds that can be conceived of in any level of manifestation—sarve prāṇāḥ—everything that is vital and real—sarva eta ātmanaḥ samarpitāḥ—everything, all beings, whatever is, in any form, are located in this Ātman, in the same way as every spoke is located in the hub of the wheel.

This is the Madhu-Vidyā in quintessence—the contemplation of all things by the contemplation of anything. And, one need not be surprised that this is the secret of success, because success is the materialisation of a cause in a given direction, and the materialisation is possible only if the part moves in the direction of the cause which is not yet manifest as effect. If the object is outside the thought, how can it materialise? So, whatever you think, if the object is thought to be 'outside' your mind, it will not materialise. The contemplation by the mind, of the internal organic connection of the object with its own being, is the way to the success of any thought. Any thought can materialise; anything can become true, provided that which is affirmed or

asserted in the mind is contemplated upon as a vital reality, inescapable from the 'being' of the mind; inseparable from the mind.

16. idaṁ vai tan madhu dadhyaṅṅ ātharvaṇo'śvibhyām uvāca. tad etad ṛṣiḥ paśyann avocat: tad vām narā sanaye daṁsa ugram. āvis kṛṇomi, tanyatur na vṛṣṭim. dadhyaṅṅ ha yan madhv ātharvaṇō vām. aśvasya śīrṣṇā pra yad īm uvāca iti.

Idaṁ vai tan madhu dadhyaṅṅ ātharvaṇo'śvibhyām uvāca. This is the Madhu-Vidyā which Dadhyaṅṅ Rishi, the Sage Ātharvaṇa taught to the Aśvins, the two celestials, who wanted to learn this Vidyā, by placing a horse's head on his trunk. Tad vām narā sanaye daṁsa ugram. āviṣ kṛṇomi, tanyatur na vṛṣtim: The Sage says: "My dear children, you have performed a terrific feat in wanting to know this wisdom from me. Verily, you are really very virile. You have performed a terrific act in severing my head and replacing it by a horse's head temporarily. You worked this miracle for the sake of this knowledge that you wanted to gain from me. All right, here is this knowledge for you." Tad vām narā sanaye daṁsa ugram. āviṣ kṛṇomi, tanyatur na vṛṣtim: "Like clouds rain water, I shall rain prosperity upon you by this knowledge that I impart to you." Dadhyaṅṅ ha yan madhv ātharvaṇō vām. aśvasya śīrṣṇā pra yad īm uvāca iti. By the head of the horse was this knowledge spoken by Dadhyaṅṅ, the Sage Ātharvaṇa.

This, therefore, is known as the Madhu-Vidyā, the sense of the 'honey' of all beings, the knowledge of the interdependence of things and the vital connection of everything, under every condition, at every time, everywhere. This is what the great Rishi Dadhyaṅṅ Ātharvaṇa communicated to the celestials known as the Aśvins.

17. idaṁ vai tan madhu dadhyaṅṅ ātharvaṇo 'svibhyām uvāca. tad etad ṛṣiḥ etad-ṛṣiḥ paśyann avocat: ātharvaṇāyāśvinā

dadhīce aśvyaṁ śiraḥ praty airayatam. sa vāṁ madhu pra vocad ṛtāyan, tvāṣṭraṁ yad dasrāv api kakṣyaṁ vām iti.

Through the mouth of the horse, the great Master spoke.

18. idaṁ vai tan madhu dadhyaṅṅ ātharvaṇo 'śvibhyām uvāca, tad etad ṛṣiḥ paśyann avocat: puraś cakre dvipadaḥ, puraś cakre catuṣpadaḥ. puraḥ sa pakṣī bhūtvā puraḥ puruṣa āviśat iti. sa vā ayam puruṣaḥ sarvāsu pūrsu puriśayaḥ, nainena kiṁ ca nānāvṛtam, nainena kiṁ ca nāsaṁvṛtam.

This, the Ātharvaṇa Rishi spoke, and in conclusion, he said: "This Being which is responsible for the interconnectedness of things has become, what you call, the living and the non-living; the visible and the invisible; the creatures which are two-footed and those that are four-footed. He became the subtle body and then the gross body by means of a subtle instrument known as the Linga Śarīra or Sukshma Śarīra. The very Being became the vital consciousness of all physical bodies, and He is present in everybody. The Body that is Universal and the body that is particularised—there is nothing that it is not enveloping. Nainena kiṁcanānāvṛtam, nainena kiṁcanānsaṁvṛtam: Everything is covered up by That—idaṁ sarvam."

19. idaṁ vai tan madhu dadhyaṅṅ ātharvano' śvibhyām uvāca, tad etad ṛṣiḥ paśyann avocat: rūpaṁ rūpaṁ pratirūpo babhūva, tad asya rūpam praticakṣaṇāya; indro māyābhiḥ puru-rūpa īyate. yuktā hy asya harayaḥ śatā daśa iti. ayaṁ vai harayaḥ, ayaṁ vai daśa ca sahasrāṇi bahūni cānantāni ca, tad etad brahmāpūrvam, anaparam, anantaram, abāhyam, ayam ātmā brahma sarvānubhūḥ, ity anuśāsanam.

Idaṁ vai tan madhu dadhyaṅṅ ātharvano' śvibhyām uvāca: This again is the knowledge which Dadhyaṅṅ Ātharvaṇa taught to the Aśvins. He said like this: rūpaṁ rūpaṁ pratirūpo babhūva, tad asya rūpam praticakṣaṇāya: "In every form He appears in a corresponding form." This is a very important

passage in the Upaniṣhad. He casts Himself into the mould of every creature and becomes formulated into the structure of that particular creature. He can be conveniently made to assume any shape under any condition. When He casts Himself into the mould of a bird's body, it looks as if He is a bird. When He casts Himself into the mould of a human body, it looks as if He is a human being. When He shines as a celestial, it looks as if He is an angel. He is, then, that which you visualise with your eyes.

These forms, these bodies, these visible individualities of things, are really intended for the recognition of His presence in all things—tad asya rūpam praticakṣaṇāya. He has not created this world merely for nothing, as if He has no other work to do. It is intended to give an indication of His presence; an indication of the variety which He can comprise within Himself; an indication of the contradictions that can be reconciled in His Being; an indication of the Majesty which is in His own stature, and an indication of the inscrutability of His nature. All these forms are visualised by us directly with our own eyes, a contradictory world where nothing is clear; everything is enigmatic, if considered in isolation. However, everything is reconcilable if it is connected in its proper context in the manner which we have just described in the Madhu-Vidyā. So, there is no contradiction in the world; everything is harmonious. We, unfortunately, find it impossible to see the harmony as we are not in a position to harmonise ourselves with the harmony that is His. But His intention is something different. His intention is to make it possible for us to visualise the harmony and the interconnectedness through every finite form.

Indro māyābhiḥ puru-rūpa īyate: Due to the magnificence of His nature and the variety of His manifestation we are unable to see the truth of things. We visualise only one particular form and are not able to connect this form with other forms. So we are not able to see things as they ought to be seen. We are not supposed to see one thing only, or a few

things only, or a hundred things only. We are supposed to see anything in its connection with other things. If this connection is lost, it is as if we see nothing and know nothing, and one day we will be full of sorrow. "So, let it be understood," says the great Rishi, "that the Master magician who can be called great Mayavi, the Supreme Being who is designated here as Indra, the Lord of all beings, appears in such manifold forms that it is impossible for the physical eyes to connect the forms with the circumstances in which they are really placed."

Yuktā hy asya harayaḥ śatā daśa iti. All the sense-organs are He only. They are not outside Him. It is He that appears as the senses; He appears as the forms and He appears as the perception of the objects, and in His Masterly variety, He has cast Himself into the mould of even the senses. He is Hari. Hari means the Lord Supreme, or it may mean the senses which drag you away to the objects. Harayah Hari: He may take away the ignorance of a person, and then He will be called Hari; or He may take away your consciousness towards the objects outside; that is also another function of His, and so He is called Hari. He is tens and hundreds and thousands; not one, two, three, four, merely. Any number is He, and all these numbers are capable of reconciliation in the One that He really is.

Ayaṁ vai harayaḥ, ayaṁ vai daśa ca sahasrāṇi bahūni cānantāni ca, tad etad brahmāpūrvam, anaparam, anantaram, abāhyam, ayam ātmā brahma sarvānubhūḥ, ity anuśāsanam: This Supreme is tens and hundreds and thousands and manifold and variety and what not. Everything is that glorious resplendence which appears as these colours and forms that move in various directions, in many ways. It is manifold and it is infinite in Its variety; It is the Supreme Brahman, the Absolute—tad etad brahma. He has neither a beginning nor an end—anaparam. Anantaram: You do not know what is before It; you do not know what is after It; you do not know what is inside It. It is all things—anantaram.

Abāhyam ayam ātmā brahma: This is, verily, your own Self. This manifold Majesty, which is regarded as inscrutable, is seated in your own heart, not outside you. It is the experiencer of everything. Sorrows and joys, varieties, differences, apparent irreconcilabilities confusions—everything is Its experience. It is experiencing everything in Its own totality, and if you could experience through Its eyes and through Its forms, through Its Being, then you would not see the variety in the world. You would not see any contradiction nor any irreconcilability It is a One single interconnectedness that is Cosmic Being.

This is the subject of the great Madhu-Vidyā instructed by Dadhyaṅṅ Ātharvaṇa to the gods, Aśvins, through the mouth of the horse.

SIXTH BRĀHMAṆA

THE LINE OF TEACHERS AND PUPILS

Here, the Upaniṣhad closes the preceding subject, and then gives a long list of Masters. It is a tradition in the Upaniṣhadic parlance especially, to conclude a secret teaching with enunciation of the list of the Masters through whose grace we have received this wisdom today. Otherwise, how would we know it? It has come through them. I need not repeat the list as it is a very very long list of great men—Pautimasya and others—all those great people who ultimately received knowledge from God Himself in intuition. Parameṣṭhinaḥ, parameṣṭhī brahmaṇaḥ, brahma svayambhu, brahmaṇe: Everyone received knowledge from someone else. God is the only one who does not receive knowledge from someone else. Until we reach that state of Self, complete knowledge, we are in a state of movement; in a process of aspiration.

Here ends the First Section of Two Chapters in the Bṛhadāraṇyaka Upaniṣhad, called the Madhu Kanda.

CHAPTER III

FIRST BRĀHMAṆA

SACRIFICIAL WORSHIP AND ITS REWARDS

The central portion of the Bṛhadāraṇyaka Upaniṣhad is what we are now entering into. The context of the discussion in these two chapters is the court of King Janaka who was a great knower of the Self. We are told that there were about sixty-four Janakas. Janaka is not the name of a person. It is a designation, say, the title like Collector, which is not the name of a man but the name of an office that he holds. According to the Bhāgavata and other Purāṇas we are told that all these sixty-four were famous knowers of the Self. They were Ātmā-jñānis. One Janaka, out of these sixty-four, was the father of Sīta of the Rāmāyana.

Now, we are going to discuss the conversation between the first Janaka, and the Master, Yājñavalkya. It occurred to the mind of King Janaka that he should know who was the most learned in his country. There were many learned people and sages, but 'who was the foremost'? He wanted to be initiated by the best among them. But how to find out the best? There were hundreds and thousands in the country. So, he thought of a plan. He arranged a huge sacrifice in his palace, and all great people, sages, saints and learned men were invited to participate in that great sacrifice, where he gave charities in plenty. This sacrifice was called Bahu-Dakṣiṇa, as much was given in philanthropy, charity and gift. It was an occasion of great rejoicing for all people. Many people, thousands in number, came from all countries. The intention of the Emperor was that in this group of people who come in thousands to the sacrifice, the greatest of them also may be present. Now he thought, "I should find out some means of discovering the presence of the greatest of men in the court." After much thought, he announced in the open court of the palace, before all the thousands that had assembled there for the sacrifice, "Here are one thousand

cows, great and beautiful to look at, milk-giving and very rich in their appearance, to the horns of each of which I will tie ten gold coins." Ten gold coins were tied to the horns of each cow and there were one thousand cows. He made the announcement; "The best among you may take all these cows. It is up to you to find out who is the best among you. Anyone who is best among you may stand up and take these thousand cows with so much of gold coins tied to their horns." Now, who can say 'I am the best'. It was a very delicate matter.

1. janako ha vaideho bahu-dakṣiṇena yajñeneje. tatra ha kurupāñcālānām brāhmaṇā abhisametā babhūvuḥ. tasya ha janakasya vaidehasya vijijñāsā babhūva: kaḥ svid eṣām brāhmaṇānām anūcānatama iti. sa ha gavāṁ sahasram avarurodha. daśa daśa pādā ekaikasyāḥ śṛṅgayor ābaddhā babhūvuḥ.

Janako ha vaideho bahu-dakṣiṇena yajñeneje: By means of a great sacrifice known as Bahu-daksina where much is given in gift, King Janaka performed a great Yajña. Tatra ha kurupāñcālānām brāhmaṇā abhisametā babhūvuḥ: In that sacrifice, many great men came from the Kuru and Pāñchāla countries. Tasya ha janakasya vaidehasya vijijñāsā babhūva: Janaka thought in his mind, he had a desire to know something. What was that desire? Kaḥ svid eṣām brāhmaṇānām anūcānatama iti: Who is the best knower of the Truth among these people in this assembly was what Janaka wanted to know. Sa ha gavam sahasram avarurodha: One thousand cows he brought in front. Daśa daśa pādā ekaikasyāḥ śṛṅgayor ābaddhā babhūvuḥ: Ten gold coins were tied to the horns of every cow.

2. tān hovāca: brāhmaṇā bhagavantaḥ, yo vo brahmiṣṭhaḥ, sa etā gā udajatām iti. te ha brāhmaṇā na dadhṛṣuḥ. atha ha yājñavalkyaḥ svam eva brahmacāriṇam uvāca: etāḥ, saumya, udaja, sāmaśravā iti. tā hodācakāra, te ha

brāhmaṇāś cukrudhuḥ: kathaṁ nu no brahmiṣṭho bruvīteti. atha ha janakasya vaidehasya hotāśvalo babhūva: sa hainam papraccha, tvaṁ nu khalu naḥ, yājñavalkya, brahmiṣṭho'sīti. sa hovāca: namo vayaṁ brahmiṣṭhāya kurmaḥ; gokāmā eva vayaṁ sma iti. taṁ ha tata eva praṣṭuṁ dadhre hotāśvalaḥ.

Tān hovāca: He speaks now. Brāhmaṇā bhagavantaḥ: "Great men, learned people. Yo vo brahmiṣṭhaḥ, sa etā gā udajatām iti: Who is the greatest knower of Truth among you?" Te ha brāhmaṇā na dadhṛṣuḥ: None of them was bold enough to say: "I am the best of the knowers of Truth." Everybody kept quiet. Atha ha yājñavalkyaḥ svam eva brahmacāriṇam uvāca: etāḥ, saumya, udaja, sāmaśravā iti. Yājñavalkya, the great Master, was in that assembly. He told his disciple, a Brahmāchāri (celibate), known as Sāmaśravas: "Take these cows to my house." Very strange it was! Everybody was surprised. How was this man talking like this? He simply called the Brahmāchāri and said;—"take them to my house". Sāmaśravas was the name of the Brahmāchāri. "You take them," he said. Tā hodācakāra, te ha brāhmaṇāś cukrudhuḥ: Everybody was in a huff and raged in anger. All the Brahmins seated there were mumbling among themselves. Who is this man? How does he claim that he is the greatest? How does he think that he is the most learned amongst us? He has insulted us in public by taking these cows like this. How unceremoniously he drives the cows shamelessly away. Kathaṁ nu no brahmiṣṭho bruvīteti. atha ha janakasya vaidehasya hotāśvalo babhūva: Janaka's chief priest of the Ṛg vedic type, one known as Aśvala, decided to solve this problem. "How is it possible for this man to regard himself, in the presence of people like us, as the best knower of Truth," he thought. Sa hainam papraccha: He decided to put questions and see what answers would come from Yājñavalkya and how he could answer such difficult questions which could not easily be answered. Tvaṁ nu khalu naḥ, yājñavalkya, brahmiṣṭho'sīti: Aśvala, the chief priest of King Janaka stood up and told Yājñavalkya: "Yājñavalkya!

You regard yourself as the best knower of Truth among us? Is it not so? Well, then answer my question." Sa hovāca: Yājñavalkya says, Namo vayaṁ brahmiṣṭhāya kurmaḥ: "I prostrate myself before the greatest knower of Truth, but I am desirous of the cows. I have taken the cows because I wanted the cows, that is all!—gokāmā eva vayaṁ sma iti. And as far as the knower of Truth especially is concerned, I prostrate myself before him." Taṁ ha tata eva praṣṭuṁ dadhre hotāśvalaḥ: Then immediately there was a volley of questions from Aśvala to Yājñavalkya.

3. yājñavalkya, iti hovāca. yad idaṁ sarvaṁ mṛtyunāptam, sarvaṁ mṛtyunābhipannam, kena yajamāno mṛtyor āptim atimucyata iti: hotrā ṛtvijā, agninā, vācā: vāg vai yājñasya hotā, tad yeyaṁ vāk. so'yam agniḥ, sa hotā, sā muktiḥ, sātimuktiḥ.

"Yājñavalkya! Now answer my questions. Yad idaṁ sarvaṁ mṛtyunāptam, sarvaṁ mṛtyunābhipannam, kena yajamāno mṛtyor āptim atimucyata iti: You know Yājñavalkya, that everything is subject to death. Everyone is capable of being destroyed by death, one day or the other. Not one among us can escape death. The sacrifice also will die. The one who causes the sacrifice to be performed will die. The materials used in a sacrifice are perishable. Therefore, the results that accrue from the sacrifice will also be subject to destruction. How can one escape death under these circumstances? How is it possible for the Yajamāna—the one who conducts a sacrifice—to free himself from this death that envelops everything and swallows everything? No one can escape death. Is there a way of escaping it? Now answer this question."

Yājñavalkya gives the answer: Hotrā ṛtvijā, agninā, vācā: vāg vai yājñasya hotā, tad yeyaṁ vāk. so'yam so' yam agniḥ, sa hotā, sā muktiḥ, sātimuktiḥ: "This answer is very difficult. It is not possible to escape death as long as the sacrificer considers himself as an individual. As long as he thinks that

he is a human being; as long as he knows that he has verily enough to perform or conduct a sacrifice; that he has many priests whom he can employ in the sacrifice; that he can go to the other world and enjoy the pleasures of heaven—if these are the ideas in the mind of the conductor of a sacrifice, naturally he cannot escape death. But, there is a way of escaping death by knowing the cause of death. If you know the cause of death, you can escape death. Why do people die? Because they are inharmonious with Truth, that is all. There is nothing more secret about it. It is the law of Truth that compels you to undergo certain disciplines for the purpose of putting yourself in harmony with its nature. And this process of discipline that is imposed upon you is called birth and death. It is a tremendous discipline that is compelled upon us by the law of Truth. We are irreconcilable; we cannot agree with anyone; we always disagree; we are independent; we each have a personality of our own; we assert ourself in everything. As long as this assertion of individuality is there and the Truth behind this individuality is not known, one cannot escape death. But, if you know the principles that govern the very existence and function of the individual, then you can, by a harmony with that Truth, escape death. What is this harmony that we are speaking of?

"There should be, simultaneously, together with the sacrifice, a meditation. A meditation should be there, coupled with the performance of the sacrifice. It is not enough if you merely offer oblations into the sacred fire. It is not enough if you give material objects in charity. It is already known that these are not the ways of escaping death. All things shall be swallowed by death. You must also have a simultaneous meditation performed together with the performance of the sacrifice, so that the sacrifice becomes an external symbol of an internal contemplation that is necessarily to be associated with the sacrifice. If the meditation is not there, the sacrifice is as good as nothing. What is the meditation?

“The chants by means of the Veda, which are effected through speech by the priest called Hotā who is the presiding authority of the Ṛg Vedic Mantras, have to be identified with the deity of speech. This identification can be done only in meditation. It cannot be done by any kind of action. Speech is controlled, superintended over and presided over by a deity that is the Fire Principle. If the Fire Principle which is the Agnī Tattva—Vaiśvānara, can be identified with him, then he, the Hotā, the priest, absolves himself from Mṛityu or death.

“There are four priests in a sacrifice. They are Hotā, Adhvaryu, Udgātr and Brahma. Hotā is the name of the priest who chants the Ṛg Vedic Mantras in a sacrifice. Adhvaryu is the one who performs the sacrifice, and he is connected with the Yajur Veda Mantras which are recited in the sacrifice. Udgātr is one who speaks the Sāma Veda Mantras in the very same sacrifice. And Brahma—the word Brahma does not mean the Absolute here—is the name of the priest who is the superintending authority over the Atharva Veda Mantras, whose function is to see that no mistake is committed by the other priests in the performance of the sacrifice, unwittingly. Now, none of these priests can escape death, and therefore the conductor of the sacrifice, the Yajamana, also cannot escape death—unless they perform a meditation inside. All these four priests should meditate, then only they can free themselves from death and also free the Yajamanā, the performer of the sacrifice, from death.

“The first meditation is the identification of all the hymns of the Ṛg Vedic Mantras with the principle of Agnī, together with the identification of one’s own self as one with Agnī—Hotrā ṛtvijā, agninā, vācā: vāg vai yājñasya hotā. Ultimately, it is not a human being that performs a sacrifice. That is what Yājñavalkya tells us. It is not a priest that conducts a sacrifice. It is not a person; it is the principle of speech which is responsible for the recitation of the Mantra that gives meaning to the Yajña or the sacrifice. And therefore, you may say that this sacred speech called the Ṛg Veda is really the

performance—yājñasya hotā, tad yeyaṁ vāk. so'yam so' yam agniḥ: This speech, which is sacred, and is this Veda, is conducted also by the horse-principle, the Universal Being, Vaiśvānara. Sa hotā: He is the real conductor of the sacrifice. If you do not know Him, you will die. Sa muktiḥ, sātimuktiḥ: This knowledge is liberation. This is called Mokṣha. This is freedom from the trammels of death."

Aśvala, the priest, does not leave Yājñavalkya at that. "You have answered one question. I have seven more questions. Answer all of them if you want to take the cows like this, otherwise you bring the cows back."

4. yājñavalkya, iti hovāca. yad idaṁ sarvam ahorātrābhyām āptam, sarvam ahorātrābhyām abhipannam, kena yajamāno'horātrayor āptim atimucyata iti. adhvaryuṇā ṛtvijā, cakṣuṣā ādityena, cakṣur vai yājñasya adhvaryuḥ, tad yad idaṁ cakṣuḥ, so'sāv ādityaḥ; so'dhvaryuḥ, sa muktiḥ, sātimuktiḥ.

"You have answered one question; I ask you another question. Yad idaṁ sarvam ahorātrābhyām āptam: Everything is conditioned by the revolution of days and nights. Time appears as day and night. Sarvam ahoratrabhyam abhipannam: No one can escape this limitation imposed upon one by the movement of time in the form of day and night. Kena yajamāno'horātrayor āptim atimucyata iti: How can the conductor of the sacrifice free himself from this condition imposed upon him by the movement of time in the form of day and night? What is the way?"

Then, Yājñavalkya gives the reply. "This can be done by the Adhvaryu, the other priest. Adhvaryuṇā ṛtvijā, cakṣuṣā ādityena: Just as the Hotṛ or the priest of the Ṛg Veda can free himself from death by identifying himself with the Mantras of the Ṛg Veda as again identified with the principle of Fire, the Adhvaryu or the second priest can overcome this limitation imposed upon him and others by finding the process of days

and nights. How? By another kind of meditation which has to be performed. What is that meditation? He has to identify himself with the ultimate principle of perception which is the Sun—Sūrya; and it is the Sun—Sūrya who is the divine principle superintending over the eye. Then comes the great connection between the actual visible performance of the Yajña by means of the Yajur Veda Mantras and the eye that sees the performance. This eye cannot function unless the Sun functions. This performance, the visible sacrifice, the Yajña in front of you is nothing but an operation through the eye, and it is nothing if it is not properly superintended or presided over by the Sun. If the Sun principle withdraws itself from the eye, there is no perception, no Yajña, no sacrifice. So, let the Adhvaryu identify himself with the eye, not the physical eye but the very element of perception, and that again is to be identified with the Sūrya-Tattva—the ultimate presiding deity over the eyes—Cakṣur vai yājñasya. After all, what is sacrifice? It is a process of visualisation, and this visualisation itself is to be regarded as a sacrifice. All perceptions are Yajñas that you perform through the senses, in the mystical Yajña. Cakṣur vai yājñasya adhvaryuḥ, tad yad idaṁ cakṣuḥ, so'sāv ādityaḥ: This is the Adhvaryu, ultimately. The performer of the sacrifice is Adhvaryu and he is the Cakṣu or the seeing principle, which in turn is ultimately the Sun. So, the Sun is the performer of the sacrifice. Then you become one with him. The moment you become one with him, you are freed from death. And the time factor in the process of days and nights will not work there. In the sun, there is no day or night. This is how freedom from the operation of days and nights and the time element is achieved. This is freedom from the trammels of death."

"Well; it is so. Then I ask you a third question."

5. yājñavalkya, iti hovāca, yad idaṁ sarvaṁ pūrva-pakṣa-apara-pakṣābhyām āptam, sarvam pūrvapakṣa-aparapakṣābhyām abhipannam. kena yajamānaḥ pūrvapakṣa-aparapakṣayor āptim atimucyata iti: udgātrā

ṛtvijā, vāyunā, prāṇena, prāṇo vai yajñasya udgātā, tad yo’yam prāṇaḥ. sa vāyuḥ, sa udgātā, sa muktiḥ sātimuktiḥ.

Yājñavalkya, iti hovāca, yad idaṁ sarvaṁ pūrva-pakṣa-apara-pakṣābhyām āptam: “There is a difference of the bright fortnight and the dark fortnight in the lunar month, and everything is involved in the movement of the moon causing the distinction between the bright half and the dark half of the month. How can one free oneself from this involvement? Answer this question. Can we be free from the connection with the moon?” “Yes, you can. You can free yourself with the meditation that you have to conduct together with the sacrifice.” “And who is to conduct this meditation?” Kena yajamānaḥ pūrvapakṣa-aparapakṣayor āptim atimucyata iti: “Udgatṛ, the Sāma Vedic priest should conduct the meditation. The Sāma is, in a very esoteric way, connected with Soma, the divine element that is invoked, as connected with the moon. And when you conduct the meditation in the context of this sacrifice, for the purpose of overcoming the limitations imposed by the movement of the moon, the Udgatṛ should practise a kind of retention of breath. Vāyunā, prāṇena, prāṇo vai yajñasya udgātā, tad yo’yam prāṇaḥ. sa vāyuḥ, sa udgātā, sa muktiḥ sātimuktiḥ. The breath, the vital force, with the operation of which the chant of the Sāma is made possible, should be regarded as the real chanter of the Sāma. It is not a person or a priest that chants the Sāma; it is the breath that chants. And if the breath is not to be there, there will be no chant also. So, if the Udgatṛ, or the reciter of the Sāma Veda, can identify himself with the principle of breath and vital energy inside, and that vital energy be identified with the Cosmic Vital Force, Sūtra-Ātman which is called Vāyu here, in other words, if the meditation on Hiraṇyagarbha be conducted simultaneously with the sacrifice, then the Udgatṛ can be freed from Mṛityu. This would be also the simultaneous freedom from death of the Yajamana or the conductor of the sacrifice.”

It is not possible to absolve the performance of sacrifice from the limitations caused by death unless all the four priests are freed from death. So the fourth one, Brahma also is to be freed. So, Aśvala puts a fourth question.

6. yājñavalkya, iti hovāca, yad idam antarikṣam anārambaṇam iva kenākrameṇa yajamānaḥ svargaṁ lokam ākramata iti: brahmaṇā ṛtvijā, manasā, caṇdreṇa; mano vai yajñasya brahmā, tad yad idam manaḥ, so'sau candraḥ, sa brahmā, sa muktiḥ, sātimuktiḥ ity atimokṣāḥ, atha sampadaḥ.

"How can the last one, Brahma, be free from death? He has another difficulty. What is that?" Yad idam antarikṣam anārambaṇam iva kenākrameṇa yajamānaḥ svargaṁ lokam ākramata iti: "How can the performer of the sacrifice go to heaven when there is no ladder from the earth to the heaven? There is an unsupported sky or space between the earth and the heaven. How can you jump through the skies to the heaven? What is the means by which the soul of the Yajamāna, or the performer of the sacrifice, goes to Svarga?" Brahmaṇā ṛtvijā, manasā, caṇdreṇa: "It is done by a meditation conducted by the fourth priest called Brahma." "And what is the meditation he should conduct?" "His work is merely to observe through the mind. He does not chant anything. It is the mind of the Brahma, or the fourth priest, that works in the sacrifice. This mind is presided over by the moon. So, he should identify himself merely with the psychological principle of the mind, and the mind with its presiding deity." "Then what happens?" "Then he would cease to be an individual. He becomes the mind only, and the mind becomes its deity, so that the deity or the divine principle which is the ultimate factor involved in the performance of the sacrifice, alone becomes the recipient of the fruits of the Yajña. The individual should not imagine that he is the recipient of the fruits. Mano vai yajñasya brahmā: It is the mind that performs the sacrifice as the Brahma or the fourth priest. Tad yad idam manaḥ, so'sau candraḥ: Whatever is the mind, that is the moon. They are interconnected." Sa brahmā, sa muktiḥ,

sātimuktiḥ ity atimokṣāḥ, atha sampadaḥ: So, Yājñavalkya tells Asvala; "I have answered four of your questions, by which I have told you how it is possible for these important conductors of the sacrifice to free themselves from death, which otherwise would be impossible. If a sacrifice is merely a performance without a meditation, death cannot be escaped. But if the meditation is done simultaneously with the performance of the sacrifice by which the performers get identified with the deities at once, there would be a final harmonious adjustment of all the four conductors, in a unity of purpose which will culminate in the realisation of the one Divinity, which is the aim of the sacrifice, and then, there will be no death."

So, these are four questions which Aśvala puts to Yājñavalkya and the answers which Yājñavalkya gives to the four questions. But there are further questions. The man does not leave Yājñavalkya so easily. So he says, "I will ask you some more questions," and we shall now see what they are.

Four more questions are asked. In all he puts eight questions. Four have been answered; four more remain.

7. yājñavalkya, iti hovāca, katibhir ayam adya ṛgbhir hotāsmin yajñe kariṣyatīti: tisṛbhir iti: katamās tās tisra iti. puro'nuvākyā ca yājyā ca śasyaiva tṛtīyā. kiṁ tābhir jayatīti: yat kiṁ cedam prāṇabhṛd iti.

"In this sacrifice, how many Ṛg verses are used, and what types of verses are used? Can you tell me?" Yājñavalkya, iti hovāca, katibhir ayam adya ṛgbhir hotāsmin yajñe kariṣyatīti: "The Hotr, the Ṛg Vedic priest, performs the sacrifice by the recitation of a set of Ṛg Vedic Mantras." "What are those Mantras? Can you tell?" Tisṛbhir iti: "Three types are there," says Yājñavalkya. "These are used by the Hotr, the Ṛg Vedic priest." Katamas tas tisra iti: "Which are those three?" again Aśvala asks. Puro'nuvākyā ca yājyā ca śasyaiva tṛtīyā: "The introductory verses which precede the principal chant, the

Mantras that are connected directly with the offering of the oblations called Yājyā, and the Mantras which are having their concern with the extollation of the consequences or results of the sacrifice, the glorification of the deity of the sacrifice called Śasya—these are the verses that he chants." Kiṁ tābhir jayatīti: "What is the purpose of this chant? What does he gain by it." "Do you know what he will gain by the recitation of these Mantras which are of a very comprehensive nature?" Yat kiṁ cedam prāṇabhṛd iti: "He can gain control over everything," says Yājñavalkya. "These Mantras are forces which he releases by a method of recitation, and these forces are directed to all those objects which can be regarded as living or non-living. So it is an all-powerful chant which can exercise a control over all beings. So, what does he gain? Everything—yat kiṁ cedam prāṇabhṛd iti."

8. yājñavalkya, iti hovāca, katy ayam adyādhvaryur asmin yajña āhutīr hoṣyatīti: tisra iti: katamās tās tisra iti: yā hutā ujjvalanti, yā hutā atinedante, yā hutā adhiśerate: kiṁ tābhir jayatīti: yā hutā ujjvalanti deva-lokam eva tābhir jayati, dīpyata iva hi deva-lokaḥ; yā hutā atinedante, pitṛ-lokam eva tābhir jayati, atīva hi pitṛ-lokaḥ; yā hutā adhiśerate, manuṣya-lokam eva tābhir jayati, adha iva hi manuṣya-lokaḥ.

"Well Yājñavalkya! I put you another question. What are those Mantras which the Adhvaryu, the Yajurvedic priest uses in this sacrifice, and what is the connection between these Yajurvedic Mantras that he chants and the results that he expects from the performance of the sacrifice?" Yājñavalkya, iti hovāca, katy ayam adyādhvaryur asmin yajña āhutīr hoṣyatīti: "How many oblations are offered in this sacrifice? Tell me." Tisra iti: "Three are offered." Katamās tās tisra iti: "What are those three?" Yā hutā ujjvalanti: "There are certain Yajurvedic Mantras which, when they are recited at the time of the offering of the oblations, cause the flames to

flare up vertically in the direction of the sky or the heaven. That is one set of Mantras which he chants. The moment you pour Āhuti, by recitation of those Mantras the fire will flare up vertically. Yā hutā adhiśerate: There are other Mantras in the Yajur Veda which, when they are chanted at the time of the oblations, will cause the flames to make a roaring noise and they rush upwards as if a lion is opening his mouth. They are the second type of Mantras. Yā hutā adhiśerate: There is a third set of Yajurvedic Mantras, which when they are chanted at the time of the offering of the oblations, will make the flames go down and bury themselves in the Yajña Kunda." Kiṁ tābhir jayatīti: "What is the purpose of these chants? What does he gain out of these recitations and stirring of the flames in this manner?" Yā hutā adhiśerate, manuṣya-lokam eva tābhir jayati: "When he recites Mantras which are capable of flaring up the flames vertically, they will produce a force which will take him to the celestial region. This is what he gains. Dīpyata iva hi deva-lokaḥ: The celestial region shines like the flames that go upto the sky, deva-lokaḥ; Yā hutā adhiśerate, manuṣya-lokam eva: When he chants Mantras which will make the flames roar with gusto, they will produce a strength and a force and potential by which he will gain the Pitṛ Loka, or the world of the ancestors. Yā hutā adhiśerate, manuṣya-lokam: When he chants Mantras which will make the flames go down and bury themselves in the pit, they will produce another kind of vibration which will make him a good human being in the next birth—adha iva hi manuṣya-lokaḥ. So, there are three types of Mantras which will produce three kinds of effects. This is the result that follows from these recitations of the Yajurveda."

9. yājñavalkya, iti hovāca, katibhir ayam adya brahmā yajñam dakṣiṇato devatābhir gopāyatīti: ekayeti: katamā saiketi: mana eveti, anantaṁ vai manaḥ anantā viśve-devāḥ, anantam eva sa tena lokaṁ jayati.

Yājñavalkya, iti hovāca: "Yājñavalkya, I put you another question," he said. Katibhir ayam adya brahmā yajñam dakṣiṇato devatābhir gopāyatīti: "Which is the deity, by the power of which Brahma, the Atharva Vedic priest protects this sacrifice? Tell me which deity it is? How many gods are there whom he resorts to for the protection of this Yajña that is being performed here?" Yājñavalkya says, ekayeti. "Only one God is there. He resorts to one God." Katamā saiketi: "Which is that one God?" "The mind of the Brahma, the priest, itself is the God. He conducts his mind in such a manner in respect of the purpose of the sacrifice that it becomes a force by itself. There is no other god there except his own mind. Mana eveti, anantaṁ vai manaḥ anantā viśve-devāḥ: The mind can assume infinite forms through the functions that it performs. So the mind is identical with what is known as a group of celestials called the Viśve-devāḥs. The Viśve-devāḥs are the protectors of the sacrifice. The mind itself stands for Viśve-devāḥs here. All the gods are comprehended in the mind, and as a matter of fact, every god is nothing but one function of the mind. So, his mind is all the gods." "What does he gain by resorting to this psychic god which he has generated in his mind?" Anantam eva sa tena lokaṁ jayati: "Infinite is the result that follows. There is nothing which the mind cannot gain if it properly conducts itself in contemplation. So Brahma, the Atharva Vedic priest, raises himself to the status of an all-comprehensive force, the Viśve-devāḥs, by the very concentration that he practises."

10. yājñavalkya, iti hovāca, katy ayam adyodgātāsmin yajñe śtotriyāḥ stoṣyatīti: tisra iti: katamās tās tisra iti: puro'nuvākyā ca yājyā ca śasyaiva tṛtīyā: katamās tā yā adhyātmam iti: prāṇa eva puro'nuvākyā, apāno yājyā, vyānaḥ śasyā: kiṁ tābhir jayatīti: pṛthivī-lokam eva puro'nuvākyayā jayati, antarikṣa-lokam yājyayā, dyu-lokaṁ śasyayā. tato ha hotāśvala upararāma.

“Yājñavalkya, I ask you another question. Answer that—Yājñavalkya, iti hovāca, katy ayam adyodgātāsmin yajñe śtotriyāḥ stoṣyatīti: What are the set of Mantras which the Udgatri, the Sāma Vedic priest chants here?” Tisra iti: “There are three chants.” Katamās tā yā adhyātmam iti: “What are those?” Puro’ nuvākyā ca yājyā ca śasyaiva tṛtīyā: “The same are the Mantras as they are mentioned in connection with the Ṛg Veda—the introductory, the oblationary and the laudatory.” Katamās tās tisra iti: “Which (Mantras) are the inner ones among these?” “The Prāṇa within is identifiable in this context with the introductory verses, the Apāna is identifiable with the oblational chants, and Vyāna is identifiable with the laudatory verses. Prāṇa eva puro’nuvākyā, apāno yājyā, vyānaḥ śasyā: The Puronuvākkya is Prāṇa; the Yajyā, or the middle one, is the Apāna; whereas the last one, the Śasya or laudatory Mantras, the praise that he offers to the gods through the third type of recitation, is identifiable with Vyāna. So, Prāṇa, Apāna, Vyāna are the real sources of these Sāma Vedic chants. He must meditate in a manner by which the vital breath within becomes the deity of the Sāmaveda.” Kiṁ tābhir jayatīti: “What is the purpose of this meditation and what does he gain by these three chants through the Sāma Veda?” Pṛthivī-lokam eva puro’nuvākyayā jayati: “The whole earth can be governed by him, by the force generated by the introductory chant. Antarikṣa-lokam yājyayā: The atmospheric world can be controlled by him by the recitation of the middle one, the oblational chant. Dyu-lokaṁ śasyayā: The heavenly world can be gained and controlled by him by the recitation of the third chant, namely, the laudatory one.” Aśvala felt that every question was answered and that he could not put any further questions to this man. He kept quiet and occupied his seat—tato ha hotāśvala upararāma. The chief priest Aśvala who put all these questions, the principal priest of the sacrifice performed by Janaka in his court, was defeated in the argument, because to every question which was so difficult to answer, Yājñavalkya gave an immediate answer on the very spot, without any

hesitation whatsoever. Aśvala kept quiet. But though Aśvala, the priest, kept quiet, there were some others who wanted to put further questions to Yājñavalkya.

SECOND BRĀHMAṆA

THE MAN IN BONDAGE AND HIS FUTURE AT DEATH

1. atha hainaṁ jāratkārava ārtabhāgaḥ papraccha:. yājñavalkya iti hovāca, kati grahāḥ katy atigrahā iti. aṣṭau grahāḥ aṣṭāv atigrahā iti. ye te'ṣṭau grahāḥ aṣṭāv atigrahāḥ, katame ta iti.

Another sage now got up. "O Yājñavalkya, I have also got questions because you have carried away my cows." Atha hainaṁ jāratkārava ārtabhāgaḥ papraccha: Another great sage was sitting there who was a descendant of Jaratkaru and his name was Ārthabhāga. Ārthabhāga puts a question: "Yājñavalkya! I put you this question." Yājñavalkya iti hovāca, kati grahāḥ katy atigrahā iti: "How many Grahas are there, how many Atigrahas are there?" Even the words 'Graha' and 'Atigraha' are unintelligible; we cannot make out their meaning. What do you mean by 'Graha' and 'Atigraha'? He simply puts a question: "You tell us how many Grahas are there, how many Atigrahas are there?" Yājñavalkya is not in any way deterred by these fantastic questions. He knows the answers to all these. Aṣṭau grahāḥ aṣṭāv atigrahā iti: "There are eight Grahas and eight Atigrahas," was the answer of Yājñavalkya. Ye te'ṣṭau grahāḥ aṣṭāv atigrahāḥ, katame ta iti: "Yājñavalkya! Tell me, exactly what are these eight Grahas that you are speaking of and what are the eight Atigrahas?"

Here, in this section of the Upaniṣhad, we are dealing with a very important subject in the answer Yājñavalkya gives to Ārthabhāga, the questioner. It is important from the point of view of Yoga practice and spiritual meditation. It is not merely a fantastic question. It is a highly philosophical question and of great spiritual import from the point of view of actual practice. Graha means the senses and Atigraha is the object of sense. It is called Graha because it grasps the object. Anything that grasps is called the Graha. In Sanskrit, the root Grah signifies the action of grasping, grabbing, holding, controlling etc. As the senses grasp objects, catch hold of them and make them their own, as they hold tightly upon the

object of sense, the senses are called the Grahas. But the objects are called Atigrahas. They are greater graspers than the grasper, the sense itself. Why? If the sense can grasp the object, the object also can grasp the sense. They are like two fighters in a duel. One is catching hold of the other. ‘A’ does not leave ‘B’; ‘B’ does not leave ‘A’. The senses will not leave the objects and the object also will not leave the senses. The more the sense grasps the object, the more does the object stir the sense. So there is a mutual action and reaction between the senses and the objects. The senses flare up more and more, irritated, angered and strengthened by their catching hold of the object. The strength of the sense increases when it catches hold of the object, and the object, inasmuch as it is capable of energising the sense further and further on account of its coming in contact with it is called a greater grasper. It grasps sense itself. So, the ‘Graha’ is the sense, the organ of action and sensation; and the object thereof is the ‘Atigraha’. “How many are there?” “Eight are there,” says Yājñavalkya.

2. prāṇo vai grahāḥ, so’pānenātigrāheṇa gṛhītaḥ, apānena hi gandhān jighrati.

Prāṇo vai grahāḥ: The Prāṇa grasps. So’pānenātigrāheṇagṛhītaḥ, apānena higandhān jighrati: The Prāṇa here does not mean merely the process of breathing. It is that vital principle or activity inside, by which smell is made possible by the nostrils. The Prāṇa functions in an active manner through the nostrils and compels the nose to ask for more and more of odour as it’s own diet, or food. And the Apāna, which is another function of the vital breath, is the source of the variety of smell which we have in the outer world. It acts like the feelers, as it were, for the varieties of odours in the external world. And so the Prāṇa and the Apāna, jointly, can be regarded as the Graha and the Atigraha. Prāṇa acts upon Apāna; Apāna acts upon Prāṇa. And it is on account of this mutual action and reaction of

Prāṇa and Apāna that we are able to smell and want more and more of smell.

3. vāg vai grahāḥ, sa nāmnātigrāheṇa gṛihītaḥ, gṛhītaḥ, vācā hi nāmāny abhivadati.

Vāg vai grahāḥ: Speech is another Graha. It is also a very simple principle but very active in its modus operandi in the set of objects—vāg vai grahāḥ: sa nāmnātigrāheṇa gṛihītaḥ, gṛhītaḥ, vācā hi nāmāny abhivadati: Speech is the repository of all language, all words, all designation, definition, meaning, etc. So, the principle of speech is the Graha which catches hold of all meaning through language, and language is that which stirs the speech by correlative action. So speech and the words that we utter through speech, which means to say, everything that we speak, every meaning that we convey through any type of language spoken by word of mouth, may be regarded as Atigraha, or the counterpart of the Graha which is speech. And likewise, all other senses are Grahas, and they have their own objects or their Atigrahas which stir them into action.

4. jihvā vai grahaḥ, sa rasenātigrāheṇa gṛhītaḥ, jīhvayā hi rasān vijānāti.

Jihvā vai grahaḥ, sa rasenātigrāheṇa gṛhītaḥ: The palate, the tongue which is the instrument of taste, is a Graha. It catches hold of all taste; and taste is itself an Atigraha because the activity of the palate is increased by the presence of a variety of taste. It is caught hold of by the taste. If the tongue asks for taste, the presence of taste increases the vitality and energy of the palate, so that it gets caught more and more—jīhvayā hi rasān vijānāti—because by the palate it is that we are able to taste all delicious things in the world.

5. cakṣur vai grahaḥ, sa rūpeṇātigrāheṇa gṛhītaḥ, cakṣuṣā hi rūpāṇi paśyati.

Cakṣur vai grahaḥ: The eye also is a Graha which catches hold of colours and forms. Sa rūpeṇātigrāheṇa gṛhītaḥ: All forms have an impact upon the eye so that the eye asks for more and more perception of colours and forms. And so the eyes are never satisfied with perception. Cakṣuṣā hi rūpāṇi paśyati: It is by the eyes that we perceive forms, and so the eyes and the forms connected with the eyes are the Graha and the Atigraha.

6. śrotraṁ vai grahaḥ, sa śabdenātigrāheṇa gṛhītaḥ, śroteṇa hi śabdān śṛṇoti.

The ears are the Graha. They catch hold of the sounds and the sounds stir up the activity of the ears, so that they like to hear more and more variety of sound. Because of this fact the ears wish to hear sounds, and in turn sounds stimulate the activity of the ears. They act as Graha and Atigraha.

7. mano vai grahaḥ, sa kāmenātigrāheṇa gṛhītaḥ, manasā hi kāmān kāmayate.

The mind is the Graha because it catches hold of all objects of desire, and every fulfilment of desire stirs up the activity of the mind more and more. So, the mind and the object of desire act as Graha and Atigraha.

8. hastau vai grahaḥ, sa karmaṇātigrāheṇa gṛhītaḥ, hastābhyāṁ hi karma karoti.

Hastau vai grahaḥ: The hand is also a Graha. It catches hold of things. Sa karmanatigrahena grihitah: It is fond of action. It does something or the other. It does not keep quiet. So, the urge to act, or to perform Karma or work, is the Atigraha, the counterpart of this very urge itself which is communicated through the hands that are the instruments of action. So these are the Graha.

9. tvag vai grahaḥ, sa sparśenātigrāheṇa gṛhītaḥ, tvacā hi sparśān vedayate: ity ete'ṣṭau grahāḥ, aṣṭāv atigrahāḥ.

Tvag vai grahaḥ: The skin also is a Graha. It asks for soft touches, etc. Sa sparśenātigrāheṇa gṛhītaḥ: All touches stimulate the skin and the skin asks for touches. Tvacā hi sparśān vedayate: ity ete'ṣṭau grahāḥ, aṣṭāv atigrahāḥ: These are the eight forms of perceptional activity, cognitional activity, the activity of the senses, and the eight kinds of effect that their objects correspondingly have upon them.

10. yājñavalkya iti hovāca, yad idaṁ sarvam mṛtyor annam, kā svit sā devatā, yasyā mṛtyur annam iti: agnir vai mṛtyuḥ, so' pām annam, apa punar mṛtyuṁ jayati.

Yājñavalkya iti hovāca, yad idaṁ sarvam mṛtyor annam, kā svit sā devatā: Yājñavalkya! This activity of the senses is, veritably, death for them. It is very well known. It is not a good thing for the senses to work in this manner, because they fight with each other. The senses fight with their objects and the objects fight with the senses. They finally kill each other, one day or the other. Everything is destructible; everything is subject to death. Nothing can be free from the jaws of death. Now, Ārthabhāga asked Yājñavalkya: "Inasmuch as everything here is a 'food' for death which is the Devata, for whom death itself the food?" There is no escape from death. Death swallows everybody as if it is food. But is there a death of death? Is there anything of which death itself is the food? Can you tell me who is death to death itself? What is death? Which Devata, which deity, which god can eat death in the same way as death eats everything, so to say? Sarvam mṛtyor annam, kā svit sā devatā, yasyā mṛtyur annam iti: agnir vai mṛtyuḥ, so' pām annam, apa punar mṛtyuṁ jayati: Yājñavalkya says: "My dear friend! You know that there is a death for everything, and one thing can be swallowed by another thing. Fire is an eater of everybody. It can burn and swallow and destroy anything. But fire can be eaten up by water. If you pour a particular quantity of water,

fire gets extinguished. So, in the same way as water can be regarded as an eater of death in the form of fire which is the eater of other things, there is an eater of that eater too. The meaning implied herein is that the eater of death is the Supreme Being—mṛityuryasyā upase-canam." We are told this in the Katha Upaniṣhad. The Supreme Being is the swallower of death. That means to say, one cannot overcome death unless one resorts to the Supreme Being. Not before that can you escape transmigration. There cannot be freedom from birth and death, there cannot be therefore freedom from the consequent sorrow of life, until and unless the great Reality is realised. So, who is the death of death? Who is the eater of death? The Supreme Being, the Eternal, the Absolute, He is the eater of death, and no one else can eat death.

11. yājñavalkya, iti hovāca, yatrāyam puruṣo mriyate, ud asmāt prāṇāḥ krāmanty āho neti. na iti hovāca yājñavalkyaḥ, atraiva samavanīyante, sa ucchvayati, ādhmāyati, ādmnāto mṛtaḥ śete.

Yājñavalkya, iti hovāca, yatrāyam puruṣo mriyate, ud asmāt prāṇāḥ krāmanty: "Well; you say there is an eater of death, by resort to whom death ceases, as it were, which means to say there is freedom and liberation, emancipation. That is the meaning of freedom from death which one attains by resort to the eternal Reality. What happens to the Prāṇas of this individual when he attains liberation by freedom from the clutches of the senses and their corresponding objects, the Grahas and the Atigrahas? Do the Prāṇas of a realised soul depart from the body?" Generally, when a person dies, the Prāṇas depart from the body. They leave through the nose, head or some other point. Some passage is open and the Prāṇa goes out. And, along with the Prāṇa, the Jīva flies. This is the belief. The soul takes rebirth by means of the aperture created by the Prāṇa. So the Prāṇa goes. The Jīva leaves the body and enters into some other realm. But what happens to the Prāṇa of the individual who has conquered the onslaught of the Grahas and the Atigrahas by resort to that which eats

up death itself? Does the Prāṇa of that person depart from the body?—ud asmāt prānāh krāmanty āho neti. na iti hovāca yājñavalkyaḥ: "No; no," says Yājñavalkya. "They do not depart from the body. In the case of the individual who has realised the Eternal Being, the Prāṇas do not leave the body by any aperture. They do not find an avenue to go out. There is no going out of the Prāṇa in the case of a realised soul. There is no out or in for that person." "What happens then?" Yājñavalkya, atraiva samavanīyante: "They merge there itself." Inasmuch as the aim and purpose of the realised soul is at the very place where he or she is, there is no need of running to another place to gain what one needs. If what you need is just under your nose, why should you move to a shop or a bazaar? Why do you go to any place if that which you require from that place is just here near you? That which one aims at in realisation is just at the spot where one is, and therefore the Prāṇa does not move out. Why does the Prāṇa in the case of an ordinary person depart? Because of the desires of the individual to fulfil certain unfulfilled ones, which can be fulfilled only under conditions different from the one in which the body was living previously. And inasmuch as the conditions required to fulfil unfulfilled desires are different from the ones in which one was earlier, there is a necessity to depart from the body. Just as you have to go to Delhi or some place because you want something else from that place which you cannot get here; but if everything is here itself, you need not move from this place. But he, the realised soul, has found everything in the very place where he is, and therefore the Prāṇas dissolve like a bubble in the ocean there itself—atraiva samavanīyante, sa ucchvayati, ādhmāyati, ādhmāto mṛitaḥ śete: Only the body swells, deteriorates and becomes one with the physical element, the earth, but the Prāṇa does not go, the Jīva does not depart, there is no movement through the planes of existence. There is no rebirth for that individual because he has attained liberation, then and there. This is called Sadyo-Mukti, immediate

liberation, very difficult to attain. Only Masters can attain such a state.

12. yājñavalkya, iti hovāca, yatrāyam puruṣo mriyate, kim enaṁ na jahātīti: nāma iti, anantaṁ vai nāma, anantā viśve-devāḥ, anantam eva sa tena lokaṁ jayati.

Yājñavalkya, iti hovāca, yatrāyam puruṣo mriyate, kim enaṁ na jahātīti: "When you say that the Prāṇas do not depart, they merge there itself, dissolve themselves at the very spot they are, does anything remain of that person or does everything go? Is everything exhausted or extinguished of that personality, or do you think something remains of that individual even after the attainment of the liberation, freedom from Graha and Atigraha?" Kim enaṁ na jahātīti. Nama iti: "Nothing remains there except his own name." We say Govinda attained liberation, meaning someone of that name. Like that his name will be remembered always. So-and-so has attained liberation; he has gone to Brahma-loka; he has attained Mukti. We speak of him even after he has gone. Vasishta, Valmiki, Suka, and other ancient sages, we speak of them even now. They may be there or may not be there. They might have merged themselves in the Absolute, it does not matter. But their names remain. Nothing remains of them; that is what he means, except the name only—nāma iti, anantaṁ vai nāma: "The renown is the only thing that remains, and the renown is Ananta." It is sung, everywhere it is spoken of, because of the glory of that name. Anantā viśve-devāḥ: "All gods he has become and he becomes as glorious and famous and renowned as all gods themselves. Anantam eva sa tena lokaṁ jayati: "He has attained to the infinite worlds." What else can remain in his personality?

13. yājñavalkya, iti hovāca, yatrāsya puruṣasya mṛtasyāgniṁ vāg apyeti, vātam prāṇaḥ, cakṣur ādityam, manas candram, diśaḥ śrotram, pṛthivīm śarīram, ākāśam ātmā, oṣadhīr lomāni, vanaspatīn keśāḥ, apsu lohitaṁ ca retaś ca nidhīyate, kvāyaṁ tadā puruṣo bhavatīti. āhara, somya,

hastam, ārtabhāga; āvām evaitasya vediṣyāvaḥ, na nāv etat sajana iti. tau hotkramya, mantrayāṁ cakrāte: tau ha yad ūcatuḥ, karma haiva tad ūcatuḥ, atha yat praśaśaṁsatuḥ karma haiva tat praśaśaṁsatuḥ: puṇyo vai puṇyena karmaṇā bhavati, pāpaḥ pāpeneti. tato ha jāratkārava ārtabhāga upararāma.

Yājñavalkya, iti hovāca, yatrāsya puruṣasya mṛtasyāgniṁ vāg apyeti: Now, what happens to the individual at the time of liberation? Some mysterious processes take place. This individuality is a conglomeration of certain particulars, certain elements taken from the cosmos. This body is made up of certain building bricks got from somewhere else. The body is not a compact indivisible single entity. It is a composite substance like a building. What is the building made of? You have got many things in the building. There are bricks; there is mortar; there are iron rods; there are nails; there are wooden rafters and many other things. From where have you got all these things? They have come from various sources. You have got bricks from brick kilns; iron from iron merchants; and mortar from cement shop, and so on and so forth. Likewise, this body of the individual, this individuality, has been constituted of various elements. The sense-organs also are certain principles which have been taken partly by way of abstraction from the cosmic principles. Then what happens? When the body dies the building collapses, and the material goes back to the source from where it has come. The effect returns to the cause. The body will not remain as an isolated entity. All the constituents of the body will be returned to the sources from where they were brought for the particular purpose of embodiment.

"Yājñavalkya! I put you a question." Yatrāsya puruṣasya mṛtasyāgniṁ vāg apyeti: "The principle of speech goes back to the fire, because it came from fire. Vātam prāṇaḥ: Prāṇa goes to the cosmic wind. Cakṣur ādityam: The principle of perception, the eye, will go back to the sun who is the presiding deity thereof. Manas candram: The mind will go to

the moon. Diśaḥ śrotram: The ears will go back to the quarters, the Digdevatās. Pṛthivīm śarīram: This body, the physical parts of the body will go back to the earth from where they have come. Ākāśam ātmā: The self will go into the ether. Oṣadhīr lomāni: The hairs of the body will go back to the vegetable kingdom. Vanaspatīn keśāḥ: The hair from the head will go back to the trees. Apsu lohitaṁ ca retaś ca nidhīyate: The vital energy and the blood will go back to the waters. Kvāyaṁ tadā puruṣo bhavatīti: If all the constituents go like this to their respective places, where does the individual remain?" What becomes the cause of the rebirth of an individual, in case at the time of death the principal elements go back to their sources? Except in the case where the individual has attained liberation, there is always rebirth. But, you know that the body cannot take rebirth. It goes to the earth. It has no life. It dissolves into the material constituent of which it is a part. So the thing that takes rebirth is not the body. Then what is it that takes birth? Something is there, a peculiar thing which becomes the reason for rebirth. It is not something visible. "Yājñavalkya! I ask you; what is it that really takes birth? Which part of the individual is responsible for it?" Āhara, somya, hastam, ārtabhāga: Yājñavalkya says: "I will not answer this question in public. It is a secret. You come with me to a corner. I shall speak to you secretly and tell you what it is. Why should I have it loudly proclaimed?" He got hold of the hand of the questioner and took him to a corner. "I tell you what it is. Let not others hear it. Āvām evaitasya vediṣyāvaḥ: Only we two know; nobody else will know. Na nāv etat sajana iti: The public may not know it. It is useless to talk about it in public because it is a controversial element. Nobody will understand what I say, if I proclaim it publicly in the audience. Inasmuch as it is not going to be intelligible to the people, its meaning is not going to be clear, and it is only going to confuse them and confound them. I will tell you only, in your ear. Let not others hear it." Tau hotkramya, mantrayāṁ cakrāte: They went out in a corner and discussed between

themselves as to the possibility of various alternatives which may be responsible for the rebirth of an individual. Is it God who is responsible for the rebirth? Some say, God is the cause of rebirth. He punishes. Some say, time is the cause of rebirth. Some say, by accident rebirth takes place. Some say, desire is the cause of rebirth. Some say, simple actions are the cause of rebirth. Oh, various theories! Some say, there is no rebirth for anyone at all because the body gets dissolved in the earth and the body is the only thing that is there. When body goes, everything goes. So many alternatives have been offered by various schools of thought, right from the materialists onwards. What is the point, really? The Upaniṣhad tells us the outcome of their discussion. How they discussed and what they argued about and how they came to the conclusion—all that is not mentioned here. Only the conclusion is mentioned. Karma haiva tad ūcatuḥ: They came to the conclusion that it is Karma that is the cause of rebirth.

It is very right that Yājñavalkya did not loudly proclaim it, because it is a word whose meaning is not clear. Nobody knows what it means. You have heard this word many times, but its meaning cannot be easily understood. Karma is action. Literally, the dictionary meaning is action. Action causes rebirth, and it is unintelligible because its meaning here is something different from what the dictionary meaning of it is. Karma is action, but it is not any and every kind of action that can be regarded as the cause of rebirth. It is a particular type of attitude of the total individual that can be regarded as action. If I lift this watch and put it back, it is an action. It is very unreasonable to say that this simple act can be the cause of my rebirth, though it is an action. So, it is not every action that is the cause of rebirth. It is a peculiar type of action. But, even the word 'action' is something unintelligible. You cannot understand what action means. If you walk, it is an action. If you eat, it is an action. If you speak, it is an action. If you think, also it is an action. Does it mean that whatever you do becomes the cause of rebirth? If you walk, you will be reborn? If you eat, you will be reborn? If you think, you will

be reborn? Then, you are only to be reborn again and again. There is no other escape from the process of rebirth if everything that you do is a cause of rebirth. This is very difficult to understand. It is not that every little bit of movement of your body or every function of the mind is a cause of rebirth. No, it is a particular attitude generated by a preponderating emphasis laid by the whole personality that may be said to be the cause of rebirth. Well, the word 'desire' is a very appropriate term. But even the word 'desire' is difficult to understand. It is not every type of want that causes rebirth. It is a very serious urge of the whole psychophysical personality that can be regarded as the seed of rebirth. We shall not discuss this subject just now in detail. We shall pass on to the actual context of the discussion, and go into the details of this subject when we come to it later on.

So, what I mean to say is that inasmuch as the word 'Karma' is very unintelligible and you cannot understand how Karmas can cause rebirth, Yājñavalkya did not want to speak loudly about it, and privately said, this is the point, nothing else. Karma haiva tad ūcatuḥ, atha yat praśaśaṁsatuḥ karma haiva tat praśaśaṁsatuḥ: puṇyo vai puṇyena karmaṇā bhavati, pāpaḥ pāpeneti. tato ha jāratkārava ārtabhāga upararāma: "The kind of 'action' that you perform becomes the cause of a kind of life that you are going to enter into in the next birth." Now Ārthabhāga, descendant of Jāratkāru, kept quiet. His questions had been answered.

THIRD BRĀHMAṆA

THE RESORT OF THE PERFORMERS OF THE HORSE SACRIFICE

Now the great sage known as Bhujyuh rose from the audience. He was a descendant in the line of the sage Lahya.

1. atha hainaṁ bhujyur lāhyāyaniḥ papraccha: yājñavalkya, iti hovāca, madreṣu carakāḥ paryavrajāma, te patañcalasya kāpyasya gṛhān aima; tasyāsīd duhitā gandharvagṛhītā; tam aprcchāma ko'sīti, so'bravīt sudhanvāṅgirasa iti, taṁ yadā lokānām antān apṛcchāma, athainam abrūma, kva pārikṣitā abhavann iti, kva pārikṣitā abhavan, sa tvā pṛechāmi, yājñavalkya, kva pārikṣitā abhavann iti.

Atha hainaṁ bhujyur lāhyāyaniḥ papraccha: yājñavalkya, iti hovāca: "Now listen, Yājñavalkya." Madreṣu carakāḥ paryavrajāma, te patañcalasya kāpyasya gṛhān aima: "In the country of the Madra's (Not Madras; it is another country called Madra), we were observing some vow and wandering about from place to place. We came to the house of a great Master by name Patañcala, of the line of Kapi (not Patanjali Maharishi of Yoga. He is also called Kāpya). Now, in the house of this Patañcala, we stayed for the night. In this house some peculiar thing happened in the night. The daughter of that Master was possessed by a spirit, the spirit of a Gandharva, and so she was speaking in a peculiar language, not her language but the language of the one who possessed her. We were wondering who was it that was possessing this lady. We then queried the spirit—'Who are you? Who is it that is speaking?' Tasyāsīd duhitā gandharvagṛhītā; tam aprcchāma ko'sīti, so'bravīt: So, that person, that spirit answered. Sudhanvāṅgirasa iti: 'I am a Gandharva by the name Sudhanvan of the line of Aṅgiras.' 'Oh, I see! You are a Gandharva of a superphysical world. So, you should be possessing superphysical knowledge.' It was not an ordinary spirit of a dead person, but a celestial being possessing this human being. So, we put a question to that Gandharva. Taṁ yadā lokānām antān apṛcchāma, athainam abrūma, kva pārikṣitā abhavann iti: We asked: 'What is the dimension of this whole creation, the whole world? Where are the Pārikṣitas, the descendants of Pārikṣit who performed the Aśvamedha Sacrifice? A person who performs an Aśvamedha Sacrifice reaches a very lofty region. Now, these Pārikṣitas

were performers of that Sacrifice. Where are they at present? After the passing away from this world they must have gone to some region. What is that region?' Now answer this Yājñavalkya; I put you now the same question. I am not going to tell you what I heard from that Gandharva. Now I repeat the question to you. Tell me the dimensions of the world, and tell me where are the Pārikṣitas, the performers of the Aśvamedha Sacrifice, today. Kva pārikṣitā abhavan, sa tvā pṛchāmi, yājñavalkya: I ask you the same question now. You answer me. Kva pārikṣitā abhavann iti: Where are the Pariksitas?"

This is a discussion about what may be called cosmic geography, something very peculiar, not easy to understand, because in Indian cosmological descriptions especially, enumerations are made such as may look very fantastic to the modern investigating mind, world in world and world to extensions incalculable by arithmetical numbers. Some of these descriptions you will find in the Fifth Skanda of the Śrimad Bhāgavata and in some of the other Purānas. The descriptions look fantastic because they cannot be comprehended by an ordinary calculating intellect which takes as reality only what is observable through empirical instruments, telescope, etc. So, a question of that kind was put and an answer of a similar type is given by Yājñavalkya.

2. sa hovāca, uvāca vai saḥ agacchan vai te tad yatrāśva-medha-yājino gacchantīti. kva nv aśva-medha-yājino gacchantīti. dvātriṁśataṁ vai deva-ratha-ahnyāny ayaṁ lokaḥ, taṁ samantaṁ pṛthivī dvis tāvat paryeti; tāṁ samantam pṛthivīm dvis tāvat samudraḥ paryeti, tad yāvati kṣurasya dhārā, yāvad vā makṣikāyāḥ pattram, tāvān antareṇākāśaḥ; tān indraḥ suparṇo bhūtvā vāyave prāyacchat, tān vāyur ātmani dhitvā tatrāgamayad, yatrāśva-medha-yājino'bhavann iti; evam iva vai sa vāyum eva praśaśaṁsa, tasmād vāyur eva vyaṣṭiḥ, vāyuḥ samaṣṭiḥ:

apa punar mṛtyuṁ jayati, ya evaṁ veda. tato ha bhujyur lāhyāyanir uparарāma.

Sa hovāca, uvāca vai saḥ vai saḥ agacchan vai te tad yatrāśva-medha-yājino gacchantīti: "Hear Bhujyu," answers Yājñavalkya. "You ask me where the Pārikṣitas, the descendants of Pārikṣit have gone. I tell you, they have reached those regions which are to be reached by the performers of the Aśvamedha Sacrifice. That is the region they have gone to. This is what the Gandharva must have told you." Kva nv aśva-medha-yājino gacchantīti: "But where do these Aśvamedha Yajins go? You are saying that they have gone to those regions which are to be reached by the performers of the sacrifice—Aśvamedha, but where is that place? Can you give a description of that area, of the terminus which they have reached?" Now, something comes which is not easy to understand. Dvātriṁśataṁ vai deva-ratha-ahnyāny ayaṁ lokaḥ, taṁ samantaṁ pṛthivī dvis tāvat paryeti: "This world is of the extent of thirty-two times of the dimension which is covered by the chariot of the sun." What is the area which is influenced by the movement of the sun? That region is what can be regarded as this world. It is some very vast extent, indeed. You cannot imagine what is that area which is influenced by the movement of the sun, because it is an astronomical feat to think even of such an extent which covers up all the physical areas connected with the influence of the sun. Dvātriṁśataṁ vai deva-ratha-ahnyāny ayaṁ lokaḥ: "This world which I am speaking of and about which I am going to tell you is thirty-two times larger than this area which is covered by the movement of the chariot of the sun. And that earth portion which is thirty-two times larger than the location of the jurisdiction of the sun's movement is covered by the earth principle—taṁ samantaṁ pṛthivī dvis tāvat paryeti." Double that extent is covered by the principle of the earth. So the earth, according to him, does not mean only this little globe on which we are living. It is a very vast area covered by the earth element itself. Tāṁ samantam

pṛthivīm dvis tāvat samudraḥ paryeti: "There is a cosmic ocean, which extends beyond this earth principle, and the extent of that ocean is double the extent of that earth principle which I have described to you earlier, which in turn is double the extent referred to as that belonging to the sun." Now, this is perhaps going almost to the borderland of the cosmos. We have gone so far. It is so wide—dvis tāvat samudraḥ paryeti, tad yāvati kṣurasya dhārā, yāvad vā makṣikāyāḥ pattram, tāvān antareṇākāśaḥ; tān indraḥ suparṇo bhūtvā vāyave prāyacchat: "After reaching that tremendous distance, you will reach what can be called the borderland of the cosmos. The two halves of the Brahmanda, or the Cosmic Egg join, as it were, at that particular part." The juncture is so subtle that you will not be able to know where it is. It is stated here in the Upaniṣhad, "It is so fine as to be compared to the edge of a fine razor or the thickness of the wing of a fly." Very thin indeed. You cannot even know that it is there. When the soul reaches that borderland of the cosmos, Agnī takes possession of it. It is difficult to reach such a noble height. According to some interpretators of this passage, (here the word Indra is used, not Agnī. And Indra does not really mean Agnī) it is God Himself appearing in one form and not as Agnī— suparṇo bhūtvā vāyave prāyacchat. God Himself takes one particular shape and transfers the soul to a higher region which is called Vāyu here. And the commentators say that here Vāyu means the Cosmic Vāyu—Hiraṇyagarbha Prāṇa. That region of Hiraṇyagarbha is reached by the help of this Supernormal being called Indra who takes possession of the soul at that particular spot. Some such discussion occurs in the Chhāndogya Upaniṣhad also where we are told that some superhuman being (Atimānava Puruṣha) comes and guides the soul along the path to liberation. Tān vāyur ātmani dhitvā tatrāgamayad, yatrāśva-medha-yājino'bhavann iti. Now Hiraṇyagarbha Prāṇa holds the soul within itself, and then transfers it to the higher region of Īshvara Himself. Evam iva vai sa vāyum eva praśaśaṁsa: Yājñavalkya says: "Is this the answer you received from that Gandharva who possessed the

daughter of Patañcala?” “Yes; this is the answer I received. You are telling me the same thing.” Sa vāyum eva praśaśaṁsa, tasmād vāyur eva vyaṣṭiḥ, vāyuḥ samaṣṭiḥ: “This Vāyu that we are speaking of here, the Divine Vital Force, is individual as well as cosmic. Vyaṣti is individual; Samaṣti is cosmic. It is both. It is working through an individual and also operating in the universe as Hiraṇyagarbha, Sūtra-Ātman, or Cosmic Prāṇa. Apa punar mṛtyuṁ jayati, ya evaṁ veda. If you know this secret, you will cross over mortality. If this Vāyu that is the topmost region reached by the performers of the Aśvamedha Sacrifice and which has been reached by the Pārikṣitas the descendants of Pārikṣit; if this Supreme Universal energy is realised and known, one transcends death— apa punar mṛtyuṁ jayati, ya evaṁ veda. If this realisation could come to anybody, one would reach the same destination which the Pārikṣitas reached.” When this answer was given by Yājñavalkya, the questioner Bhujyuh kept quiet and occupied his seat—tato ha bhujyur lāhyāyanir upararāma.

If you want to know more about this kind of geography, read the Fifth Skanda of Śrimad Bhāgavata Purāṇa. In the Fifth Skanda of Śrimad Bhāgavata Purāṇa, you will find more interesting details connected with this subject.

FOURTH BRĀHMAṆA

THE UNKNOWABILITY OF BRAHMAN

1. atha hainam uṣastas cākrāyaṇah papraccha: yājñavalkya, iti hovāca, yat sākṣād aparokṣād brahma, ya ātmā sarvāntaraḥ, tam me vyācakṣveti. eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya, sarvāntaraḥ. yaḥ prāṇena prāṇiti, sa ta ātmā sarvāntaraḥ, yo’pānenāpāniti sa ta ātmā sarvāntaraḥ, yo vyānena vyānīti sa ta ātmā sarvāntaraḥ; ya udānena udāniti, sa ta ātmā sarvāntaraḥ, eṣa ta ātmā sarvāntaraḥ.

Atha hainam uṣastas cākrāyaṇah papraccha: yājñavalkya, iti hovāca, yat sākṣād aparokṣād brahma, ya ātmā sarvāntaraḥ, tam me vyācakṣveti: When the preceding question was answered, another great Master called Uṣasta, the descendant of Cākrāyaṇa put another question: "Yājñavalkya, answer this. There is an eternal Being which is immediately presented into experience and directly observed; which is the Self of all beings and internal to everything. Explain it to me. What is that which is innermost to all beings, which is internal to everything, which is non-immediate experience—not immediately experienced as through the senses when they perceive objects, and which is direct, not indirect experience?" Tam me vyācakṣveti: "Explain that to me." Eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya, sarvāntaraḥ: "This very Being in you is your internal Self." This is what Yājñavalkya said. "But what is this internal Being you are speaking of? Tell me that again," Uṣasta said. Yaḥ prāṇena prāṇiti, sa ta ātmā sarvāntaraḥ, yo'pānenāpāniti sa ta ātmā sarvāntaraḥ, yo vyānena vyānīti sa ta ātmā sarvāntaraḥ; ya udānena udāniti, sa ta ātmā sarvāntaraḥ, eṣa ta ātmā sarvāntaraḥ: "He who breathes in through the Prāṇa is your inner Self. He who performs the function of expiration is your own Self that is working in the form of this outward breath, the Apāna. That which pervades your whole body, known as Vyāna, again, is the operation of your own Self. That which works as Udāna, whose activity consists of lifting the body at the time of death and performing certain other functions of that nature, that which is called Udāna in ordinary language, is really your own Self that is working. There is no such thing as Prāṇa, Apāna, Vyāna, Udāna, Samāna. They are only names that we give to the functions of the inner Self that is yours. So, Uṣasta, I tell you that this is really the inner Self of yours which appears as the various functions." "Oh, you should not speak like this to me. You must explain it in a greater detail." So, the question is not finished. He tells Yājñavalkya:

2. sa hovāca uṣastas cākrāyaṇaḥ: yathā vibrūyād, asau gauḥ, asāv aśva iti, evaṁ evaitad vyapadiṣṭam bhavati, yad eva sākṣād aparokṣād brahma ya ātmā sarvāntaraḥ tam me vyācakṣva iti: eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya, sarvāntaraḥ. na dṛṣṭer draṣṭāram paśyeḥ, na śruter śrotāraṁ śṛṇuyāḥ, na mater mantāraṁ manvīthāḥ, na vijñāter vijñātāraṁ vijānīyāḥ, eṣa ta ātmā sarvāntaraḥ, ato'nyad ārtam. tato ha uṣastas cākrāyaṇa upararāma.

Sa hovāca uṣastas cākrāyaṇaḥ: yathā vibrūyād, asau gauḥ, asāv aśva iti, evaṁ evaitad vyapadiṣṭam bhavati, yad eva sākṣād aparokṣād brahma ya ātmā sarvāntaraḥ tam me vyācakṣva iti: This passage has two meanings. It may mean: "Tell me directly—'this is the Ātman'—just as you say 'this is a cow, this is a horse'. Do not give an indirect definition of it as you have just done." Or, it may mean: "You have only told me, this is your inner Self in the same way as people would say, 'this is a cow, this is a horse', etc. That is not a real definition. Merely saying, 'this is that' is not a definition. I want an actual description of what this internal Self is. Please give that description and do not simply say, 'this is that'—tam me vyācakṣva iti." Ya ātmā sarvāntaraḥ tam me vyācakṣva iti: eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya, sarvāntaraḥ. na dṛṣṭer draṣṭāram paśyeḥ: Yājñavalkya says: "You tell me that I have to point out the Self as if it is a cow or a horse. Not possible! It is not an object like a horse or a cow. I cannot say, 'here is the Ātman; here is the Self'. It is not possible because—na dṛṣṭer draṣṭāram paśyeḥ—you cannot see the seer of seeing. The seer can see that which is other than the Seer, or the act of seeing. An object outside the seer can be beheld by the seer. How can the seer see himself? How is it possible? Na dṛṣṭer draṣṭāram paśyeḥ: You cannot see the seer of seeing. Na śruter śrotāraṁ śṛṇuyāḥ: You cannot hear the hearer of hearing. Na mater mantāraṁ manvīthāḥ: You cannot think the Thinker of thinking. Na vijñāter vijñātāraṁ vijānīyāḥ: You cannot understand the Understander of understanding. Eṣa ta ātmā sarvāntaraḥ: That is the Ātman."

Nobody can know the Ātman inasmuch as the Ātman is the Knower of all things. So, no question regarding the Ātman can be put, such as "What is the Ātman?' 'Show it to me', etc. You cannot show the Ātman because the Shower is the Ātman; the Experiencer is the Ātman; the Seer is the Ātman; the Functioner in every respect through the senses or the mind or the intellect is the Ātman. As the basic Residue of Reality in every individual is the Ātman, how can we go behind It and say, 'This is the Ātman?' Therefore, the question is impertinent and inadmissible. The reason is clear. It is the Self. It is not an object—na vijñāter vijñātāraṁ vijānīyāḥ, eṣa ta ātmā sarvāntaraḥ.

Ato'nyad ārtam: "Everything other than the Ātman is stupid; it is useless; it is good for nothing; it has no value; it is lifeless. Everything assumes a meaning because of the operation of this Ātman in everything. Minus that, nothing has any sense—ato'nyad ārtam." Tato ha uṣastas cākrāyaṇa upararāma. Then Uṣasta Cākrāyana, the questioner kept quiet. He understood the point and did not speak further.

FIFTH BRĀHMAṆA

RENUNCIATION, THE WAY TO KNOW BRAHMAN

Now Kahola Kauṣītakeya puts a question. Another person gets up from the assembly. They allow no peace to Yājñavalkya even now.

1. atha hainam kaholaḥ kauṣītakeyaḥ papraccha: yājñavalkya, iti hovāca, yad eva sākṣād aparokṣād brahma, ya ātmā sarvāntaraḥ, taṁ tam me vyācakṣva iti. eṣa ta ātmā sarvāntaraḥ-katamaḥ, yājñavalkya, sarvāntaraḥ. yo'śanāyā-pipāse śokam mohaṁ jarām mṛtyum atyeti. etaṁ vai tam ātmānaṁ viditvā, brāhmaṇāḥ putraiṣaṇāyāś ca vittaiṣaṇāyāś ca lokaiṣaṇāyāś ca vyutthāya, atha bhikṣācaryaṁ caranti. yā hy eva putraiṣaṇā sā vittaiṣaṇā yā

> vittaiṣaṇā sā lokaiṣaṇā, ubhe hy ete eṣaṇe eva bhavataḥ; tasmād brāhmaṇaḥ, pāṇḍityaṁ nirvidya bālyena tiṣṭhāset; bālyaṁ ca pāṇḍityaṁ ca nirvidya, atha muniḥ; amaunaṁ ca maunaṁ ca nirvidya, atha brāhmaṇaḥ. sa brāhmaṇaḥ kena syāt. yena syāt tena idṛśa eva ato'nyad ārtam. tato ha kaholaḥ kauṣītakeya upararāma.

Atha hainam kaholaḥ kauṣītakeyaḥ papraccha: yājñavalkya, iti hovāca, yad eva sākṣād aparokṣād brahma, ya ātmā sarvāntaraḥ, taṁ tam me vyācakṣva iti: He puts the same question as the previous one, in a different way. "That Ātman which is directly perceived, that which is immediately experienced, that which is internal to all, can you tell me of it?"

Now it may appear that he is repeating the same question once again, but the answer given shows that the import of the question is a little different and not merely a literal repetition. The answer is a little different and not exactly what was told earlier.

Eṣa ta ātmā sarvāntaraḥ-katamaḥ, yājñavalkya, sarvāntaraḥ. yo'śanāyā-pipāse śokam mohaṁ jarām mṛtyum atyeti. etaṁ vai tam ātmānaṁ viditvā, brāhmaṇāḥ putraiṣaṇāyāś ca vittaiṣaṇāyāś ca lokaiṣaṇāyāś ca vyutthāya, atha bhikṣācaryaṁ caranti: "This Ātman is a tremendous Reality." It is not an ordinary thing. What sort of tremendousness is there in the Ātman? Once it is known, you will ask for nothing else. Once nectar is drunk, nobody would ask for any other drink. "It is that which frees you from the tortures of hunger, thirst, sorrow, confusion, old age and death. It is the absence of the realisation of this Ātman that makes us grief-stricken in many ways." You are pulled every day by the forces of nature and the weaknesses of the body by such urges and impulses as hunger, thirst, grief, etc. That Self is transcendent to all these experiences. It does not come within these bodily experiences of ours. There is no up and down of experience; there is no exhilaration, no grief, no emotional reaction of

any kind, because the mind itself does not function there. All these things that we call experience here in empirical life are psychological, biological, psychophysical, social, etc. but the Ātman is transcendent to all these. It is not biological; it is not physical; it is not social; it is not personal; it is not individual; and so, nothing that pertains to all these aberrations can appertain to the Ātman. That Ātman is a tremendous Reality. Having known it, people renounce everything. They do not want to speak also, afterwards. "Great knowers, known as Brāhmaṇas, having known this Ātman, transcend the desires which are the usual ailment of people in the world. Building a family with children, accumulation of wealth and working for renown, name, fame, power, etc.—these three desires are called the Aiṣaṇas—putraiṣaṇā, vittaiṣaṇā, lokaiṣaṇā. They (the Brahmans) transcend three main desires and no longer want them. They ask for none of these three. Atha bhikṣācaryaṁ caranti: They live the life of mendicants."

Yā hy eva putraiṣaṇā sā vittaiṣaṇā yā vittaiṣaṇā sā lokaiṣaṇā: These desires mentioned are interdependent. When one is there, the other also is there. That which is desire for renown, that which is desire for wealth, that which is desire for children—all these are interdependent desires. Ubhe hy ete eṣaṇe eva bhavataḥ; tasmād brāhmaṇaḥ, pāṇḍityaṁ nirvidya bālyena tiṣṭhāset; bālyaṁ ca pāṇḍityaṁ ca nirvidya, atha muniḥ; amaunaṁ ca maunaṁ ca nirvidya, atha brāhmaṇaḥ. "Therefore, knowing this magnificence of the Ātman; having realised which, people give up all longing for the world; having known that Reality which is the Ātman of all, one becomes what is designated by the term Brāhmana. And that Brāhmana, the knower of the Ātman, renounces all ordinary learning. Having renounced learning of every kind, he becomes like a child. When the pride of learning goes, he becomes like a child, and then he renounces even the state of childhood." This is the consequence of immense knowledge. Bālyena tiṣṭhāset; bālyaṁ ca pāṇḍityaṁ ca nirvidya, atha muniḥ:

"He becomes a real sage." When you transcend learning and transcend even the humility of a child, the innocence of a child, the simplicity of a child; when both these are transcended, you become a Muni, or a real knower, observing true silence inside. That is the state of a sage.

Here, the commentator Achārya Śankara also gives an alternative meaning to the word Bālya which may mean the state of a child, simplicity, goodness, innocence and freedom from sophistication of every kind. The word Bālya also means strength. If it is derived from Bālya—of the child, then Bālyam means childhood; if it is derived from Bāla—strength, then Bālyam means strengthhood. The strength born of the knowledge of the Ātman is that on which you should ultimately depend, and not on any other strength of this world. That strength comes to one automatically from the Ātman as the Kena Upaniṣhad states—Ātmana vīndyate vīryam. One becomes energetic and powerful by contact with the Ātman. Sa brāhmaṇaḥ: "Such a person becomes a Brāhmaṇa, a rare specimen in this world." Atha brāhmaṇaḥ. sa brāhmaṇaḥ kena syāt. yena syāt tena idṛśa: "What is the characteristic of this Brāhmaṇa, the knower of the Ātman, the Muni, or the sage? How does he live in this world? How does he behave? How does he conduct himself? Is there any standard for his way of living?" "Whatever way he lives, that is the way he lives." That is what the Upaniṣad says. Any way he lives is all right for him. You cannot set a standard for him saying that he should speak like this, he should behave like that, he should sit here, he should stand there, he should, he should not, etc. Nothing of the kind can apply to him. Kena syāt. yena syāt tena idṛśa eva ato'nyad ārtam: "There is no set limit of conduct for this great person. Whatever conduct he sets forth, that can be the standard for others, but others cannot set a standard for him. You may imitate him, but he is not expected to imitate others." Eva ato'nyad ārtam: "Everything else is useless talk. This itself is sufficient for you."

Tato ha kaholaḥ kauṣītakeya upararāma: Then Kahola Kauṣītakeya, who put this question, kept quiet.

Now, the Upaniṣhad takes us gradually, stage by stage, to higher and higher subjects. This section of the Bṛhādaraṇyaka Upaniṣhad, the Third and the Fourth Chapters particularly, are very interesting and may be regarded as a veritable text for the study of Brahma-Vidyā. We started with the lowest subject concerning sacrifice and rose up to the question of the control of the senses and their objects—Grahas, Atigrahas, etc. Then we were brought to the subject of the internal psychological Being whose Reality is the Ātman. We were then gradually taken from the microcosmic reality to the Macrocosmic, the individual giving way to the Supreme. The questions, therefore, are arranged, systematically, in a graduated manner. One cannot say whether the people put the questions in this order or whether the Upaniṣhad arranged the questions in this order. Whatever it be, as things appear in the Upaniṣhad, they are systematically arranged, stage by stage, querying first from the lower level, reaching up to the higher, until the Absolute is touched.

SIXTH BRĀHMAṆA

BRAHMAN, THE UNIVERSAL GROUND

1. atha hainaṁ gārgī vācaknavī papraccha, yāgñavalkya, iti hovāca, yad idaṁ sarvam apsv otaṁ ca protaṁ ca, kasmin nu khalv āpa otāś ca protāś ceti. vāyau, gārgi, iti. kasmin nu khalu vāyur, otaś ca protaś ceti. antarikṣa-lokeṣu, gārgi, iti. kasmin nu khalv antarikṣa-lokā otāś ca protāś ceti, gandharva-lokeṣu gārgi, iti. kasmin nu khalu gandharva-lokā otāś ca protāś ceti. āditya-lokeṣu, gārgi, iti. kasmin nu khalv āditya-lokā otāś ca protaś ceti. candra-lokeṣu, gārgi, iti. kasmin nu khalu candra-lokā otāś ca protāś ceti. nakṣatra-lokeṣu, gārgi, iti. kasmin nu khalu nakṣatra-lokā otāś ca

protāś ceti. deva-lokeṣu, gārgi, iti. kasmin nu khalu deva-lokā otāś ca protāś ceti. indra-lokeṣu, gārgi, iti. kasmin nu khalu indra-lokā otāś ca protāś ceti. brahma-lokeṣu, gārgi, iti. kasmin nu khalu brahma-lokā otāś ca protāś ceti. sa hovāca, gārgi mātiprākṣīh, mā te mūrdhā vyapaptat, anatipraśnyāṁ vai devatām atipṛechasi, gārgī, mātiprākṣīr iti. tato ha gārgi vācaknavy upararāma.

Atha hainaṁ gārgī vācaknavī papraccha: There was a lady in that audience. She is usually known in the Upaniṣhad literature as Gārgi. She was a knower of Brahman, a daughter of the sage Vācaknu. So, she is called Vācaknavī. Gārgi Vacaknavī stands up. There was only one lady in the whole audience. She asked:

Yāgñavalkya, iti hovāca, yad idaṁ sarvam apsv otaṁ ca protaṁ ca, kasmin nu khalv āpa otāś ca protāś ceti: "Everything is capable of being designated as resolvable to water because the element of cohesion is necessary for the appearance of any physical object." If there is no cohesive element in the earth, there would be only powder and not a solid body of the earth, even as a building will not be one single whole if that cohesive cementing principle is absent. So, we can say in one way that this principle which is called here the Water principle is the reality behind the Earth principle. "And what is it in which the water is located? If the Earth principle is controlled by the Water principle, it can be regarded as higher than the Earth principle. What is it that is superior to the Water principle?" Vāyau, gārgi, iti: "The Air principle is superior because it is precedes the manifestation of the Water principle in the process of creation." Kasmin nu khalu vāyur, otaś ca protaś ceti: "In what is Vāyu (air) woven like warp and woof?" What is its source? This is the question. Antarikṣa-lokeṣu, gārgi, iti: "The atmospheric world." In the sky the principle of Vāyu is located, there it is centred and into that it can be resolved, ultimately. Kasmin nu khalu candra-lokā otāś ca protāś ceti: "Where is this sky, the atmospheric region, located and where is it centred, to which

it can be referred?” Gandharva-lokeṣu gārgi, iti: “The world of Gandharvas is superior in extent and subtlety to the atmospheric and the sky regions.” Kasmin nu khalu gandharva-loka otas ca protas ceti: “Where is the Gandharva-loka located? Has it also a support?” “Yes!” Āditya-lokeṣu, gārgi, iti: “The region of the sun is superior to the Gandharva-loka. That is its location.” Kasmin nu khalv antarikṣa-lokā otāś ca protāś ceti: “Where is this solar region located?” Candra-lokeṣu, gārgi, iti: Here it is said that the Chandra-lokā, or the region of the moon is the location. Here, the moon does not mean the physical moon that you see, but the original condition of the planetary substance from which all the stellar regions can be said to have come out as effects from the cause. They are called Chandra-lokās because they are eternal in nature and not solid masses or orbs shining like the stellar region. Kasmin nu khalu candra-lokā otāś ca protāś ceti: “Where are these located, ultimately? They have also some support after all.” Nakṣatra-lokeṣu, gārgi, iti: “They have their support and location in the region of the stars.” Kasmin nu khalu nakṣatra-lokā otāś ca protāś ceti: “Where are the stars located, ultimately?” “These regions which are the sources of even the stellar regions are again located in certain subtler realms. They are the causes of even the appearance of the stars.” Deva-lokeṣu, gārgi, iti. “The Naksatra-lokās, the physical realms, all this cosmos which is astronomically viewed, is located in the celestial regions. The physical realm can be regarded as an external appearance of an internal reality which is called here, Deva-lokā, or the celestial paradise.” Kasmin nu khalu deva-lokā otāś ca protāś ceti: “Where is, again, the Deva-lokā, or the world of the gods woven, like warp and woof?” Indra-lokeṣu, gārgi, iti: “The Indra-lokā, the world of the ruler of the celestials, that is superior to the location of the ordinary celestials. The Indra-lokā is the source and is prior to the celestials paradise.” Kasmin nu khalu prajā-pati-lokā otāś ca protāś ceti: “Where is the Indra-lokā located?” Praja-pati-lokesu, gargi, iti: “It is subsequent to Prajāpati-lokā.” Here Prajāpati-lokā is

identifiable with Virāt Himself. Virāt is the Supreme Power of all the worlds, Indra-lokā and everything downwards. Kasmin nu khalu indra-lokā otāś ca protāś ceti: "How can you say that it is the ultimate? Is there nothing beyond it?" Brahma-lokesu, gargi, iti: "The world of Hiraṇyagarbha is Brahma-lokā." That is the source of even Virāt, or Prajāpati-lokā. Everything is strung in this Ultimate Being. Therefore, it is called Sūtra-Ātman. Sūtra is a string. As beads are strung on a thread, so is everything that is created hanging, strung, on this thread of the Cosmos, or the Sūtra-Ātman, Brahma, or Hiraṇyagarbha. Ultimate Reality is that in which everything is included in one form or the other—brahma-lokeṣu, gargi, iti. Kasmin nu khalu brahma lokā otās ca protāś ceti: "Where is this Brahma-lokā located? The Supreme Hiraṇyagarbha is the source and the cause of everything, you say. Who is the cause of this?" Sa hovāca, gārgi, mātiprākṣīh: Then Yājñavalkya says: "You are asking too much. You should not ask such questions of this kind. Mātiprākṣīh: If you ask too much, your head will fall down just now. So, do not go beyond permissible limits of logical argument, because it is inadmissible to ask the cause of the Cause of everything. You are asking for the cause of the Supreme Cause. Such a question is meaningless. So, Gārgi—mātiprākṣīh, mā te mūrdhā vyapaptat—by putting stupid questions, may your head not fall. Do not ask questions of this kind which have no meaning. You are asking where the Cause of all causes is situated! Such a question should not be put—mā te mūrdhā vyapaptat, anatipraśnyam vai devatām: This is the Reality. This Supreme Being is That about which no question can be put, and it will not allow any query about It. Atipṛechasi, gārgī: Too much you are asking. Mātiprākṣīh: Do not ask like that." Tato ha gārgī vācaknavī upararāma: Then Gārgi Vācaknavī fearing that her head may fall, kept quiet. She did not speak further.

SEVENTH BRĀHMAṆA

THE NATURE OF THE INNER CONTROLLER

The question that was put by Gārgi Vācaknavī pertained to the various realms of existence, the different worlds which succeed, one after another, in different degrees of density, the succeeding ones pervading the preceding ones and being larger in extent than them; ultimately, the highest pervading principle being regarded as Prajāpati Hiraṇyagarbha, beyond which there can be nothing conceivably more pervasive. Now this question of immanence of Reality is pursued further in a very important section of this Upaniṣhad which is called the Antāryamin Brāhmaṇa. This Brāhmana deals with the great subject 'Antāryamin', or the Supreme Immanent Principle. When Gārgi got down and occupied her seat and did not put any further questions, another sage, Uddālka of renown, Aruna's son, (Aruni), got up from his seat and picked up the discussion with Yājñavalkya.

1. atha hainam uddālaka āruṇiḥ papraccha: yājñavalkya, iti hovāca madreṣv avasāma, patañcalasya kāpyasya gṛheṣu, yajñam adhīyānāḥ. tasyāsīd bhāryā gandharva-gṛhītā, tam apṛcchāma, ko'sīti: so'bravīt, kabandha ātharvaṇa iti. so'bravīt patañcalaṁ kāpyaṁ yājñikāṁś ca; vettha nu tvam, kāpya, tat sūtram yasminn (v: yena) ayaṁ ca lokaḥ, paraś ca lokaḥ, sarvāṇi ca bhūtāni saṁdṛbdhāni, bhavantīti. so'bravīt patañcalaḥ kāpyam yājñikāṁś ca. vettha nu tvam, kāpya, tam antaryāmiṇam, ya imaṁ ca lokam paraṁ ca lokam sarvāṇi ca bhūtāni yo'ntaro yamayatīti. so'bravīt patañcalaḥ kāpyaḥ nāhaṁ tam, bhagavan, vedeti. so'bravīt patañcalaṁ kāpyaṁ yājñikāṁś ca, yo vai tat, kāpya, sūtraṁ vidyāt, taṁ cāntaryāmiṇam iti, sa brahma-vit, sa loka-vit, sa deva-vit, sa veda-vit, sa bhūta-vit, sa ātma-vit, sa sarva-vit, iti tebhyo'bravīt tad aham veda; tac cet tvam, yājñavalkya, sūtram avidvāms taṁ cāntaryāmiṇam brahmagavīr udajase, mūrdhā te vipatiṣyatīti. veda vā aham, gautama, tat sūtram

taṁ cāntaryāmiṇam iti. yo vā idaṁ kaś cid brūyāt, veda vedeti: yathā vettha, tathā brūhīti.

Atha hainam uddālaka āruṇiḥ papraccha: yājñavalkya, iti hovāca: First Uddalaka tells the very same story that was mentioned earlier, in connection with a few disciples of Patañcala Kāpya, who went into the land of Madra and found the daughter of the owner of the house possessed by the Gandharva. Then he says: "We went to that place at night. Having moved to that place, for the purpose of study and performance of our rites, we found that the wife of Patañcala also was possessed by a Gandharva and was speaking something very strange." Madreṣv avasāma, patañcalasya kāpyasya gṛheṣu, yajñam adhīyānāḥ. tasyāsīd bhāryā gandharva-gṛhītā, tam apṛcchāma, ko'sīti: "We asked that spirit, 'Who are you?' The spirit that was speaking through the personality of the wife of Patañcala Kāpya answered. So'bravīt, kabandha ātharvaṇa iti: 'My name is Kabandha, coming as a descendant in the line of Ātharvaṇa.' So'bravīt patañcalaṁ kāpyaṁ yājñikāṁś ca: It further continued speaking of its own accord without being queried by us. That Gandharva, the spirit, spoke to the owner of the house, the master of the house, Patañcala and to us. We were all present there. And while he spoke, he put a question to us. That Gandharva himself put a question. He asked our master, Vettha nu tvam, kāpya, tat sūtram: 'O great one who comes as a seer in the line of the sage Kāpya;' Yasminn (v: yena) ayaṁ ca lokaḥ, paraś ca lokaḥ, sarvāṇi ca bhūtāni saṁdṛbdhāni, bhavantīti: 'Do you know the thread in which are strung, as if they are beads, all these worlds, and this world as well as the other worlds, and everything that is created?' All the worlds, all beings, are strung in a thread. 'What is this thread? Do you know this thread?' was the question. How can there be a thread which can contain, or hold together, all the worlds and all the beings? So'bravīt patañcalaḥ kāpyaḥ nāhaṁ tam, bhagavan, vedeti: Then that Master Patañcala said: 'I do not know this Sūtra. This thread that you are speaking of, I am

not aware of what it is about.’ So’bravīt patañcalaḥ kāpyam yājñikāṁś ca. vettha nu tvam, kāpya, tam antaryāmiṇam: ‘Well, you do not know the thread. But do you know that Immanent Principle, the Antāryamin?’ ‘What sort of immanent principle you are speaking of?’ Ya imaṁ ca lokam paraṁ ca lokam sarvāṇi ca bhūtāni yo’ntaro yamayatīti: ‘I am speaking of that immanent Being, which controls internally, without being known to anyone, everything that is outside.’ This world and other worlds and all beings are regulated, restrained and controlled by something, internally, which is not known to anyone. Its existence is not known to anyone, and yet it controls everyone. ‘Do you know that Immanent Principle?’ That was another question which that Gandharva put to us when we were in that house. So’bravīt patañcalaḥ kāpyaḥ nāhaṁ tam, bhagavan, vedeti: The same reply was given by us. “We cannot understand what this Immanent Principle means. We have never seen such a thing nor heard about it.’ So’bravīt patañcalaṁ kāpyaṁ yājñikāṁś ca: Then he told us: ‘You people do not know either of these things. You do not know that thread in which everything is strung, nor do you know this Immanent Principle which controls everything from within. But the one who has this knowledge (of this Sūtra, or the thread, and that Immanent Principle), he alone can be regarded as a knower of Truth, and nobody else.’ ‘Who is the knower of Reality?’ ‘That person who has comprehended this Immanent Principle and knows this thread in which everything is strung, that person can be regarded as a knower of Reality. He is a knower of Brahman—sa brahma-vit. And he is a knower of all the worlds at one stroke—sa loka-vit. He is a knower of all the gods, the celestials, at the same time—sa deva-vit. He is the knower of the content of every Veda. He is a real knower of the Veda—sa veda-vit. He is the knower of the inner structure of every created being at the same time—sa bhūta-vit. And he is the knower of the Self of everything—sa ātmā-vit. Well; in short, he is the knower of everything—sa sarva-vit. sa brahma-vit, sa loka-vit, sa deva-vit, sa veda-vit, sa bhūta-vit, sa

ātmā-vit, sa sarva-vit: Such a person, alone, can be regarded as all-knowing.' 'What person?' 'The one who knows the Immanent Principle and the thread in which all the worlds are strung together.'"

Tebhyo'bravīt tad aham veda; tac cet tvam, yājñavalkya, sūtram avidvāms taṁ cāntaryāmiṇam brahmagavīr udajase, mūrdhā te vipatiṣyatīti: Now Uddālaka tells Yājñavalkya: "Yājñavalkya! We were told by this Gandharva what this thread was because we did not know about it. He explained it all. We also learnt the nature of the Immanent Principle from this very Gandharva. That is how I know both these things. I know the thread; I know the Immanent Principle. Now, do you know also? Yājñavalkya, I put this question. Without knowing the answer to this question that I put to you, if you drive these cows home, your head will fall." This, he tells Yājñavalkya himself.

Yājñavalkya replies: "Why do you speak like this? I know what you are speaking about. Veda vā aham, gautama, tat sūtram taṁ cāntaryāmiṇam iti: Gautama (that is Uddālaka), I know this thread and the Immanent Principle."

Then Uddālaka says: "What is the use of merely saying 'I know'? Anybody can say 'I know, I know'. Tell me what you know. What is it that you know? Yo vā idaṁ kaś cid brūyāt, veda vedeti yathā vettha, tathā brūhīti: As you know, you let me know what it is that you know."

Yājñavalkya's reply to this question is the famous Antāryamin Brāhmaṇa.

2. sa hovāca vāyur vai, gautama, tat sūtram; vāyunā vai, gautama, sūtreṇāyaṁ ca lokaḥ paraś ca lokaḥ sarvāṇi ca bhūtāni saṁdṛbdhāni bhavanti, tasmād vai, gautama, puruṣam pretam āhuḥ vyasraṁsiṣatāsyāṅgānīti; vāyunā hi, gautama, sūtreṇa saṁdṛbdhāni bhavantīti. evam etat, yājñavalkya, antaryāmiṇaṁ brūhīti.

Sa hovāca vāyur vai, gautama, tat sūtram; vāyunā vai, gautama, sūtreṇāyaṁ ca lokaḥ paraś ca lokaḥ sarvāṇi ca bhūtāni saṁdṛbdhāni bhavanti: "O Gautama (Āruni Uddālaka); the Supreme Vital Force of the cosmos can be regarded as the thread on which everything is strung, because all bodies, whatever be their structure, are formed in the mould of this Vital Energy. It is this Vital Force of the cosmos that has taken the shape of all these forms, whether they are the forms of the world or are the forms of individual beings. Outside, the very same Energy looks like the world, and inside, as a content thereof, it looks like individuals. It is the subtle constitutive Essence of the whole universe. It cannot be designated by any other name than an ethereal Being, like 'Vāyu', wind, air." And these days, you may say, it is something like electricity, something subtler than that, Prāṇa, Vital Energy. What other word can you use to designate it, or call it? That universal Vital Force is the thread. It is a thread in the sense that it is the power which holds all bodies in proper positions. And every body, individual or otherwise, is strung on this thread in the sense that everything is a form taken by it, and therefore, controlled by it. So, you will not find a place where this is not, and you will not find anything operating unless it Wills. It is His Will and His Action that appears outside as the action of people.

Tasmād vai, gautama, puruṣam pretam āhuḥ vyasraṁsiṣatāsyāṅgānīti; vāyunā hi, gautama, sūtreṇa saṁdṛbdhāni bhavantīti. evam etat, yājñavalkya, antaryāmiṇaṁ brūhīti: When a person is alive, why does that person look whole and complete and integrated? And why is it that when something happens at the time we call death, there is dismemberment of the body and parts of the body get dislocated and hang loosely without being held firmly? What is the cause? The cause is that this Vital Force was holding the limbs of the body in unison and harmony when the body was alive. What we call life is nothing but the operation of this universal Energy through a particular body. When the

particular function through this individual body does not take place, the Energy withdraws itself. There is then no sustaining power left in the building-bricks of the body. So the bricks collapse. There is, therefore, the return of the constituents of the physical body to their sources. They cannot be held in the form which they were assuming when the body was alive. So the body of an individual is nothing but a form assumed, or taken by certain elements. And it begins to function by the action of this Vital Energy. When this action of the Vital Energy is withdrawn, it is called death, or demise of the individual. So, we say that the parts of the body of a dead person get loosened and they are not able to perform the functions that they were doing earlier, merely because this principle is absent.

That, is the thread which controls everything, individual or cosmic. "Well," Uddālaka says, "yes! I have to admit that it is very right. This is the thread in which the worlds and the individuals are strung together. This answer is very correct. I appreciate your reply to my query, but now, what about the Immanent Principle? What is that Immanent Principle? Answer that. Let me hear from you, what it is."

The Immanent Principle is the Antaryāmin, the one that controls everything from within. It is a very peculiar something, whose existence cannot be known for reasons which will be obvious, as we go further. Yet, nothing can be more powerful than that. That which is most powerful and capable of controlling everything is that which cannot be observed by anything, or seen or known. What is that? That is what we call the internal Reality of the cosmos. That we call the Antaryāmin, the Immanent Reality.

3. yaḥ prthivyāṁ tiṣṭhan pṛthivyā antaraḥ, yam pṛthivī na veda, yasya pṛthivī śarīram, yaḥ pṛthivīm antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

Yaḥ prthivyāṁ tiṣṭhan pṛthivyā antaraḥ: That principle is inside this very earth, internal to the earth. Outside is the

body of the earth, but inside is this principle which holds the earth in unison as a compact completeness. But the earth does not know its existence—yam pṛthivī na veda. The earth and anyone on it cannot know that the principle exists even though it is the cause of the very existence of the earth. Yasya pṛthivī śarīram: The whole earth is the body of this principle, as it were. The principle is embodied in the form of this earth. Yaḥ pṛthivīm antaro yamayati: Internally seated in the very heart of the earth is this principle working. Eṣa ta ātmāntaryāmy amṛtaḥ: This is your own Self. It is the immortal Being. This Ātman, which is your own Ātman, which is your own Self, is the internal Ruler, the principle that controls all things. And it is the only thing that can be called immortal. Everything else is mortal. Everything moves around it, as a wheel moves round the hub. The hub does not revolve with the wheel. Even so, everything resolves as if mounted on a machine, but this does not revolve. When everything is active, this is not active. When everything is restless, this is full of rest. When everything is visible as an object, this is not seen by anybody. When everything is transient, this is permanent. While everything has a goal to reach, this itself is the goal of everyone. Such is the Immanent Being. This is the Antaryāmin, or the internal ruler of everyone—earth, water, fire, air, ether; everything that is external everything that is internal also, like the physical organs, etc.

4. yo'psu tiṣṭhann, adbhyo'ntaraḥ, yam āpo na viduḥ, yasyāpaḥ, śarīram, yo'po'ntaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

5. yo'gnau tiṣṭhann, agner antaraḥ, yam agnir na veda, yasyāgniḥ śarīram, yo'gnim antaro yamayati, eṣa ta amṛtaḥ.

6. yo'ntarikṣe tiṣṭhann antarikṣād antaraḥ, yam antarikṣaṁ na veda, yasyāntarikṣaṁ śarīram, yo'ntarikṣam antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

7. yo vāyau tiṣṭhann vāyor antaraḥ, yaṁ vāyur na veda, yasya vāyuḥ śarīram, yo vāyum antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

8. yo divi tiṣṭhan divo’ntaraḥ, yaṁ dyaur na veda, yasya dyauḥ śarīram, yo divam antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

9. ya āditye tiṣṭhann ādityād antaraḥ, yam ādityo na veda, yasyādityaḥ śarīram, ya ādityam antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

10. yo dikṣu tiṣṭhan, digbhyo'ntaraḥ, yaṁ diśo na viduḥ, yasya diśaḥ śarīram, yo diśo antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

11. yaś candra-tārake tiṣṭhaṁś candra-tārakād antaraḥ, yaṁ candra-tārakaṁ na veda, yasya candra-tārakaṁ śarīram yaś candra-tārakaṁ antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

12. ya ākāśe tiṣṭhan ākāśād antaraḥ, yam ākāśo na veda, yasyākāśaḥ śarīram, ya ākāśam antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

Now this passage goes on, saying that the Water Principle, like the Earth Principle, is also controlled in its action by this inner Ruler, and the Water Principle cannot know it, because it is its body. Likewise, all the elements are controlled by it. The Fire Principle, which is above the Water Principle, and the Atmospheric Principle which is in turn above it, and above which you have got the heaven, then after that you have got the sun, then there are the quarters, or the Diśas, the various directions, then the moon, then space and everything that you can think of in your mind—all these are repeatedly asserted to be the body of the internal Ruler.

13. yas tamasi tiṣṭhaṁs tamaso'ntaraḥ, yaṁ tamo na veda yasya tamaḥ śarīram, yas tamo'ntaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

14. yas tejasi tiṣṭhaṁs tejaso'ntaraḥ, yaṁ tejo na veda, yasya tejaḥ śarīram, yas tejo'ntaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ ity adhidaivatam, athādhibhūtam.

This description of the Antaryāmin, or the internal Ruler, is given from three standpoints—the transcendent, or the Adhidaivika description, the physical, or the objective, known as the Adhibhautika, and the internal or the subjective, known as the Adhyātmika. All the gods, all the celestials are controlled by this principle. All the elements are controlled by this principle. And every individual being also is controlled by this principle.

15. yaḥ sarveṣu bhūteṣu tiṣṭhan, sarvebhyo bhūtebhyo'ntaraḥ, yam sarvāṇi bhūtāni na viduḥ, yasya sarvāṇi bhūtāni śarīram, yaḥ sarvāṇi bhūtāni antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ, amṛtaḥ. ity adhibhūtam; athādhyātmam.

Yaḥ sarveṣu bhūteṣu tiṣṭhan: In all beings, this is seated. Sarvebhyo bhūtebhyo'ntaraḥ: He is internal to all beings. He is internal to you; internal to me. Though one individual is outside the other, one is exclusive of the other, this principle is interior to all. Each individual may be regarded as an object to the other, but this persists in existing as the internal Reality of every individual. While it is internal to me, it is internal to you also, despite the fact that you are external to me and I am external to you. So the externality of ourselves as personalities, or individuals, does not in any way affect the internality of this Reality. So all the external manifestations, not withstanding this, remains as a Supreme internality. Every being is controlled by it. Yam sarvāṇi bhūtāni na viduḥ: Yet no one can know it—yasya sarvāṇi bhūtāni śarīram, yaḥ

sarvāṇi bhūtāni antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ, amṛtaḥ. ity adhibhūtam; athādhyātmam.

16. yaḥ prāṇe tiṣṭhan prāṇād antaraḥ, yam prāṇo na veda, yasya prāṇaḥ, śarīram, yaḥ prāṇam antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

17. yo vāci tiṣṭhan vāco'ntaraḥ, yaṁ vāṅ na veda, yasya vāk śarīraṁ yo vācam antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

18. yaś cakṣuṣi tiṣṭhaṁs cakṣuṣo'ntaraḥ, yaṁ cakṣur na veda, yasya cakṣuḥ śarīraṁ, yas cakṣur antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

19. yaḥ śrotre tiṣṭhan śrotrād antaraḥ, yaṁ śrotraṁ na veda, yasya śrotraṁ śarīraṁ, yaḥ śrotram antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

20. yo manasi tiṣṭhan manaso'ntaraḥ, yam mano na veda, yasya manaḥ śarīram, yo mano'ntaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

21. yas tvaci tiṣṭhaṁs tvaco'ntaraḥ, yaṁ tvaṅ na veda, yasya tvak śarīraṁ, yas tvacam antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

22. yo vijñāne tiṣṭhan, vijñānād antaraḥ, yam vijñānaṁ na veda, yasya vijñānaṁ śarīraṁ, śarīram, yo vijñānam antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

Atha adhyātmam: Now, internal organs are described. The Prāṇa that we breathe, the breath within, is also the function of this Reality within. The Prāṇa, the speech (Vāk), the eyes (Cakṣu), the ears (Śrotre), the mind (Manas), the intellect (Vijñāna) and all the things you call as your own in this individual body—all these are but formations of this one Being. It appears as the celestials when you visualise it from

the transcendental level; it appears as the universe outside when you visualise it from the external point of view, and it appears as the individuals when you conceive it as the visible bodies of Jīvas. There is no separate group of gods, or celestials, other than this. There is no world, or universe, outside this. And there are no individuals external to it. No gods, no world, no individuals! All these three sets of apparent reality are only the manifestations, or rather appearances, of this one Supreme Being.

The term 'internal' has a very special sense in this context. Just as we are inside a hall, we may wrongly imagine that this Reality is internal to the bodies of individuals, worlds, etc. It is not located 'inside' in that spatial sense or in a temporal sense. It is a philosophical concept or a metaphysical one. It is a highly intricate concept which cannot be absorbed into the mind, inasmuch as the mind usually thinks in terms of space and time. Whenever we speak of 'inside', we mean 'inside' in space. But this is not a spatial insideness. It is a spiritual existence, a condition of consciousness which is called 'internal', because it cannot be regarded as an object of observation. You cannot observe consciousness; you cannot observe your own self; you cannot observe your own understanding or your awareness. You cannot even think it, because even thinking is a spatial activity of the mind. So in that sense, it is internal. It is the Reality. It cannot be seen, because it is necessary for the act of seeing. Without its operation, without its Being, without its existence, nothing can be seen. You cannot think; you cannot hear; you cannot understand, unless That is there. So, how can you apply this yardstick or measuring rod of perception to that Reality which is the Cause of even your perception, hearing, understanding etc.?

23. yo retasi tiṣṭhan retaso'ntaraḥ, yaṁ reto na veda, yasya retaḥ śarīraṁ, yo reto'ntaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ; adṛṣto draṣṭā, aśrutaḥ śrotā, amato mantā, avijñāto vijñātā. nānyo'to'sti draṣṭā, nānyo'to'sti śrotā, nānyo'to'sti

mantā, nānyo'to'sti vijñātā; eṣa ta ātmāntaryāmy amṛtaḥ; ato'nyad ārtam. tato hoddalāka āruṇir upararāma.

Eṣa ta ātmā: In short, this is the Ātman. What we call the Antāryamin, or the Immanent Reality, is the Ātman, the Self. When we say it is the Self, we mean it is Consciousness. We mean both things in the same sense. It is an awareness which cannot be the object of another awareness. Therefore, it is not capable of being seen. Adṛṣto draṣṭā: This Reality is the unseen Seer of all beings. You cannot see it, but it sees you. It sees everyone, but no one can see it—adristo drasta. Aśrutaḥ śrotā: It can hear everything, but no one can hear it. Amato manta: You cannot think it, but it can think you. Avijñāto vijñātā: You cannot understand it, but it can understand you. Nānyo'to'sti draṣṭā: There is no other seer but that. Nanyo'to'sti srota: There is no hearer other than that. Nānyo'to'sti mantā: There is no thinker but that. Nānyo'to'sti vijñātā: There is no understander but that. So, if anyone thinks, it is that which thinks; if anyone hears, it is that which hears; if anyone sees, it is that which sees. If anyone understands anything, it is not you or I that understands, it is that which understands. If anyone does anything, it is that which does.

Eṣa ta ātmāntaryāmy amṛtaḥ: "This is the Self; this is the internal Ruler; this is the Reality. This is immortal, O Uddālaka. Everything else is useless. Other than this, nothing has any sense or meaning,—ato'nyad ārtam. This is the only Being that is worthwhile considering and approaching and realising." Tato hoddalāka āruṇir upararāma: The question is answered beautifully, and the Antaryāmin has been described. Uddālaka holds his speech and occupies his seat. He has nothing else to say.

EIGHTH BRĀHMAṆA

THE UNQUALIFIED BRAHMAN

Then Gārgi gets up once again—the same lady who put questions and was asked to keep quiet and not ask further questions. She is not yet satisfied and again gets up. Now she puts more serious questions than the ones she put earlier.

1. atha ha vācaknavy uvāca, brāhmaṇā bhagavantaḥ, hanta, aham imaṁ dvau praśnau prakṣyāmi; tau cen me vakṣyati, na vai jātu yuṣmākam imaṁ kaś cid brahmodyaṁ jeteti. pṛccha gārgīti.

Atha ha vācaknavy uvāca, brāhmaṇā bhagavantaḥ, hanta, aham imaṁ dvau praśnau prakṣyāmi: "Learned men, now I am going to put two questions to this sage. If he is able to answer these two questions of mine, none of you is going to defeat him in argument—tau cen me vakṣyati, na vai jātu yuṣmākam imaṁ kaś cid brahmodyaṁ jeteti. There is no use arguing with him afterwards, if he is capable of answering these two questions that I am going to put now." Pṛccha gārgīti: "Ask, Gārgi," says Yājñavalkya.

2. sa hovāca: ahaṁ vai tvā, yājñavalkya, yathā kāśyo vā vaideho vā ugra-putraḥ, ujjyaṁ dhanur adhijyaṁ kṛtvā, dvau bāṇavantau sapatna-ativyādhinau haste kṛtvā upottiṣṭhet, evam evāham tvā dvābhyām praśnābhyām upodasthām, tau me brūhīti. pṛccha, gārgi, iti.

Now, she addresses Yājñavalkya directly, and says: "Yājñavalkya; now I cast two questions upon you, as if they are piercing arrows. As if a learned archer, an expert warrior come from Benaras or some kingdom of Videha may string his bow and tie two arrows, pointed and pain-giving, likewise I dart two pointed arrows of questions upon you, just now. Be prepared for them—dvau bāṇavantau sapatna-ativyādhinau haste kṛtvā upottiṣṭhet, evam evāham tvā dvābhyām

praśnābhyām upodasthām, tau me brūhīti." Pṛccha gārgi, iti: Yājñavalkya says: "What are these two piercing questions?"

3. sa hovāca: yad ūrdhvam, yājñavalkya, divaḥ, yad avāk pṛthivyāḥ, yad antarā dyāvāpṛthivī ime, yad bhūtaṁ ca bhavac ca bhaviṣyac cety ācakṣate; kasmiṁs tad otaṁ ca protaṁ ceti.

Now, Gārgi takes up this point and speaks—sa hovāca: yad ūrdhvam, yājñavalkya: "Yājñavalkya; that which is above the heaven; yad avāk pṛthivyāḥ: that which is below the earth; yad antarā dyāvāpṛthivī: that which is between the earth and the heaven; ime, yad bhūtaṁ ca bhavac ca bhaviṣyac cety ācakṣate: that which is identical with whatever was, identical with whatever is and also identical with whatever will be; kasmiṁs tad otaṁ ca protaṁ ceti: in what is this peculiar thing rooted and founded? Is there a basis or a foundation or a support or a substratum for this peculiar thing I am speaking of? This strange something which is above, as well as below, as well as between things; that which was in the past, that which is in the present, and shall be in the future, there is something like that; if there is something like that, on what is it founded as if there is a support?"

4. sa hovāca: yad ūrdhvam, gārgi, divaḥ, yad avāk pṛthivyāḥ, yad antarā dyāvāpṛthivī ime, yad bhūtaṁ ca bhavac ca bhaviṣyac cety ācakṣate; ākāśe tad otaṁ ca protaṁ ceti.

Then Yājñavalkya says: "Gārgi! This is strung in a subtle ethereal principle. You cannot call it by any other name. That ethereal principle has not the distinction of pervasion of objects. It is subtler than that which pervades. And that which you are speaking of as what is above and what is below and what is between and what is the past, present and future, that is rooted in some undifferentiated something. That undifferentiated reality can be designated as ether. It is not the physical ether; it is an unmanifest ether—avyākrita ākāṣa."

5. sa hovāca: namas te’stu, yājñavalkya, yo ma etaṁ vyavocaḥ: aparasmai dhārayasveti. pṛccha, gārgi, iti.

6. sa hovāca: yad ūrdhvam, yājñavalkya, divaḥ, yad avāk pṛthivyāḥ, yad antarā dyāvā-pṛthivī ime, yad bhūtaṁ ca bhavac ca bhaviṣyac cety ācakṣate: kasmiṁs tad otaṁ ca protaṁ ceti.

“Well; very true! What is this Avyākrita Ākāsa? That also must have some basis. Yājñavalkya, I am very much satisfied with your answer,” says Gārgi—namas te’stu, yājñavalkya, yo ma etaṁ vyavocaḥ: aparasmai dhārayasveti. pṛccha, gārgi, iti: “Now I put you a further question, consequent upon this answer of yours.”

7. sa hovāca: yad ūrdhvam, gārgī, divaḥ, yad avāk pṛthivyāḥ, yad antarā dyāvāpṛthivī ime, yad bhūtaṁ ca bhavac ca bhaviṣyac cety ācakṣate ākāśā eva tad otaṁ ca protaṁ ceti; kasmin nu khalv ākāśā otaś ca protaś ceti.

“This principle which you call unmanifest ether, the undifferentiated background of that which is everywhere, (as a matter of fact, Gārgi is referring to the very same ‘Sūtra’ of which Uddālaka spoke earlier. This ‘Sūtra’, or the thread in which everything is strung, is that which is above and below and between and it is the past, present and future. It is rooted in something. That something is an indescribable, unmodified and homogeneous substance, they call it Avyākrita) in what is that rooted? Has it also some foundation?”

8. sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ, avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram, avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram, abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana.

"This foundation is nothing but the Absolute. Beyond that, there can be nothing. That is the immaculate Absolute," says Yājñavalkya. Etad vai tad akṣaram: "It is imperishable. You cannot go on answering questions like this indefinitely, until you get exhausted of description. The final point of all answers to every question is the imperishable Reality. That is the last resort of all thought, all speech and all definition. The great ones say, this is Akṣara—etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam: It is not gross, therefore, it cannot be visualised. It is not subtle, because to call it subtle would be to distinguish it from the gross. It is inseparable from that which is called the gross. Therefore, I cannot call it subtle also. It is not gross because it is not visible as an object; it is not subtle because it is not different from the gross. So it is not gross, not subtle—asthūlam, anaṇu. Ahrasvam, adīrgham: You cannot call it long; you cannot call it short, because it is not in space. When it is not in space, how can you measure it and call it of this length, of this measure and that length, etc.? So I cannot call it of this measure or that measure. Neither it is short nor long. It has no distance, no dimensions. Alohitam: It cannot be called as possessed of any colour, because colour is the perception of the eyes. It is an object. And it is already ruled out as being an object of any kind. So it has no colour. It has no connection with anything—asneham. It cannot be associated with anything; it cannot be related to anything. It stands by itself. It cannot be regarded as the cause of anything, also. It does not cast a shadow. It is not the light, as we generally speak of. It is not sunlight, because sunlight casts a shadow. It does not cast a shadow. It is light by itself— acchāyam. Atamah: It is not darkness also, because it sees everything. It is the utmost brilliance that you can think of. It is not space; it is not air; it is not water; it is not earth; it is not an object; it is not individual; it is not you; it is not me—avāyv anākāśam. Asaṅgam: It stands by itself. It has no space. You cannot grasp it through the senses of taste, sight, hearing, etc.—arasam. Agandham, acakṣuṣkam aśrotram: It has no eyes; it sees

everything. It has no ears; it hears everything. Avāk: It has no speech, but it speaks, and all the languages are known to it. Amanah: It has no mind; it thinks all things. Atejaskam: It cannot be called brilliance also, ultimately. You call it Light of lights. The ultimate conception of Reality is light. It is not even Light if you designate it as the light which you think of in your mind. It is not a light that shines upon something; it is a Light that stands by its own Self. Aprāṇam: It has no Prāṇa; it does not breathe. It is not an individual being. Amukham: It has no mouth. It has no organs. It has no measure of any kind, sensory or psychological—amātram. It is not inside; it is not outside—anantaram abāhyam. If you say 'inside', it means that it is not 'outside'. If you say 'outside', it means that it is not 'inside'. So, neither is this definition applicable to it, nor that. It has no inside and outside, merely because it is not in space and not in time. It does not consume anything—and it is not consumed by anyone. na tad aśnāti kiṁ cana, na tad aśnāti kaś cana: Neither it wants anything, not is wanted by anybody. Nothing is an object to it, and it is not an object to anyone. Such a mysterious thing is the ultimate Reality of even that foundation, unmanifested substratum of the all-pervading principle. This is the Para Brahman; this is the Absolute; this is All."

9. etasya vā akṣarasya praśāsane, gārgi, sūryācandramasau vidhṛtau tiṣṭhataḥ; etasya vā akṣarasya praśāsane, gārgi, dyāvāpṛithivyau vidhṛte tiṣṭhataḥ; etasya vā akṣarasya praṣāsane, gārgi, nimeṣā, muhūrtā, ahorātraṇy, ardhamāsā, māsā, ṛtavaḥ, saṁvatsara iti. vidhṛtās tiṣṭhanti; etasya vā akṣarasya praśāsane, gārgi, prācyo'nyā nadyaḥ syandante śvetebhyaḥ parvatebhyaḥ, pratīcyo'nyāḥ, yām yāṁ cā diśam anu; etasya vā akṣarasya praśāsane, gārgi, dadato manuṣyāḥ praśaṁsanti; yajamānaṁ devāḥ, darvīṁ pitaro 'nvāyattāḥ.

"By the command of this Being, everything functions in this world, O Gārgi. It is not a command like that of a boss, by

word of mouth, or even by gesture. Its command is merely its Existence. It merely is, and orders by the very Being that it is. It does not act in the way in which others act. Its action and its Being are identical, so we cannot use such epithets as action, thinking, speaking, etc. in regard to it. We do not know how to describe it. Etasya vā akṣarasya praśāsane, gārgi, sūryācandramasau vidhṛtau: If the sun does not fall on your head, and if the moon is following its own course in orbit, if these stellar regions are held together in their proper positions, it is because of the Existence of this Being. Etasya vā akṣarasya praśāsane, gārgi, dyāvāpṛithivyau vidhṛte tiṣṭhataḥ: The earth and the heaven and the intermediary atmosphere are held together in position on account of the Existence of this Being. Etasya vā akṣarasya praṣāsane, gārgi, nimeṣā, muhūrtā, ahorātraṇy, ardhamāsā, māsā, ṛtavaḥ, saṁvatsara iti. vidhṛtās tiṣṭhanti: All this distinction that you call in time, as year and month and day and night, etc. and hours and minutes and what not—all these distinctions assume a meaning on account of the operation of this Being in a very subtle manner. Etasya vā akṣarasya praśāsane, gārgi, prācyo'nyā nadyaḥ syandante: The rivers flow in different directions because of the operation of this Being only. Everything conducts itself in its proper course, in harmony with the law of this Being, and if that were not to be, there would be complete chaos. Śvetebhyaḥ parvatebhyaḥ, pratīcyo'nyāḥ, yām yāṁ cā diśam anu; etasya vā akṣarasya praśāsane, gārgi, dadato manuṣyāḥ praśaṁsanti; yajamānaṁ devāḥ, darvīṁ pitaro 'nvāyattāḥ: When you do a charitable act, it is said that it is a good act. Why is a charitable act, a good act? Because of the law of this Being that operates. Otherwise, there can be nothing called goodness. When you worship divine beings, celestials, we say it is a devotional act. Why is it a devotional act? Because of the law of this Being that acts. When you offer libations to ancestors, it is regarded as an auspicious rite because of the reward that comes out of it. And the reward of any action is possible only because of

the inexorable Law of this Being that is the Supreme Absolute."

There is a great mystery and order that we can observe in the workings of the world. The method which is adopted by the functions of nature seems to be following a sort of law which cannot be violated. The laws of nature are so mathematically precise, so exact to the point of logical perfection, that their existence is incomprehensible without assuming the presence of an integrating Power. This is what Yājñavalkya tells Gārgi in reply to her great question. Everything operates on account of a Supreme Cause, which cannot even be called a mere cause in the sense of an instrumental operator outside the material of the effect. It is a Cause which is interwoven in the structure of the body of the effect, so that it (the Cause) is hidden inside the effect and works from inside. It is not like a carpenter making a table, in which case, also, we may say that the table is the effect and the carpenter is the cause of the table. Not so is this Causal relation here. The hidden presence of the Cause, inextricably involved in the presence of the effect, makes it impossible for the effect to work in a manner contrary to, or different from, the way that is laid down by the principle of the constitution of the Cause. The structure, the constitution of the Cause, is the determining factor in regard to the way in which the effect works. Not only the way in which the effect works but even the shape which the effect takes, the form or body it assumes, together with the activities that it undertakes in any direction whatsoever—all these things seem to be merely an obedience that it shows to the Cause, which exists, not outside it like a boss or a master, but which is its own inner Self or Antāryamin.

The Cause that we are speaking of here is not a master in the sense of a ruler outside, but an Inner Controller, a Regulator, a Force which is organically involved in the existence of everything that can be called the effect—the whole universe. There is, therefore, an organic connection, a

vital relationship, a living contact between the Cause and the effect. If there should be such an exact, precise movement of nature, how can that be accounted for, unless there is something which is behind it; some mechanism which can be considered as the cause of this precision that we observe in nature? The precision of nature's working is such that you can even predict what can happen in nature, physically. Calculations are possible in such a manner that we can know when a particular planetary motion will take place even two hundred years or three hundred years beforehand. The prediction of anything, and the determining of any possible eventuality in the future, would not be possible unless there is a vital connection between the present condition and the future. Not only does the present determine the future, but it is in turn determined by the past. The past, present and future, involving the entire working of the Cosmos, is a marvellous machine which surpasses the comprehension of human understanding. How can this be accounted for unless there is a Supreme Intelligence, an Architect of the Cosmos who has fashioned this entire formation which we regard as objects, bodies, etc? The Antāryamin Brāhmaṇa so far has also pointed out that it is not merely the general structure of the universe that is so determined, but even the particular individualities of the content of the universe. Even as the Cause is vitally involved in the existence of the universe as its effect, so is this universe involved, vitally, in an organic connection, with all its effects, such as we, the individuals.

So, there is an internal relationship of the transcendent, the universal and the particular. These three are called in the Antaryāmin Brāhmaṇa as the Adhidaivika, Adhibhautika and the Adhyātmika principles. They are not three different realities. Our existence and activity, even our way of thinking and understanding, our action and reaction—all this is determined by the structure of the universe. And the structure of the universe is determined, again, by something which transcends the nature of the universe in its visible form. And it is because of this inexorable legal connection,

logical relationship, that exists internally among the transcendent, the universal and the particular, that anything that we do can produce an effect, or a result. When we think, when we speak, when we act, a result is produced. A result cannot be produced unless there is a connection between that causal factor and the result that is expected. That connection is invisible. This connection, this invisible potency that regulates the nature of the effect in its relation to the cause is what is called Karma, secretly mentioned by Yājñavalkya to his friend, in another context.

All good deeds in this world are so-called because of the goodness of this Law that exists everywhere. It is good because it is universally impartial, absolutely just to the point of logical perception. It has no friend or foe, and it has no necessity for modification of constitution at any time. This Law of the Eternal never changes. It does not need or call for amendments with the passage of time. The circumstances of the lives of people do not call for changes in Eternal Law, as is the case with human law. Circumstances in society call for amendment, but no such amendment is necessary in the Law of the Absolute. It is eternally fixed, because even the necessity for amendment, which has circumstances, apparently, as its cause, are determined by the Law. The so-called change of circumstances in the future is a part of the ordinance that has been fixed already by the Eternal. So, even all possible changes in the future are in the bosom of the Cosmic Reality. There is no such thing as a chaotic indeterminate future possibility which cannot be predicted. This makes it possible for the Eternal Law to be also Omniscient at the same time.

If there is no interconnectedness of the universal principle in past, present and future, there cannot be anything called Omniscience. How can you know what is going to happen in the future if the future is undetermined? If anything can happen in the future, and no one can know what is going to happen at any time in the future,

Omniscience is not possible. But the very possibility of Omniscience is a proof of everything being fixed forever, and no change is possible. Such is the grandeur of this Absolute. Yājñavalkya speaks to Gārgi: "And whoever knows this, he alone knows anything worthwhile. Whoever does not know this, does not know anything." Any knowledge, minus the vitality of this Eternal Wisdom, cannot be regarded as worthwhile for ultimate purposes. They have a working utility but are not ultimately valid. The ultimate meaning of a thing lies in its connection with this Eternal Law. If the Eternal is disconnected, everything that may appear utilitarian and valuable will perish one day or the other. The transiency of things, the perishability of nature, and the character of mortality that you see in anything, is due to the severance of the particulars from the universal which has its Law, defined already, but which the individual cannot grasp or understand.

Mortality or death, and perishability and transiency, etc. experienced by us here are actually connected with our lack of awareness or knowledge of that Law of the Absolute. What is required is not a change or a transformation in things, because that is not possible, but a consciousness of what is happening. The impossibility of the human mind to comprehend the pros and cons of all things in their universal interconnectedness creates a false impression in the very same mind that things are indeterminate; things have to be done in this way, that way, etc. There is no such thing called for. What is necessary is an awakening into the fact of this interconnectedness of things. And if this knowledge is not to come forth, any other knowledge is not going to help us.

10. yo vā etad akṣaram, gārgi, aviditvāsmiṁl loke juhoti, yajate, tapas tapyate, bahūni, varṣa-sahasrāṇy antavad evāsya tad bhavati; yo vā etad akṣaram, gārgi, aviditvāsmāl lokāt praiti, sa kṛpaṇaḥ; atha ya etad akṣaram, gārgi, viditvāsmāl lokāt praiti, sa brāhmaṇaḥ.

Yo vā etad akṣaram, gārgi, aviditvāsmiṁl loke juhoti, yajate, tapas tapyate, bahūni, varṣa-sahasrāṇy antavad evāsya tad bhavati: "Gārgi; there may be many people in this world who perform large sacrifices and give much in charity and do great austerities or penances for years and years together. For thousands of years they may do these virtuous deeds in this world, but if they do not know this secret of the Absolute, then perishable is the effect of all this activity." Even the thousands of years of penance and philanthropy will yield nothing worthwhile in the end. It will fall like withered leaves, with no life in it, if it is disconnected from this Vitality which is the Supreme Absolute. Yo vā etad akṣaram, gārgi, aviditvāsmāl lokāt praiti, sa kṛpaṇaḥ: "Miserable, indeed, is the fate of that person who does not have this knowledge." Wherever he goes, he will have defeat, frustration, suffering, agony and anguish of the mind caused by the disconnection of his awareness from this Reality that is everywhere. Atha ya etad akṣaram, gārgi, viditvāsmāl lokāt praiti, sa brāhmaṇaḥ: "He is called a Brāhmaṇa, or a great knower, who departs from this world, having known this Reality." The goal of life is therefore the realisation of this Supreme Being, and every other activity is an auxiliary to this realisation. Whatever virtue, whatever righteous deeds that we may have to perform as our duty in the different walks of life in the world—all these are only of an auxiliary value, an ordinary utility. They are valuable only because they are passages to the experience and the knowledge of this Ultimate Goal of life. The Ultimate Goal of life is the value of everything in life. It is not ultimate in the sense of a future in time. Again we have to correct this mistake if it occurs to the mind of any person. It is not something that will happen tomorrow, and therefore, it has no connection with what is happening today. It is not ultimate in a temporal or spatial sense. It is ultimate in a logical sense only, not spatial and temporal. It is connected even with the least of our actions, even today at this very moment. So, even the smallest deed that we perform, even the least thought that occurs to our

mind, at this very moment today, will have no meaning and no worth if it is disconnected from the Goal for which it is to be directed, of which it is a means. If this point is not remembered in the mind, whatever we do is a waste, and life will not yield the fruit that is expected out of it.

11. tad vā etad akṣaram, gārgi, adṛṣṭaṁ draṣṭṛ, aśrutam, śrotṛ, amatam mantṛ, avijñātaṁ vijñātṛ, nānyad ato'sti draṣṭṛ, nānyad ato'sti śrotṛ, nānyad ato'sti mantṛ, nānyad ato'sti vijñātṛ; etasmin nu khalv akṣare, gārgi, ākāśa otaś ca protaś ca.

Tad vā etad akṣaram, gārgi, adṛṣṭaṁ draṣṭṛ: "But Gārgi; this great wonder about which I am speaking to you cannot be seen by anybody." It cannot be seen because it is the Seer. How can you see your own eyes? Nobody has seen one's own eyes, because the eye is the seer. How can you comprehend your own mind and behold your own understanding? They cannot be seen because they are the principles which are the subjects of all such psychological actions and functions. "So Gārgi; this Imperishable Absolute is the Seer of everything, but you cannot see It." How can you see It? By becoming It. How can you become It? By assimilating Its character. What is Its character? Non-objectivity. It is a tremendous blow to the mind even to conceive what non-objectivity is—adṛṣṭaṁ draṣṭṛ. Aśrutam, śrotṛ. (to note: written above in sloka #11: adṛṣṭaṁ draṣṭṛ, aśrutam, śrotṛ) It is the Hearer of everything, but you cannot hear it. Amatam mantri: This is a repetition of what was mentioned earlier in another context. It is the Thinker of everything, but it itself cannot be thought by anybody. Avijñātaṁ vijñātṛ: It understands everything, but you cannot understand it. You cannot understand it because it is the Cause and you are the effect. It understands everything because it is the Cause of everything and everything is its effect. Nānyad ato'sti draṣṭṛ: There is no other Seer but That. Nānyad ato'sti śrotṛ: There is no Hearer but That. Nānyad ato'sti mantṛ: There is no Thinker except That. Nānyad ato'sti vijñātṛ: There is no other Understander than

That. Etasmin nu khalv akṣare, gārgi, ākāśa otaś ca protaś ca: The unmanifested Āvyakrita, Ākāsa, the ether supreme, is woven warp and woof, lengthwise and breadthwise, in this Eternal Absolute." Everything is woven in it. You will find even the least of things there, even the minutest and the most insignificant of things can be found in that Supreme Eternal Absolute.

12. sa hovāca; brāhmaṇā bhagavantaḥ, tad eva bahu manyedhvam yad asmān namaskāreṇa mucyedhvam; na vai jātu yuṣmākam imaṁ kaścid brahmodyaṁ jeteti. tato ha vācaknavy upararāma.

Gārgi, after having listened to this reply, this discourse of Yājñavalkya, speaks to the whole audience: "Friends! Learned men! There is no use of speaking to him further. We should not put any more questions. You must regard yourself blessed if you can be let off by him merely by a salute. You do prostration to him and go away from this place. Nobody can defeat this man in argument. No one can speak like him, and there seems to be nothing which he does not know. So why put further questions?" And saying this, Gārgi Vācaknavy, the great lady saint, the knower of Brahman, occupied her seat.

NINTH BRĀHMAṆA

MANY GODS AND ONE BRAHMAN

But, there was one man who would not listen to this advice. He had to do something, and he puts a very intricate question. He was the last man to query. There were eight people who put questions. Now the eighth man comes and he dies actually, in the very audience, due to an incident that took place on account of too much meaningless querying. He was called Śākalya.

1. atha hainam vidagdhaḥ śākalyaḥ papraccha: katy devāḥ, yājñavalkya, iti. sa haitayaiva nividā pratipede, yāvanto vaiśvadevasya nividy ucyante; trayaś ca trī ca śatā, trayaś ca trī ca sahasreti. aum iti. hovāca, katy eva devāḥ, yājñavalkya, iti. trayaś triṁśad iti. aum iti. hovāca, katy eva devāḥ, yājñavalkya, iti. ṣaḍ iti. aum iti. hovāca, katy eva devāḥ, yājñavalkya, iti. traya iti. aum iti. hovāca, katy eva devāḥ, yājñavalkya, iti. drāv iti. aum iti. hovāca, katy eva devāḥ, yājñavalkya, iti. adhyardha iti. aum iti. hovāca, katy eva devāḥ, yājñavalkya, iti. eka iti, aum iti, hovāca katame te trayaś ca trī ca sahasreti.

Atha hainam vidagdhaḥ śākalyaḥ papraccha: This gentleman gets up and asks certain questions. They are very very long queries, and very long answers also are given. "How many gods are there?" This is what Vidagdha Śākalya wanted to know. The question put to Yājñavalkya by Śākalya means this much—katy eva devāḥ, yājñavalkya, iti. Sa haitayaiva nividā pratipede, yāvanto vaiśvadevasya nividy ucyante. When the question "How many gods are there?" was put, Yājñavalkya contemplated the list of gods given in a passage, or a Mantra of the Veda called the Nivid, which has reference to a group of gods called Viśvedevas. And in accordance with the statement made in that Mantra, called the Nivid in the Veda, Yājñavalkya says: Trayaś ca trī ca śatā: "Three hundred and three." The answer was given. Then he says: Trayaś ca trī ca sahasreti: "Three thousand and three." "All right! Let me see," was the retort of Śākalya. Katy eva devāḥ, yājñavalkya: "Is this the answer that you give me to my question, how many gods are there? Three thousand and three; three hundred and three! Have you no other answer to this question?" Then Yājñavalkya gives another answer. Trayaś triṁśad iti: "There are thirty-three gods." Aum iti. hovāca: "All right!" Again he asks, not being satisfied with this answer. "Tell me again properly; how many gods are there?"—katy eva devāḥ, yājñavalkya. Ṣaḍ iti: "Six are there." "All right!" He was not satisfied; he again asks a question.

Hovāca, katy eva devāḥ, yājñavalkya: "How many gods are there. Tell me again. Think properly." Traya iti: "Only three gods are there." Aum iti. hovāca, katy eva devāḥ, yājñavalkya: Not being satisfied, he asks again: "How many gods are there? Tell again.Drāv iti: "Two gods are there." Again he asks a question, not being satisfied. "Tell again; how many gods are there?" Katy eva devāḥ, yājñavalkya. "One and a half gods"—adhyardha iti. Then he was very much upset. "What is this you say, one and a half gods. Tell again properly; how many gods are there?"—Katy eva devāḥ, yājñavalkya. Eka iti: "One god is there," he said finally. So, a series was recounted by Yājñavalkya in a very humorous manner, all of which has some meaning which will be mentioned in the following passages. Katame te trayaś ca trī ca sahasreti: "All these numbers that you have mentioned—three thousand and three, three hundred and three—what are these gods? Give the names of these gods, the deities." Then Yājñavalkya said:

2. sa hovāca, mahimāna evaiṣām ete, trayas trimśat tv eva devā iti. katame te trayas triṁśad iti. aṣṭau vasavaḥ ekādaśa rudrāḥ, dvādaśādityāḥ, te ekatriṁśat indraś caiva prajāpatiś ca trayastriṁśāv iti.

Sa hovāca, mahimāna evaiṣām ete, trayas trimśat tv eva devā iti: "All these three thousand and all that I mentioned—they are not really gods. They are only manifestations of the thirty-three. The thirty-three are the principal manifestations, and others are only their glories, radiances, manifestations, magnificences or forces, energies, powers." "But what are these thirty-three?" katame te trayas triṁśad iti. "The thirty-three gods are eight Vasus, eleven Rudras, twelve Ādityas—they make thirty-one (ekatriṁśat)—then Indra and Prajāpati—these make thirty-three gods."

Now, these are called gods in a very special sense, and there is a meaning behind their being designated as gods. The term 'god' means a power that causally works inside a form. That which regulates from inside any particular

individual, groups of individuals, etc. is the god of that individual or the god of that group of individuals. In a broad sense we may say, the cause of anything is the deity of that thing. Now again we have to bring to our mind the meaning of the word 'cause'. The deity does not operate as an external cause. The sun as the cause of the eye is not the sun that is ninety-three million miles away, disconnected from the eye in space. That principle which controls the eye or any other organ has something to do internally also with the structure of the organ. Likewise is the case with every other function. The god of any particular phenomenon is the invisible presence. So it will be mentioned here in the following passages that every visible object has a presiding deity inside. Even the hands cannot be lifted unless there is a force inside; the eyes cannot wink unless there is a force inside the eyes, likewise with every other function or limb of the individual. What are these Vasus, Rudras and Āditya? They have to be explained. They are not far away from us. They are immanent within us.

3. katame vasava iti. agniś ca pṛthivī ca vāyuś cāntarikṣaṁ cādityaś ca dyauś ca candramāś ca nakṣatrāṇi ca, ete vasavaḥ, eteṣu hīdam sarvaṁ hitam iti, tasmād vasava iti.

Katame vasava iti: "What are these Vasus which are eight in number?" "Fire is one deity; earth is one deity; air is another; the atmosphere is one deity; the sun is one deity; the heaven is one deity; moon is one deity; the stars are one deity. These constitute eight groups"—agniś ca pṛthivī ca vāyuś cāntarikṣaṁ cādityaś ca dyauś ca candramāś ca nakṣatrāṇi ca. Ete vasavaḥ: "Why do you call them Vasus?" What is the meaning of the word Vasu? Vasu is that in which something resides. In Sanskrit, Vasu means, to abide. That which is an abode of something; that in which something abides; that which is the repository or the support of something is the Vasu of that thing. Now, these things mentioned here, eight in number, are really the substances, in a subtle form, out of which everything is made, including our own selves. All

bodies are constituted of the vibrations of which, ultimately, these principles consist. Agnī, Prthivi, Vāyu, Āntariksa, etc. are not solid bodies, though names are given here which are applicable to physical bodies. Even the earth is not a solid body. It is a vibration. It is something difficult to understand for a casual observer. There is no such thing, ultimately, as a 'solid' body. Everything is a conglomeration of forces. Force concretises itself. The increased density of a particular force is the reason why we give it a particular name in a particular context, as it becomes visible. Even these distinctions between earth, fire, air, etc. are tentative distinctions. One is convertible into the other. So we see that there is an internal connection among the gods. We know that solids can become liquids, and liquids can become gases, and anything can be converted into anything by certain processes to which they are subjected. The solidity of the earth; the fierceness of fire, the fine character of air; the glowing nature of the sun, etc., can be attributed to the increased density of the manifestation of the force of which they are all constituted. Distance does not matter here. Even if the sun is so many millions of miles away, it can regulate us, control us. Distance is completely overruled by the existence of invisible powers, cosmic energies that can reach over great distances as immense light does. So, all bodies are constituted of these Vasus. Our physical body, our subtle body and the physical bodies and the subtle bodies of everyone and everything everywhere—all these are made out of the energies of certain forces which go to make up these elements—the fire, the earth, etc. What is there in our body except these things? If you dissect the body of any individual and constituents, you will find that these constituents of the bodies of individuals are nothing but the constituents of these eight principles mentioned. They are, therefore, called Vasus because everything abides in them. Eteṣu hīdam sarvaṁ hitam iti, tasmād vasava iti: "Everything is deposited as it were in these constituent principles. Therefore, they are called Vasus."

4. katame rudrā iti. daśeme puruṣe prāṇāḥ ātmaikādaśaḥ; te yadāsmāt śarīrān martyād utkrāmanti, atha rodayanti, tad yad rodayanti, tasmād rudrā iti.

Katame rudrā iti: "Who are the Rudras?" The Rudras are inside us. They are not in Mount Kailaśa, as theology would tell you. They are inside us, operating in a particular manner. The powers which constitute the Rudras are the ten senses and the mind. They are eleven in number. "The ten senses and the mind make eleven. These are the Rudras." They make you do whatever they like. They are the controllers of your system. You cannot do anything independent of the senses and the requisites of the mind. What can the body do? What can the individual as a whole do, except in the direction pointed out by the senses and the mind?—katame rudrā iti. daśeme puruṣe prāṇāḥ ātmaikādaśaḥ.

Te yadāsmāt śarīrān martyād utkrāmanti, atha rodayanti, tad yad rodayanti, tasmād rudrā iti: Rudu is to cry, in Sanskrit. "When the senses and the mind leave the body, they make one cry in anguish." One is in a state of grief, and weeps in sorrow due to pain of severance of the senses and the mind from the physical abode. The individual concerned also cries (when they are leaving) and the other people connected with that individual also cry at the time of the departure of what we call the soul in the individual, which is nothing but this total function of the senses and the mind. Inasmuch as these eleven, the senses and the mind, subject the individual to their dictates and make you yield to their demands and clamours, and make you cry in agony if you violate their laws, they are called Rudras.

5. katama ādityā iti. dvādaśa vai māsāḥ saṁvatsarasya, eta ādityaḥ, ete hīdaṁ sarvam ādadānā yanti; te yad idaṁ sarvam ādadānā yanti, tasmād ādityā iti.

Katama āditya iti: "What are the twelve Ādityas, the suns?" They are not twelve suns. "They are twelve forces of the sun," twelve functions of the sun, twelve ways in which the sun's

energy works. Dvādaśa vai māsāḥ saṁvatsarasya, eta ādityaḥ, ete hīdaṁ sarvam ādadānā yanti: Āditya is a Sanskrit word meaning the sun. The forces of the sun, the movements of the sun, the phases of the sun, take away the lives of people. Ādadānā means, they take you, withdraw you, absorb you. Every day is a passing of life. The movement of the sun is not merely a beautiful phenomenon that we can gaze on with wonder every morning. Every rise of the sun is an indication that so much life has gone. Every bell that rings tells you that your death is nearing. And so, these twelve months of the year may be regarded as the twelve functions of the sun. They are twelve functions in the sense that they are responsible for the twelve ways in which the sun influences the individuals on earth and the entire atmosphere around it. The movement of the planets, and other stellar bodies in connection with the location of the sun, becomes responsible for what we call the twelve months in the passage of time. And inasmuch as there is such movement which is twelve in number, there is a twelvefold influence of the sun on things around, and these twelve influences of the sun are called twelve Ādityas, by way of symbology. And they are called Ādityas because they withdraw the lives of things. They cause transiency in things. They are the cause of the perishability of bodies—ādadānā yanti; te yad idaṁ sarvam ādadānā yanti, tasmād ādityā iti: Time, actually is meant here, which "takes away the vitality of people."

6. katama indraḥ, katamaḥ prajāpatir iti, stanayitnur evendraḥ, yajñaḥ prajāpatir iti. katamaḥ stanayitnur iti. aśanir iti. katamo yajña iti, paśava iti.

Who is Indra? The power that overpowers everybody, that is Indra. The energy that is with you by which you assert yourself and feel a confidence in yourself is Indra. Even if you are a weakling, you feel a confidence sometimes. That confidence comes due to a hidden potentiality in you, a power in you which is beyond your present conceivable capacity. Katama indraḥ, katamaḥ prajāpatir iti. "Who is Indra?

Who is Prajāpati?" (other gods who are mentioned in the list) Stanayitnur evendraḥ: "The rain cloud can be called Indra. Yajñaḥ prajāpatir iti: Sacrifice can be called Prajāpati." Katamaḥ stanayitnur iti: "What do you mean by rain cloud?" "By rain cloud I do not actually mean the cloud, but the lightning which is the embodiment of energy." Indra, therefore, is the designate of force which overwhelms other forces. It is Indra because it rules. It rules in the sense that nothing can stand in its presence. So, in short, Indra represents here a deity designating a force present in every individual, yourself and myself included, a force that can give you the confidence of there being nothing impossible for you. That hidden hope and energy which is present even in the smallest creature is God Himself, revealing Himself in some minute form. A ruler in everybody and the energy that is hiddenly present in every individual is what the term Indra conveys in this context.

Yajñaḥ prajāpatir iti: Prajāpati is the Supreme Being Himself. He is identified with Yajña, or sacrifice. Here, sacrifice does not mean merely oblations in a sacred fire, but a compulsion exerted upon every individual body by this Prajāpati, or the Universal Virāt, or Hiraṇyagarbha, by which it becomes obligatory on the part of every individual to accede to the Law of this Being. Sacrifice is a form of self-surrender. What is sacrifice? It is an offering of what you have and what you are in some measure in the direction of something which you regard as the goal. Now, here the goal is Prajāpati. He is called Yajña, and he is identified with paśava iti. The individual is called the victim of the sacrifice because of the compulsion exerted upon it by the goal of the sacrifice. We are all victims of the sacrifice in the sense that we are obliged, compelled, forced to yield to a law which is transcendent to our own selves. It is not true that we are entirely free, though it looks as if we are like that. Our freedom is conditioned by the necessity of that law which operates within us as the Antāryamin, and which calls for a sacrifice on our part, not in the sense of offering ghee, etc. in

fire, but the surrender of our own value to the Eternal Value. Therefore, in that sense, Prajāpati, Yajña—Supreme Sacrifice, includes within Himself everything that is the victim of the sacrifice, which means to say, every individual is included in the universal.

7. katame ṣaḍ iti. agniś ca pṛthivī ca vāyuś cāntarikṣaṁ cādityaś ca dyauś ca, ete ṣat; ete hīdaṁ sarvaṃ ṣad iti.

Katame ṣad iti: "How many gods are there? You said six gods." "The six are the same as already mentioned, minus two. Agnis ca prithivi ca vayus cantariksam cadityas ca dyaus ca, ete sat: ete hidam sarvam sad iti: The fire principle, the earth principle, the atmospheric principle, the sun and the moon, the sun and the heavens—these are the six. So they are not new things. I have already mentioned eight. Two I have excluded. By excluding two, I tell you, six gods are there."

8. katame te trayo devā iti. ima eva trayo lokāḥ, eṣu hīme sarve devā iti. katamau tau dvau devāv iti, annaṁ caiva prāṇaś ceti. katamo'dhyardha iti, yo yam pavata iti.

Now—katame te trayo devā iti: "What are the three gods? The three worlds themselves are the three gods." We do not have gods outside the universe. They are inside the universe. In traditional theology, sometimes we are told that gods are outside. They are in paradise; they are in heaven. It is not true. They are not outside. The word 'outside' is inapplicable to the connection of gods to the bodies over which they preside. I have already mentioned, they are like causes with effects. They are immanently hidden in the bodies, which they preside over, which they control, and which are the effects thereof. So, the universe includes every effect—your body, my body and every body. All the fourteen realms of beings, called the Lokas, are what we call the worlds. They are constituted of three levels—the higher, the middle and the lower. These three worlds are the entire creation. These three levels may be regarded as the gods in the sense that the

threefold conceivable division of the Eternal Reality in respect of these three worlds is the threefold god. Inasmuch as the gods are inseparable from the worlds, the worlds themselves are called gods, just as your body is pointed out by some other person, saying, "this is the person". This is not the person! The person is something transcendent to your body, and yet you identify the personality of yours, or the person in you, with the body that is appearing outside. Likewise, the worlds are identified with the gods which preside over them. So, in a way, the three worlds are the three gods. No other god, or gods, exist. Katame te trayo devā iti. ima eva trayo lokāḥ, eṣu hīme sarve devā iti: "All the gods are inside the three worlds." They are not outside. Even the heavens are inside these three worlds only.

Katamau tau dvau devāv iti: Now finally he says: "There are two gods." "Who are the two gods?" Annaṁ caiva prāṇaś ceti: "Energy and matter—these are the two gods." The whole universe consists of matter and energy. There is nothing else. Outwardly it is matter, inwardly it is energy. And these may be called the ultimate gods in one sense, matter and energy, called here Anna and Prāṇa. "Be satisfied Śākalya," says Yājñavalkya.

In the enumeration of the number of gods, in the conversation which one of the learned men in the assembly had been sage Yājñavalkya, the sage referred to various principles and designated them as gods because of their being causes of the corresponding effects in a special manner; not as extraneous or instrumental causes, but as immanent causes, inseparable from the effects of which they were presiding as superintending deities. And enumerating this number of the gods, he comes to a point where he said, in one context, that the "God is one and a half" by which he means that the Cosmic Vital Force functions in two ways, cosmically and individually. In its comprehensive transcendent aspect it is one; there is nothing second to it. But, inasmuch as it appears as if it is whole, even in

individuals, it makes each individual imagine that he or she or it is complete and not a part thereof. This capacity of the Cosmic Prāṇa, or Sūtra-Ātman, to remain complete in the Cosmic status and yet make the individuals also complete in themselves, is responsible for the designation of this force as one and a half. It is this way and that way, both ways—katamo'dhyardha iti, yo yam pavata iti.

9. tad āhuḥ, yad ayam eka ivaiva pavate, atha katham adhyardha iti. yad asminn idaṁ sarvam adhyārdhnot, tenādhyardha iti, katama eko deva iti. prāṇa iti, sa brahma, tyad ity ācakṣate.

Tad āhuḥ, yad ayam eka ivaiva pavate, atha katham adhyardha iti: "There is one Being which is the Sūtra-Ātman, the Supreme Vāyu Principle; how do you call it one and a half?" For that the answer is given by Yājñavalkya. Yad asminn idaṁ sarvam adhyārdhnot, tenādhyardha iti, katama eko deva iti. prāṇa iti, sa brahma, tyad ity ācakṣate: "Because of the fact, as mentioned, that everything flourishes on account of the function of this Vital Force." Adhyārdhnot has been translated as 'flourish', or that which is responsible for the nourishment of people. It is present in every individual, and yet it remains transcendent, so it is called Tyat. Tyat means remote. To the individuals, this Cosmic Immanent Being appears as a remote Reality, this is why we refer to God as something other than us, 'That'. The demonstrative pronoun 'That', which is usually used in pointing out or referring to the Universal Reality, is inapplicable, really. You cannot actually call it 'That', as if it is there far off in distant space. This Tyat, or Thatness, Bhūtātathata, as usually philosophers call it, is the Tyat mentioned in this passage, because of its transcendent character from the point of the individuals to whom it remains an external Reality and a cause, though it is also immanent in them. It is the Brahman, the Supreme which is, and which in other words is known in Vedānta language as the Hiraṇyagarbha principle.

EIGHT DIFFERENT PERSONS AND THEIR CORRESPONDING DIVINITIES

Now follow a series of mystical contemplations which are peculiar to this Upaniṣhad, and Upaniṣhads in general. They are very strange, indeed, to people who are not accustomed to esoteric concepts and subtle meditations on the forces which work inside visible forms; to minds which are accustomed to forms alone and cannot conceive of the inner connection of these principles with the forms. The purpose of the Upaniṣhad, in what follows, especially, is to give us a series of meditations, not in the sense you think meditation is, but in a novel form, a strange form, a fantastic form. However, it is very common and normal to the Upaniṣhadic thinkers who are accustomed to conceive everything as sacred and holy. Especially to the Vedas and the Upaniṣhads there is nothing unholy, nothing secular, nothing profane, nothing external, nothing material. Everything is spiritual radiance. And therefore, to people who are used to making the bifurcation of the sacred and the profane, the good and the bad, the inside and the outside, the divine and the undivine, these meditations will look very strange. But we have to take our minds back to the ancient atmosphere of the Upaniṣhad in order to be able to understand what actually it means. We should not think as people do in the twentieth century if we are to understand the spirit of the Upaniṣhad. We have to go back to the atmosphere, to the circumstances, and the way in which the minds of these people worked. As I mentioned to you in a few words, they had a very large concept of everything. They could see a whole universe in a small grain of sand. We cannot see that. That is the only difference. We see insignificance in such particles as a grain of sand, but can see a tremendous significance the moment we are able to probe into the structure of this little formation.

The distinction between right and wrong, good and bad, arises on account of the universal and the particular. And as long as these distinctions are made by us, everything else follows automatically. They are to be abolished. The whole point is that. That is the purpose of meditation.

10. pṛthivy eva yasyāyatanam, agnir lokaḥ, mano jyotiḥ, yo vai tam puruṣaṁ vidyāt sarvasyātmanaḥ parāyaṇam, sa vai veditā syāt, yājñavalkya. veda vā ahaṁ tam puruṣaṁ sarvasyātmanaḥ parāyaṇaṁ, yam āttha; ya evāyaṁ śārīraḥ puruṣaḥ, sa eṣah. vadaiva śākalya, tasya kā devatā iti. amṛtam iti hovāca.

Pṛthivy eva yasyāyatanam: Now, the meditations enumerated here begin with the physical body itself, which is not a 'brother ass', as you would like to call it, but something which has divinity in it. And you will find everything has something divine in it if you only go deep into its function, its existence and its relevance to the context to which it is connected. This body itself is an object of meditation. You will be surprised to know that the body can be an object of meditation. You try to get out of this body, but there is no 'getting out' or 'getting in' in the Upaniṣhads. Everything is all right provided it is taken in its proper place. Anything can take you to the Supreme Being. Even the smallest creature, even the tiniest little object, even the worst of conceivable things—everything can take you to the Ultimate Reality provided you are able to conceive, in a proper way, the connection that it has got with the Ultimate Cause of all causes. There is nothing that is not connected with this Ultimate Reality. Everything is, in some way or the other, connected with it. As all roads lead to Rome, everything leads to God. So, the physical body is the object of contemplation in this passage where Śākalya queries of Yājñavalkya in this respect.

Pṛthivy eva yasyāyatanam, agnir lokaḥ, mano jyotiḥ, yo vai tam puruṣaṁ vidyāt sarvasyātmanaḥ parāyaṇam, sa vai veditā

syāt, yājñavalkya: Now, Śākalya puts a question to sage Yājñavalkya. "I regard, Yājñavalkya, that person as a real knower who can know or tell me what is that Being or Reality, whose support is the earth, whose eye is the fire principle, and whose light of understanding is the mind. Whoever knows what this is, can be regarded as a knower. Do you know this Being?" This is the question of Śākalya to Yājñavalkya. Everyone resorts to this Being. It is the support of all. Everyone loves it. And it is constituted of the physical elements. It works through the fire principle in its function of perception through the eye, and it thinks through the mind. What is that? "I know what is this," says Yājñavalkya. "I quite appreciate your question and I know the answer to your query. What is that Being you are asking, I tell you. Veda vā ahaṁ tam puruṣaṁ sarvasyātmanaḥ parāyaṇaṁ, yam āttha: I know that repository, or reservoir, or resort of all beings to which you are making a reference. It is this body itself."

It is this physical body of the human being which is constituted of the earth in its essence. Therefore it is called pṛthivy eva yasyāyatanam. It is the earth which is its abode. It is formed of the earth element, principally. You know very well that it cannot see unless there is a fire principle associated with it. The body's guiding light is nothing but its own mind. Everyone knows that mind is the guide of a person. We always take the advice of the mind.

So, this is the description of the Being to which everyone resorts and which is a deity by itself. "This physical body is the deity to which you are referring—ya evāyaṁ śārīraḥ puruṣaḥ, sa eṣah. vadaiva śākalya: Śākalya, put further questions if you have anything more to ask." Tasya kā devatā iti: "What is the deity of this body? I regard this body itself as a deity inasmuch as it is resorted to by everybody as a beloved object. Now I ask; has it also got a deity? Does it also depend upon something else? Is there something which it also worships, adores and depends upon." "Yes! Amṛtam iti hovāca: The Amṛta is the immortal essence, due to which the

body exists, for the sake of which it is struggling day and night, and which is the food and the very life of this body." Amṛta was referred to in an earlier section of the Upaniṣhad as the Antāryamin—eṣa ta ātmāntaryāmy amṛitaḥ. In the Antāryamin Brāhmaṇa, which we have already studied earlier, we were told that the Antāryamin, or the Immanent God, the Supreme Immanent Principle, the Reality of all individuals, is immortal. That is therefore called Amrita, nectar, ambrosia. It is this immortal nectar, this ambrosia like Reality, which keeps this physical body in a hopeful existence, otherwise it would wither away like a dry leaf. We cannot exist by merely clinging to the body as an Ultimate Reality. It has a reality of its own. It is an instrument for further action in life. You know the utility of the body. It does not need further explanation. But it is not an Ultimate Reality; it is a dependent reality; it is an auxiliary; it is an accessory for further higher achievements. Thus, while the physical body is a value by itself, it has a higher value upon which it hangs, and that is Amṛta, the Immortal Being.

Now, in these descriptions you will be wondering, what is the meditational aspect involved? That aspect is difficult to understand. We have to go deep into the mind of these people. What they intend to tell us is that the object becomes a deity, whatever that object be, if you regard it as non-separable from you. In that sense everything is a god in this world. You can say, there are millions of gods just as there are millions of atoms in the universe which you cannot even count. They become gods in the sense that they are values by themselves. And their spiritual value comes into relief when we are in a position to appreciate the service they can render to us in our evolution, when we befriend them as our own selves. The value of a person, the value of a thing can be known only when we befriend that person or thing. When you become one with that object, you know the worth of it. And so, everything becomes an object of adoration, an object of servicefulness and divinity by itself, veritably, if it be taken as an ideal other than which nothing exists for you, for the

time being at least. In the particular stage in which you are, it is an 'ultimate' reality for you. If we study the Taittirīya Upaniṣhad, we would be able to appreciate the nature of the ascent of thought through which we are taken gradually by these meditations. In the third section of the Taittirīya Upaniṣhad, a sage (Bhrigu) is asked to contemplate on various degrees of reality, right from matter onwards—Anna, Prāṇa, Manas, Vijñāna, Ānanda. These are the stages through which the mind passes. Matter is one deity by itself. It is a god; it is a reality. So, even the lowest conceivable reality, the inanimate substance, is a reality. Inasmuch as it is a reality, it is a divinity. And inasmuch as it is a divinity, it is an object of worship and adoration. Thus even matter is god, said the Master, in the Taittirīya Upaniṣhad. But, there are higher concepts of this existence, and so the mind is taken gradually from matter to vital energy—Prāṇa, from there to the mind, from there to intellect and then to Ānanda (bliss). The same thing is repeated in the Bṛhadāraṇyaka Upaniṣhad in a different manner. The body is no doubt regarded as a value by itself in its material sense, yet dependent upon the immortal Being inside it, which exists hidden as a Reality. The inner constituents of the physical body—Prāṇa, Manas, Vijñāna, etc.—are also taken into consideration here.

11. kāma eva yasyāyatanam, hṛdayaṁ lokāḥ, mano jyotiḥ, yo vai tam puruṣaṁ vidyāt sarvasyātmanaḥ parāyaṇam, sa vai veditā syāt, yājñavalkya. veda vā ahaṁ taṁ puruṣaṁ sarvasya ātmanaḥ parāyaṇam, yam āttha; ya evāyam kāmamayaḥ puruṣaḥ sa eṣaḥ. vadaiva, śākalya, tasya kā devatā iti. striyaḥ, iti hovāca.

Now, Yājñavalkya's answers go on, ranging from the physical level up to the highest level. Inside the physical body, there is a vital energy which functions as desire, or rather is the instrument of the manifestation of desire in the individual. It is the Prāṇa that is inside which becomes responsible for the action of the mind in terms of desire for objects of sense. This vital force also becomes a deity, and in

a particular level it is a great value by itself. In India's culture, Dharma, Artha, Kāma, Mokṣha—these four ideals are regarded as the aims of existence. They are aims of existence, and therefore, they are tremendous realities. The desires of the human beings are not to be regarded as outside the purview of Reality, even as the economic values on which they depend and which they need are also realities by themselves. They become realities under certain conditions. Dharmā virudho bhūtesu kāmo'smi: "I am the desire in beings which is not contradictory to the Ultimate Reality of things." This is what Bhagavan Sri Krishna tells us in the Bhagavadgītā.

The physical needs of life known as Artha, the vital needs known as Kāma, or desire, become realities, as they ought to be, of course, provided they are bound together by the cord of Dharma. They become part and parcel of the reality of life in its more comprehensive form, namely, Dharma, or Law, and they become citizens of a wider area. This Dharma, as you know very well, is a very enigmatic term. It really signifies the Law that operates from the point of view of ultimate liberation of individuals—Mokṣha. It is the law of Mokṣha that operates as Dharma in this world, and it is Dharma which is the law of Mokṣha that becomes responsible for giving any value at all to Artha and Kāma. So, ultimately, Mokṣha is the Supreme value. But it is present in the lower categories also. Just as the transcendent is present immanently in lower categories, Mokṣha is present in the lowest categories also and not only in the heaven as an after-death reality. Mokṣha is not an after-death realisation. It is a universal experience, and therefore, because of its being universal, its law operates in everything, in every degree of reality, in every stage of evolution, and every value that you conceive as necessary.

So, here, Yājñavalkya tells us that desire by itself, in its operation as an aspect of the mind in the human individual, its abode being the physical body, as mentioned earlier, is

also a value by itself. Taken by itself it may look odd, but when it is taken in its connection with the other degrees of reality, the physical body, the higher realities like mind, intellect, etc., it becomes a necessary stepping stone to the evolution of the mind. Yājñavalkya says: "I know what is this Kāmamaya Purușha, the desireful individual." It is the vital body inside the physical body, and its deity is its own object, whatever be that object. The object of desire is the deity of that desire. It becomes a binding principle when the object is outside. Now, here is the secret of desire. Desire is binding when its object is outside, but it is liberating when its object is its own deity. It becomes an ultimate reality by itself, so that desire has got merged into the object. And in every stage of meditation mentioned here in the Taittirīya Upanișhad, the object thereof is contemplated as ultimate reality. Matter is ultimate; Prāṇa is ultimate; mind is ultimate; intellect is ultimate; Ānanda (bliss) is ultimate. Everything is ultimate. How can many things be ultimate? They are ultimate from your point of view, from the point of view of the stage in which you are, and therefore, when you complete a particular stage, that which is above you becomes the next reality for you, so that every degree is a reality by itself.

12. rūpāṇy eva yasyāyatanam, cakṣur lokaḥ, mano jyotiḥ, yo vāi tam puruṣaṁ vidyāt sarvasyātmanaḥ parāyaṇam, sa vai veditā syāt, yājñavalkya. veda vā ahaṁ tam puruṣaṁ sarvasyātmanaḥ parāyaṇam, yam āttha; ya evāsāv āditye puruṣaḥ, sa eṣaḥ. vadaiva, śākalya. tasya kā devatā iti. satyam iti hovāca.

Rūpāṇy eva yasyāyatanam, cakṣur lokaḥ: The very act of perception through the eyes also is an object of adoration. You can see God through perception. It is not possible to see the Reality in the act of perception because of the fact that we do not know or visualise the connection between our eye that perceives and the object that is perceived. As I mentioned, we regard objects as outside. Therefore, we are caught. The divinity present in things gets revealed when the

connection between the object outside and the subject that perceives is appreciated in its proper form.

Yājñavalkya is queried by Śākalya by another question: "What is that reality of which form is the abode, eye is the light of perception, and mind is the guide? What is that?" Yājñavalkya says, "I know what it is. It is that Being which is in the eye and which is in the sun." The two are identical, ultimately. On what are they based? Why are you considering them as identical? In what sense can you say that the eye is one with the sun? Apparently they are different. They are so distant. Their connection lies in the fact that both are comprehended in the Virāt Puruṣha. In the Puruṣha-Sūkta and other places we are told that the sun is the eye of the Virāt—cakṣoh sūryo ajāyata. And so, our eyes have some connection, in an indirect manner, with the Supreme Eye of the Virāt, which is the sun. "This Puruṣha, whom you are referring to as the one whose abode is form in acts of perception through the eyes, this Puruṣha is the one in the sun, and its deity is Reality—Satya." What is that reality? It is the Supreme Eye. What is that Supreme Eye? It is the perceptive organ of the Virāt Puruṣha. So, when you consider the connection of the sun and the eye with the Universal Being, Virāt, they become deities by themselves, and are then objects of meditation.

13. ākāśa eva yasyāyatanam, śrotraṁ lokaḥ, mano jyotiḥ, yo vai tam puruṣaṁ vidyāt sarvasyātmanaḥ parāyaṇam, sa vai veditā syāt, yājñavalkya. veda vā ahaṁ tam puruṣaṁ sarvasyātmanaḥ parāyaṇam, yam āttha; ya evāyaṁ śrautraḥ prātiśrutkaḥ puruṣaḥ sa eṣaḥ. vadaiva, śākalya. tasya kā devatā iti. diśaḥ iti hovāca.

Ākāśa eva yasyāyatanam, etc. "What is that Being," asks Śākalya, "whose abode is the all-pervading space, ears are the instruments of perception, and the mind is the real operating instrument?" Yājñavalkya says: "I know that. That Being is the function of the ears whose deities are the

quarters, the divinities presiding over the different directions." The eye was said to have been presided over by the sun, and likewise, the ears are presided over by the divinities of the quarters. If the quarters can be identified with the act of hearing sounds, and if we do not consider sound as merely an object coming from a distant source, as something which impinges upon the eardrums, then we would be able to know the connection between the distant space and the ears within us. There will be no distance at all. The distance between the object outside and the instrument of perception gets transcended, or ceases, the moment identification is established between the instrument of cognition and the object in the act of meditation.

14. tama eva yasyāyatanaṁ, hṛdayaṁ lokaḥ, mano jyotiḥ, yo vai taṁ puruṣaṁ vidyāt sarvasyātmanaḥ parāyaṇam, sa vai veditā syāt, yājñavalkya. veda vā ahaṁ tam puruṣaṁ sarvasyātmanaḥ parāyaṇam, yam āttha; ya evāyaṁ chāyāmayaḥ puruṣaḥ sa eṣaḥ. vadaiva, śākalya. tasya kā devatā iti, mṛtyur iti hovāca.

Tama eva yasyāyatanaṁ, etc: "Darkness is the abode of something. Is there something whose abode is darkness? And for whom the heart is the perceiving medium, hṛdayaṁ lokaḥ, and the mind is the guide? Here, again, what is that Being whose abode is darkness?" Yajñavalka says: "I know what you are referring to. It is the phantom perception in our daily life which you are referring to as that Being whose abode is darkness. What is this phantom perception? Chāyāmayaḥ puruṣaḥ: Shadow is its Being."

Our daily perceptions are not true perceptions. They are fragmentary and distorted. We do not see things properly. The light of perception in respect of objects in our waking life is really a manifestation of darkness. It is ignorance that is parading as knowledge in our sensory perceptions. Merely because it has a utilitarian value, it does not mean that it is the Ultimate Reality. Because it is based on ignorance, it is

called darkness. What is this darkness? What is this sort of ignorance that you refer to? It is the ignorance of the ultimate nature of things. That objects are outside is not true. This is the essence of the ignorance or darkness on which sense-perceptions are based. If things are not external to us, how is it possible for us to perceive them? So, every perception is an erroneous perception inasmuch as things are not outside us. The conception of the mind that things are outside is ignorance, and it is on the basis of this ignorance that there is perception. What you perceive is a mere phantom. It is not true. It is only like a shadow; it is Chāyā; it is only an appearance, like a picture cast on the screen in a cinema. It is not there, but you can see it! So a thing that is not there can be seen as a solid reality, as it were, with three-dimensional depth, as you see objects in a cinema with a flat screen. So there can be optical illusion. Your perceptions are optical illusions, and they are based on utter ignorance of the fact that objects perceived are not outside you.

So, tama eva yasyāyatanaṁ, darkness is the abode of this reality which you consider as an object by itself—hṛdayaṁ lokaḥ, mano jyotiḥ. Yājñavalkya says: "I know what you are referring to. It is the imaginary Puruṣha that you are seeing outside as an object." "And what is its deity?" "Death is its deity." You are going to perish by this attachment to things. This so-called knowledge of yours, this wisdom which you identify with objects of perception, this learning and sciences that we have got these days—these are roads to death. You are going to die with your own learning. And so, Yājñavalkya clinches the whole matter by saying that the deity of this perception is death. Very strange!

15. rūpāny eva yasyāyatanam, cakṣur lokaḥ, mano jyotiḥ, yo vai tam puruṣaṁ vidyāt sarvasyātmanaḥ parāyaṇam, sa vai veditā syāt, yājñavalkya. veda vā ahaṁ tam puruṣaṁ sarvasyātmanaḥ parāyaṇam, yam āttha; ya evāyam ādarśe puruṣaḥ, sa eṣaḥ. vadaiva, śākalya. tasya kā devatā iti, asur iti hovāca.

Rūpāny eva yasyāyatanam, cakṣur lokaḥ, mano jyotiḥ, yo vai tam puruṣaṁ vidyāt: Now, again another question is put. "There is a kind of perception whose abode, of course, is a form that is seen outside, and the eye is the light of perception, the mind is the guide, but there is something quite different from what I mentioned to you earlier. Do you know what it is, what I am thinking of in my mind?" "Yes," said Yājñavalkya, "I know what it is. It is that what you see in a reflection."

Now, this is a difficult passage to understand. What is it that you see in a reflection? You see things topsy-turvy. You do not see things properly. Suppose you see your face in a mirror, you see something wrong there. Your right ear looks like the left ear and the left ear looks like the right ear. There is a complete reversal of the original in the reflection. Now, in this Ādarśa; Puruṣha, or the reflected being, there is no reality inasmuch as there is a complete topsy-turvy perception, and therefore you cannot say it is connected, really, with the original. This happens in our daily perceptions with the objects. We do not see things in their original capacity. When you see an object outside, you do not see it in its original form. The archetype of the object is not visible. The archetype, as the philosopher Plato would tell you, is in the heaven. It is not here in the physical world. What you see is only a shadow that is cast by the original. And the shadow is distorted by various factors. The distorting factors are the space-time-causal connections, due to which a difference is established between the subject and the object. Now, difference is involved or included in the spatial concept. So, when we say 'space', the difference need not be mentioned once again, as it is because of space that we see the difference. There is therefore a reversal, a distortion, a topsy-turvy vision of the object of perception. In every act of perception, when we see an object, we are seeing a distorted form of it, whether it is a human being that you see or any other object. It is distorted because of the fact that it is

turned upside down. You see the top as the bottom and the bottom as the top and the right as the left, etc.

Now, you cling to this just as if it is an ultimate value by itself. Why do you cling to objects in spite of the fact that they are reflections? Do you want to cling to a reflection or do you want the original? We want the original, but we cannot see the difference between the original and the reflection. We see the moon in the water, and try to catch it like children would like to do. So, our attempts at catching objects of sense, for the purpose of our satisfaction, may be considered as the attempts of a baby to catch the moon though just a reflection in the water. The clinging of a human being, or for the matter of that, any created being, to objects of sense is a mistaken action of the mind. It is the love of life. Asuh can be translated as the love of life, Prāṇa, vitality, whatever you call it. The love of life is responsible for the clinging that we evince in respect of objects which are completely distorted and are not going to promise any satisfaction to us. This is the Ādarśa; Puruṣhaarthbhagaadarsa; this is a reality by itself as long as it is seen there. It has its own value of course, but it is a deity tentatively, as any other deity is. "Asu, or love of life, is its deity."

16. āpa eva yasyāyatanaṁ, hṛdayaṁ lokaḥ, mano jyotiḥ, yo vai tam puruṣaṁ vidyāt sarvasyātmanaḥ parāyaṇam, sa vai veditā syāt, yājñavalkya. veda vā ahaṁ tam puruṣaṁ sarvasyātmanaḥ parāyaṇam, yam āttha. ya evāyam apsu puruṣaḥ sa eṣaḥ. vadaiva, śākalya, tasya kā devatā iti. varuṇa iti hovāca.

17. reta eva yasyāyatanam hṛdayaṁ lokaḥ, mano jyotiḥ, yo vai taṁ puruṣaṁ vidyāt sarvasyātmanaḥ parāyaṇam, sa vai veditā syāt, yājñavalkya. veda vā ahaṁ tam puruṣaṁ sarvasyātmanaḥ parāyaṇam, yam āttha. ya evāyam apsu putramayaḥ puruṣaḥ, sa eṣaḥ. vadaiva, śākalya, tasya kā devatā iti. prajāpatiḥ iti hovāca.

Āpa eva yasyāyatanaṁ, etc: So likewise, Śākalya puts more questions to Yājñavalkya, asking him, "Do you know that Being whose abode is water, the heart is the perceiving medium and mind is the light?" Yājñavalkya says: "Varuna is the deity of water." "Who is that whose abode is Retas? Who is its deity?" asks Śākalya. "The urge for progeny (Putramayaḥ Puruṣaḥ) which is the form, has virility (Retas) as the abode, the Heart (Hṛdaya) as the eye, the Mind (Maṅas) as the light and Prajāpati as the deity," replies Yājñavalkya.

18. Śākalya, iti hovāca yājñavalkyaḥ, tvāṁ svid ime brāhmaṇā aṅgārāvakṣayaṇam akratā u iti.

Yājñavalkya answers like this to all these fantastic questions, funny but full of meaning. Yājñavalkya gets annoyed afterwards. "What are these questions? How many questions do you ask like this? I am tired of answering your questions. Śākalya! What is the point in your going on asking questions like this on every blessed thing in the world? Is this audience here to use you as a kind of cat's paw? Are they using you as tongs to hold hot embers of fire? Are they utilising you as an instrument?" It has a double meaning. Yājñavalkya is a little bit irritated by these questions, though he has given answers to them all, even though they are very strange. Yājñavalkya refers to himself as hot fire, and one who touches him must be in danger, indeed, as he is hot embers. "And you want to catch me with the tongs of questions," he exclaims.

FIVE DIRECTIONS IN SPACE, THEIR DEITIES AND SUPPORTS

When Yājñavalkya spoke like this, referring to the audience as if it is utilising Śākalya as a cat's paw, the retort of Śākalya was: "Yājñavalkya what are you speaking?"

19. yājñavalkya, iti hovāca śākalyaḥ, yad idaṁ kuru-pañcālānāṁ brāhmaṇān atyavādīḥ, kiṁ brahma vidvān iti, diśo veda sadevāḥ sapratiṣṭhā iti. yad diśo vettha sa devāḥ sapratiṣṭhāḥ.

Yājñavalkya, iti hovāca śākalyaḥ, yad idaṁ kuru-pañcālānāṁ brāhmaṇān atyavādīḥ, kiṁ brahma vidvān iti: "Is it because of your knowledge, knower of Brahman, that you are referring to the audience in this manner that they are using me as a cat's paw. I will ask you further questions." He is not tired. Already he has irritated Yājñavalkya too much by putting questions. Now he says: "I will ask you more questions."

What are these questions? They are more difficult to understand than what we have studied. We are going from one complex to another complex. These last questions are full of meaning, but very complicated, indeed difficult to understand.

Śākalya asks Yājñavalkya: Diśo veda sadevāḥ sapratiṣṭhā iti: "I know the various directions with their deities and their abodes. Do you also know them?"—yad diśo vettha sa devāḥ sapratiṣṭhāḥ. Yājñavalkya says: "I know." There is nothing which Yājñavalkya does not know. Any question you ask, he says; "I know." And he gives a proper answer. Śākalya asks: "What is this deity which is above in the eastern direction? I know it, and if you also know, you tell."

20. kim-devato'syām prācyāṁ diśy asīti. āditya-devata iti. sa ādityaḥ kasmin pratiṣṭhita iti. cakṣuṣīti. kasmin nu cakṣuḥ pratiṣṭḥitam iti. rūpeṣv iti. cakṣuṣā hi rūpāṇi paśyati. kasmin nu rūpāṇi pratiṣṭhitānīti. hṛdaye iti hovāca, hṛdayena hi rūpāṇi jānāti, hṛdaye hy eva rūpāṇi pratiṣṭhitāni bhavantīti. evam evaitat, yājñavalkya.

"The deity of the eastern direction is the sun," says Yājñavalkya. Āditya, of course, because the sun rises in the eastern direction. It is very holy. The eastern direction is full of vibrations. On account of the rise of the sun every day, it is

charged with a new type of magnetism. "Āditya, the sun, is the deity of the eastern direction, and on what is this deity, Āditya, founded?" "He is, of course, founded in the eye of the Virāt, as I have already mentioned, because he is the eye of the Virāt"—cakṣuṣīti. kasmin nu cakṣuḥ pratiṣṭḥitam. What is the meaning of "the eye"? What is the very significance of eye? Eye perceives forms. So Rūpa, or form, is the abode or the foundation of the eye, because if there is no form to perceive, the eye has no meaning. So, in a sense we can say that the objects which are perceived by the eye are the abode or the support or the foundation of the eye—cakṣuṣā hi rūpāṇi paśyati. Where are these forms founded? They are founded in the heart, ultimately. There are no forms, really speaking. This is a repetition, in one sense, of what we have studied earlier. The objects of sense are projections, external in space and time, of certain circumstances or situations. They are not realities. And so, the forms that are seen outside as if they are solid objects independently existing are projections of the desire of the mind. It depends upon what desires you have got. Accordingly, you will see forms outside. So, the forms that are visualised by the eye are rooted in the heart's impression, ultimately, because it is in the heart that you perceive; it is due to the feeling that you cognise the forms outside. If you have no feeling for things, you will not perceive anything. "Well; that is very good. This is a good answer to my question," says Śākalya, and goes on further.

21. kiṁ-devato'syāṁ dakṣiṇāyāṁ diśy asīti. yama-devata iti sa yamaḥ kasmin pratiṣṭhita iti. yajña iti. kasmin nu yajñaḥ pratiṣṭhita iti. dakṣiṇāyām iti. kasmin nu dakṣiṇā pratiṣṭhitā iti. śraddhāyām iti. yadā hy eva śraddhatte atha dakṣiṇāṁ dadāti; śraddhāyām hy eva dakṣiṇā pratiṣṭhitā iti. kasmin nu śraddhā pratiṣṭhitā iti. hṛdaye iti. hovāca hṛdayena hi śraddhāṁ jānāti, hṛdaye hy eva śraddhā pratiṣṭhitā bhavatīti. evaṁ evaitat, yājñavalkya.

Kiṁ-devato'syāṁ dakṣiṇāyāṁ diśy asīti: "Which is the deity that rules the southern direction?" Yājñavalkya says: "Yama

is the deity." Yama represents the deity of justice. We call him Dharmaraja. And Dharma is connected with the principle of Yajña. Yajña is not, as we have already observed, a mere external performance in the sacred fire, but an alienation of the lower part of one's own self. In other words, self-sacrifice is Yajña. And it is a self-sacrifice of different intensities and grades that constitutes Dharma, ultimately. The essence of Dharma is sacrifice of self. Thus Dharmaraja, the ultimate deciding factor of all canons of Dharma, or virtue, or righteousness, has something to do with Yajña, or self-sacrifice. So, a question was further put as to where Yama is founded, or what is the principle which Yama follows? The answer is "Yajña it is; sacrifice is the principle." Kasmin nu yajñaḥ pratiṣṭhita iti: "How do you decide the factor of Yajña? Where is it founded?" Dakṣiṇayam iti: "The hope of reward that will accrue out of the sacrifice is the propeller of all sacrifices." Here, Dakṣiṇa means a reward, whatever it be. And so, the impulse behind any kind of sacrifice is the reward that accrues out of it. The reward may be a lower one or a higher one, it may be a temporal one or a spiritual one. Irrespective of the nature of the reward, it is that which impels the conduct of a sacrifice. Kasmin nu dakṣiṇā pratiṣṭhitā iti: "Now, what is the principle that becomes responsible for this hope itself?" How do you entertain a hope for reward out of the sacrifice? How do you know that a reward will come at all? When you perform a sacrifice or do an action, perhaps no result may follow. What makes you feel convinced that every action, every sacrifice must bear a fruit or yield a result? Śraddhāyām iti: You have got a faith. "The faith that reward will accrue out of every action or sacrifice is therefore the foundation of the hope for reward." Yadā hy eva śraddhatte atha dakṣiṇāṁ dadāti; śraddhāyām hy eva dakṣiṇā pratiṣṭhitā iti. kasmin nu śraddhā pratiṣṭhitā iti: "Now, where is this faith founded? From where does this faith come?" "It is in your heart"—hṛdaye iti. So, ultimately it is your heart that decides everything. Feeling is not the only function of the heart. It is a huge reservoir of various inscrutable factors. Understanding,

feeling and various other psychological functions are, no doubt, included in the character of the heart, but the heart is something indescribable. Here, by heart we do not mean the fleshy counterpart that we call the heart, but the essence of the human being, the central part of human nature, the quintessence of what we are in our principality. That is what is called the heart. And so, it is the heart that is responsible for the hope that you entertain, the faith that you have, and the sacrifice that you perform. If the heart is not to be connected with your feeling, with your actions, then there would be no sense conveyed by the attitude or the conduct that you have in life, or the actions that you perform.

The heart really means your own self. In a particular form, your self assumes an association with the target or the goal of your actions. It is something very inscrutable again, this point as to how your self is connected with a goal that is very remote in the future—maybe after death, after several years. But the self of the human being, which is the agent of action and which is the impulse behind all feelings, is inwardly connected with even the remotest goal or reward that may come even after millions of years. Some say, the heart is a very subtle connecting link between the individual and the Ultimate Reality. So Yājñavalkya says that justice, law, sacrifice, hope for reward, faith—all these are ultimately manifestations of the functions of the heart which is a subtle shape that is taken by the essence of the human being, namely, the Ātman itself. So, Hṛdaya is the ultimate root of all things.

"Well; that is very good," said Śākalya. "Your answer is fine. Now, I ask you another question."

22. kiṁ-devato'syām pratīcyāṁ diśy asīti. varuṇa-devata iti, sa varuṇaḥ kasmin pratiṣṭhita iti. apsv iti. kasmin nv āpaḥ pratiṣṭhitā iti. retasīti, kasmin nv retaḥ pratiṣṭhitam iti. hṛdaye iti, hovāca; tasmād api pratirūpaṁ jātam āhuḥ,

hṛdayād iva sṛptaḥ, hṛdayād iva nirmita iti, hṛdaye hy eva retaḥ pratiṣṭhitam bhavatīti. evam evaitat, yājñavalkya.

Kiṁ-devato'syām pratīcyāṁ diśy asīti: "In the western direction, which is the deity that rules?" varuṇa-devata iti: "Varuna is the deity. The Lord of waters is Varuna, which is the deity that rules the western direction." Sa varuṇaḥ kasmin pratiṣṭhita iti: "What is the foundation for Varuna?" How does it function? Apsv iti: "The principle of water." You may say the subtle constituent principles of water, or the Prakriti of water, which becomes later on the gross visible water—that is the basis of the function of Varuna. Kasmin nv āpaḥ pratiṣṭhitā: "Where is water founded?" What is the foundation for the principle of water? Retasīti, kasmin nv retaḥ pratiṣṭhitam iti: Here, Retas means the vitality of the individual, or vitality of anyone for the matter of that. It is believed that the water principle and the vital force in every being are interconnected, and the vital energy is regarded as the essence of water. Water is the gross form; the vital energy is the subtle form. So the subtle form is the foundation for the gross form. Hence, "Retas is the foundation for water." "But where is Retas founded?" Again he says: "It is in the heart"—hṛdaye iti, hovāca; tasmād api pratirūpaṁ jātam āhuḥ, hṛdayād iva sṛptaḥ, hṛdayād iva nirmita iti, hṛdaye hy eva retaḥ pratiṣṭhitam bhavatīti. evam evaitat, yājñavalkya: "It is the heart of a person that is reborn in the child that is the replica of the individual." "This means the essence of the being, the quintessence of an individual is represented by the heart. So, again we have to say here that heart does not mean the physical substance. It is an inscrutable deciding factor of the total personality of the individual that is called the heart. It is the vitality of the individual, and therefore we call it the heart. And so, anything that is of moment or consequence in life, anything that is worthwhile and carrying tremendous effect, must have some connection with the heart. You know very well that any word that you utter from the bottom of your heart,

any action that you do propelled by the heart, and any feeling that you entertain rising from the depths of the heart, must produce a corresponding effect. But if it is not connected to the heart, the result may not follow. So it is said that the heart, again in this context, should be regarded as the central foundation for all other emanations thereof."

23. kiṁ-devato'syām udīcyāṁ diśy asīti. soma-devata iti. sa somaḥ kasmin pratiṣṭhita iti. dīkṣāyām iti. kasmin nu dīkṣā pratiṣṭhitā iti. satya iti. tasmād api dikṣitam āhuḥ, satyaṁ vada iti: satye hy eva dīkṣā pratiṣṭhitā iti. kasmin nu satyam pratiṣṭhitam iti. hṛdaye iti hovāca, hṛdayena hi satyaṁ jānāti, hṛdaye hy eva satyam pratiṣṭhitam bhavatīti. evam evaitat, yājñavalkya.

Then Śākalya asks: "What is the deity of the northern direction?"—kiṁ-devato'syām udīcyāṁ diśy asīti. soma-devata iti. sa somaḥ kasmin pratiṣṭhita iti. Now, here the answer is, in some way, connected with the ancient system of the ritualistic sacrifice. "The deity of the northern direction," Yājñavalkya says, "is Soma." Soma means the particular sacred juice which the ancients utilised for the purpose of various sacrifices, especially Soma-Yagna. And the deity of this particular sacred plant called Soma is supposed to be the moon. Therefore the moon is also called Soma. And inasmuch as it is the sacrifice that is here referred to as the connecting link with the deity of the northern direction, the foundation for this deity is supposed to be the discipline that is followed in the sacrifice. The deity of a sacrifice will not manifest itself unless the discipline thereof is properly followed. There are certain techniques of sacrifice; the sacrifices are not merely external offerings made into the sacred fire, but are coupled with chants of Mantras, and also a more important factor—meditations. So, the meditations, the chants and the actual performance—these three are the essential disciplines of a sacrifice. There are certain other minor factors, also. These disciplines are responsible for the manifestation of a deity, the vision of a deity, and the grace that is bestowed by the

deity in the particular sacrifice. "So, Dīksā is the foundation for the deity." Dīksā is discipline, the sacred vow that one observes in the context of the performance of a sacrifice. Without this discipline, the fruit of the sacrifice will not be made visible, which means to say that there will not be a vision of the deity connected with the sacrifice. So, the discipline of the sacrifice is the foundation, the deciding factor of the manifestation of the deity—dīkṣāyām iti. kasmin nu dīkṣā pratiṣṭhitā iti: "What is this discipline founded upon?" Satya iti: "Truth is the foundation for the discipline followed in the sacrifice." This is a very difficult term. Here, truth means many things. It is the inner connection that obtains between the actual performance of an action and the result that deals with the remote future. In certain schools of thought, this connection is called Apurva, a special technical term implying the potency invisibly produced by an action, carrying its effect in some distant future. This is called Satya. It has also some connection with the Ultimate Reality, because the capacity of an action to produce a result in the remote future is due to the constituent nature of the Ultimate Reality itself. Otherwise, how can there be any connection between the present and the future, especially when the future is far, far away from the present, in the passage of time? Whatever be the distance between the present time and the future time, the connection is not broken. It is maintained, so that if you do an action today, its result is not destroyed. Its fruit cannot be regarded as nullified merely because of the fact that it is a small action. Even if it is the smallest action, it will produce a result.

Sometimes very weak actions produce results after many, many years. Strong actions produce results immediately. Many years, it may even be millions of years before weak actions produce their results. You may have to take many births in order to enjoy the fruit thereof, but the fruit will be there. Just as even one penny that you credit in your bank account is still there, notwithstanding the fact that it is so little, even the smallest of actions produces a result.

And the possibility of the production of a result from an action, even in a distant future, is the justice of the Law of the universe, so that we may say that the universal Law is ultimately just and impartial. There is no one who will be excluded from reward. There is nothing which will be kept out of the sight of the ultimate Law of the universe. Hence it is said that this discipline of the sacrifice which yields fruit in the distant future is founded on Ultimate Truth which is Satya—tasmād api dikṣitam āhuḥ, satyaṁ vada iti.

Satye hy eva dīkṣā pratiṣṭhitā iti: "All religious vows are ultimately based on Truth. Kasmin nu satyam pratiṣṭhitam iti: Where is truth founded?" Very difficult questions, and Yājñavalkya says again: "It is in the heart of a being." Here, when he says that the heart is the foundation for truth, he means relative truth as well as Absolute Truth. There are degrees of reality, and all these are comprehended in the feelings of the heart. When it is the feeling that functions, the goal of the feeling is a tentative or a relative truth, but this relative truth is somehow or the other connected with the Absolute Truth. The materialisation of a result of an action, which proceeds out of the heart of an individual, is, to repeat what I have already mentioned to you, the consequence of the universality of Law. And so, the heart of an individual which performs actions, which propels feelings, and is the reaper of the fruits of actions, is connected with the Truth which is from all points of view relative, but from its own point of view Absolute—hṛdayena hi satyaṁ jānāti, hṛdaye hy eva satyam pratiṣṭhitam bhavatīti. evam evaitat, yājñavalkya. Śākalya agrees Yājñavalkya's answer is correct and proceeds with his questions.

24. kiṁ-devato'syāṁ dhruvāyāṁ diśy asīti. agnī-devata iti. so'gniḥ kasmin pratiṣṭhita iti. vāci iti. kasmin nu vāk pratiṣṭhitā iti. hṛdaye iti. kasmin nu hṛdayam pratiṣṭhitam iti.

Now, Śākalya asks: "Which is the deity of the direction which is above?" He (Yājñavalkya) has given the description

of the various deities and their foundations in respect of the four quarters. "Now, kiṁ-devato'syāṁ dhruvāyāṁ diśy asīti, the direction that is overhead, the top, is also presided over by a divine principle, what is that?" Agnī-devata iti: "It is the brilliance of the sun that can be regarded as the presiding deity of the central direction which is above." The comparison is because of its brilliance. The fixed direction overhead is presided over by the fire principle whose obvious physical manifestation is the sun. So'gniḥ kasmin pratiṣṭhita iti: "Where is the fire founded?" "The speech of the Supreme Being." The Virāt Puruṣha is always mentioned in the Upaniṣhad as the cause of the manifestation of Agnī Devata, as we have already studied earlier. Kasmin nu vāk pratiṣṭhitā iti: "Now again, speech is to be founded on something." "It is in the heart." Yājñavalkya comments upon all these things by saying that everything is ultimately in your heart. Whether it is an action that you perform, or a speech that you utter, a feeling that occurs to you, or the nature of the reward of the action that accrues out of your actions, whatever be the thing that is connected with you—all this is founded in your central being, you very self, your own Hridaya, your own heart. Kasmin nu hṛdayam pratiṣṭhitam iti. Now, Śākalya asks: "Where is the heart founded?"

25. ahallika iti hovāca yājñavalkyaḥ, yatraitad anyatrāsman manyāsai, yaddhy etad anyatrāsmat śyāt, śvāno vainad adyuḥ vayāṁsi vainad vimathnīrann iti.

Yājñavalkya says: "You are a foolish man. You are asking me, where the heart is founded? Don't you know where the heart is? You want a foundation for the heart! If the heart is not in your own self, if it be anywhere else, what will happen to you? Dogs will eat you, and vultures will tear you to pieces. What a question you ask! The heart cannot be anywhere other than in your own self." So, the question is futile, and an answer, therefore, is not called for in connection with such a stupid question as to where the heart is founded. But Śākalya

is not deterred by this repulsive answer of Yājñavalkya. He further raises a question.

THE SELF

26. kasmin nu tvaṁ cātmā ca pratiṣṭhitau stha iti. prāṇa iti. kasmin nu prāṇaḥ pratiṣṭhita iti. apāna iti. kasmin nv apānaḥ pratiṣṭhita iti. vyāna iti. kasmin nu vyānaḥ pratiṣṭhita iti. udāna iti. kasminn ūdānaḥ pratiṣṭhita iti. samāna iti. sa eṣa, na iti. na ity ātmā, agṛhyaḥ na hi gṛhyate, aṣīryaḥ, na hi śīryate, asaṅgaḥ na hi sajyate, asito na vyathate, na riṣyati. etāny aṣṭāv āyatanāni, aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ. sa yas tān puruṣān niruhya pratyuhyātyakrāmat, taṁ tvā aupaniṣadam puruṣam pṛcchāmi. tam cen me na vivakṣyasi mūrdhā te vipatiṣatīti. taṁ ha na mene śākalyaḥ, tasya ha mūrdhā vipapāta, api hāsya parimoṣiṇo'sthīny apajahruḥ, anyan manyamānāḥ.

Kasmin nu tvaṁ cātmā ca pratiṣṭhitau stha iti: "Yourself and your body, where are they founded?" Prāṇa iti: The body of an individual may be said to be founded on the Prāṇa, the vital breath, because it is the vital breath that sustains the body. The Prāṇa is a particular function of the vital force by which we breathe out. When we exhale, when we expire, it is the Prāṇa functioning. And when we inhale, the Apāna functions. So, Prāṇa, in its principal form, may be said to be the foundation for the body, the personality of the individual. "Where is the Prāṇa founded?" "In the Apāna"—apānaḥ pratiṣṭhita. If the Apāna is not to work in the opposite direction, the Prāṇa would go out. It has to be held in check by the counteracting force of the Apāna. While the Prāṇa is trying to go up, the Apāna is trying to go down. If the Prāṇa is not to be filled up, the Apāna will go down, and will no longer be inside the body. It will go down by the gravity of the earth. And if the Apāna is not to go down, the Prāṇa will go up. So the two, moving up and down, are thus themselves held in

position. So, "Prāṇa is founded in Apāna." Its function, its existence within the body, is due to the work of the Apāna that goes downwards in the counter direction. "Now, where is Apāna founded?" Vyāna iti: Vyāna is the force that operates throughout the body, due to which there is circulation of blood. The blood moves equally throughout the veins and arteries etc. in the body on account of the Vyāna Prāṇa, a particular function of Prāṇa known as Vyāna. The Prāṇa and Apāna work in this manner, in the upward and downward directions, on account of the controlling activity of the Vyāna which is spread throughout the body. If the Vyāna is not to be there, the Prāṇa and the Apāna will not be held in position, or harmony. Thus Vyāna is the support of Apāna itself. Kasmin nu vyānaḥ pratiṣṭhita iti: "Where is Vyāna founded?" Udāna iti: "Udāna is the support for Vyāna." Udāna is a very peculiar function of the vital energy. It is like a post to which animals are tied. The animals try to go this way and that in various directions, but are not allowed to go according to their own whim and fancy, as they are tethered to a post. Likewise, the Udāna is a principle of Prāṇa whose seat is supposed to be the throat, to which the other functions of the Prāṇa are tied as to a post, as it were. And so, Udāna is the support for the operation of the other aspects of the vital energy, namely, Prāṇa, Apāna and Vyāna. If the Udāna is not to be there as an inviolable reality of the Prāṇa, the other functions will not perform their duties as expected. Kasminn ūdānaḥ pratiṣṭhita iti: "On what is Udāna founded?" Sāmana iti: Sāmana is the subtlest form of vital force. Its seat is in the navel. It digests food, and it is the cause of the heat that you feel inside the body. It is the subtlest form of Prāṇa, and these gross forms which are mentioned are ultimately resolvable into this subtlest form, namely, Sāmana. "So, Sāmana is the ultimate support for all these functions."

This subtle Being, which is hidden behind even the Sāmana, is your real Self, on account of whose presence these Prāṇas are operating in a systematic manner. Why should the Prāṇa move in this way, and the Apāna that way, and Vyāna

and Udāna and Sāmana in different ways, as if they are following some law, or system, or order? Who is this Justice or Judge who dispenses the law in the case of the function of all these vital energies? "That is something superior to even the Sāmana, and no one can know what it is. You can only say, 'what it is not'. You cannot say, 'what it is'. It is not the body; it is not the senses; it is not any one of the Prāṇas; it is not even the mind; it is not the intellect." What else it is? You do not know. If anyone asks you, what is this essential Self in you, you can only say, 'it is not this'; 'it is not this'. But you cannot say, 'what it is', because to characterise it in any manner would be to define it in terms of qualities that are obtainable in the world of objects. The world of objects can be defined by characters perceivable to the eyes or sensible to the touch, etc. But the Ātman is the presupposition and the precondition of every kind of perception. It is the proof of all proofs. Everything requires a proof, but the Ātman does not require a proof because it is the source of all proofs. And therefore, no one can define it; no one can say, 'what it is'. It can only be inferred, because if it were not to be, nothing else could be. So, it can be said to be capable of definition only in a negative manner as 'not this, not this, neti neti ātmā'. This Ātman is defined as 'not this, not this, or not that, not that, not in this manner, nothing that is known, nothing that is sensed, nothing that is capable of being expressed by words, nothing that is definable, nothing of this sort', etc. What it is, no one can say! It is impossible to grasp it through either the power of speech, or the power of the senses, or the power of the mind. Na ity ātmā, agṛhyaḥ na hi gṛhyate: "It is impossible to grasp it. It is ungraspable. That is the Ātman. Aṣīryaḥ, na hi śīryate: It is undiminishable." It neither grows nor does it become less in its capacity. It is, a sage says, like the immeasurable ocean. Asaṅgaḥ na hi sajyate: "It does not come in contact with anything." It is impossible to conceive of its adherence to anything. There is nothing second to it. Asito na vyathate: "It cannot be affected by anything outside it." Nothing outside it exists. So it is unmodifiable. So it has no

sorrow or grief of any kind. Na riṣyati: "It never comes down in its status."

Etāny aṣṭāv āyatanāni, aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ. sa yas tān puruṣān niruhya pratyuhyātyakrāmat: Now, we have described in the earlier section the various deities, etc., the perfections, and the abodes. We have already heard all these things—the deities, their abodes, the various forms of perfection of the deities etc., divinities from earth onwards up to the last deity in the earlier section. "Now, these deities, these abodes, these perfections, and these results of sacrifice, etc., are all projected, as it were, from something and withdrawn, as it were, into something which is neither known to any of these deities, nor known to any individual, yet which must exist." It is the Supreme Being. Yājñavalkya questions Śākalya: "Do you know what is this Supreme Being I am referring to? The great Being that is sung in the Upaniṣhads— taṁ tvā aupaniṣadam puruṣam pṛcchāmi—I ask you, what is this great Puruṣha, the great Being sung of in the Upaniṣhads, in the sacred texts, the one Being due to whose existence itself, these deities function and perform their duties in a systematic manner? If you cannot tell me who this Being is, sung of in the Upaniṣhads, your head will fall!" And Śākalya did not know who this Puruṣha was—taṁ tvā aupaniṣadam puruṣam pṛcchāmi. tam cen me na vivakṣyasi mūrdhā te vipatiṣatīti. taṁ ha na mene śākalyaḥ.

Śākalya the poor man who put so many questions to Yājñavalkya and received so many fantastic answers, could not answer this single question: 'Who is this Puruṣha that is sung of in the Upaniṣhads?' And Yājñavalkya had already cast an imprecation: 'You have tired me very much by querying so much. Now, I put one question only to you. You tell me, who is this Being, otherwise your head, down it would fall.' And it fell. In the presence of King Janaka, this catastrophe took place. Because of the imprecation of Yājñavalkya's words and the impossibility of Śākalya to answer this question, the head fell. Tasya ha mūrdhā vipapāta, api hāsya parimoṣiṇo'sthīny

apajahruḥ, anyan manyamānāḥ: His disciples were grieved. ‘Oh, my Guru has fallen down,’ they cried. So they took the body and wanted to cremate it. They were carrying the load. On the road, some robbers observed some load being carried, and they thought that some treasure was being taken. So they attacked these disciples and took away the load. So, even the bones were not available for the disciples. They lost the whole person. This is a pitiable tragic conclusion of the great Bahu-Dakṣiṇa Yajña which Janaka performed and the seminar which he held, the conclusion of which was that many wonderful questions were raised, very interesting answers were given, and knowledge bloomed forth in the court of Janaka, but one man lost his head.

MAN COMPARED TO A TREE

27. atha hovāca, brāhmaṇā bhagavanto, yo vaḥ kāmayate sa mā pṛcchatu, sarve vā mā pṛcchata, yo vaḥ kāmayate, taṁ vaḥ pṛchāmi, sarvān vā vaḥ pṛcchamīti. te ha brāhmaṇā na dadhṛṣuḥ.

Now Yājñavalkya says: “If any one of you wants to put more questions, let him come forward.” Nobody dared to open his mouth afterwards. They all wanted to know whether it could be possible for them to get away from that place, because the head is very dear. Atha hovāca, brāhmaṇā bhagavanto, yo vaḥ kāmayate sa mā pṛcchatu: “Learned men! If any one of you can stand up and ask me any more questions, I am ready to answer. Sarve vā mā pṛcchata, yo vaḥ kāmayate, taṁ vaḥ pṛchāmi, sarvān vā vaḥ pṛcchamīti: Or, all of you can put questions to me at one stroke; I am ready to answer. Or, I may question you, if you like, singly. Or, I may question all of you.” When this was told by Yājñavalkya, everyone kept quiet. Te ha brāhmaṇā na dadhṛṣuḥ: Everyone was frightened of this consequence of Śākalya’s head falling off, and so they kept their mouths closed and did not put any further questions.

28. tān haitaiḥ ślokāiḥ papraccha:

1. yathā vṛkṣo vanaspatiḥ, tathaiva puruṣo'mṛṣā tasya lomāni parṇāni, tvag asyotpāṭikā bahiḥ.

2. tvaca evāsya rudhiram prasyandi, tvaca utpaṭaḥ; tasmāt, tad ātṛṇṇāt praiti, raso vṛkṣād ivāhatat.

3. māṁsāny asya śakarāṇi, kināṭaṁ snāva, tat sthiram; asthīny antarato dārūṇi, majjā majjopamā kṛtā.

4. yad vṛkṣo vṛkṇo rohati mūlān navataraḥ punaḥ, martyaḥ svin mṛtyunā vṛkṇaḥ kasmān mūlāt prarohati.

5. retasa iti mā vocata; jīvatas tat prajāyate; dhānāruha iva vai vṛkṣaḥ añjasā pretyasambhavaḥ.

6. yat samūlam āvṛheyuḥ vṛkṣam, na punar ābhavet, martyaḥ svin mṛtyunā vṛkṇaḥ kasmān mūlāt prarohati.

7. jāta eva na jāyate, konvenaṁ janayet punaḥ; vijñānam ānandam brahma, rātir dātuḥ parāyaṇaṁ, tiṣṭhamānasya tadvidaḥ.

Then Yājñavalkya speaks independently, without being put any question. Yathā vṛkṣo vanaspatiḥ, tathaiva puruṣo'mṛṣā: "Friends! The human being is something like a tree. There is some similarity between a tree and a human being. The hair on the body of a human being may be compared to the leaves on the tree. Just as leaves grow on the tree, hair grows on the body." Tasya lomāni parṇāni, tvag asyotpāṭikā bahiḥ: "The bark of a tree and the skin of the human being may be compared likewise. Just as there is bark outside the tree, there is skin on the outside of the body." Tvaca evāsya rudhiram prasyandi: "From the bark, the juice of the tree exudes. Likewise, blood can exude from the skin of a body." Tvaca utpaṭaḥ; tasmāt, tad ātṛṇṇāt praiti, raso vṛkṣād ivāhatat: "When you cut a tree, its essence exudes. Likewise,

an injured person exudes blood from the body." Māṁsāny asya śakarāṇi, kināṭaṁ: "The inner bark of the tree may be compared to the flesh in the body of a human being." Kināṭaṁ snāva, tat sthiram: "The sinews inside the flesh of the human body may be compared to the innermost bark of the tree." Asthīny antarato dārūṇi: "The bones inside the body may be compared to the pith of the wood inside the tree." Majjopamā kṛtā: "The marrow inside the bones may be compared to the marrow inside the pith of the tree."

Yad vṛkṣo vṛkṇo rohati mūlān navataraḥ punaḥ: Now, the question of Yājñavalkya comes. He puts a question. "If a tree is cut, it grows again; it does not perish. A new tree, as it were, grows from the stem which remains even after the tree is cut. Now I ask you a question, my dear friends. What is the thing which enables the human being to grow even after death?" Martyaḥ svin mṛtyunā vṛkṇaḥ kasmān mūlāt prarohati: "If death is to snatch away the body of an individual, from which root does he grow again into new birth?" You know how the tree grows even if it is cut. But, how does the human being grow? He is killed by death, and his body is no more. When there is nothing which can be called remnant of the individual after the death of the body, what is the seed out of which his new body is fashioned? What is the connection between the future birth of an individual and the present state of apparent extinction at the time of death? Retasa iti mā vocata: "Do not tell me that the man is born out of the seed of the human being. No; because the seed can be there only in a living human being. A dead person has no seed. So the man is dead. What is it that becomes the connection between the present annihilation and the future birth? It is not the seed; it is something else." Jīvatas tat prajāyate; dhānāruha iva vai vṛkṣaḥ añjasā pretyasambhavaḥ: "The tree grows out of the seed. If the seed is not there, how can the tree grow? Something vital must be there in the tree in order that the trunk, at least, may grow. But if nothing is there, suppose you pluck out every root of the tree itself, there would be no

further growth of the tree." Yat samūlam āvṛheyuḥ vṛkṣam, na punar ābhavet: "If the root of a tree is pulled out, the tree will not grow. So, if the root of a person is pulled out at the time of death, what is it that grows after death?" Martyaḥ svin mṛtyunā vṛkṇaḥ kasmān mūlāt prarohati: "You cannot conceive of any root for the individual being. There is no root if everything is destroyed. The body has gone. He does not leave a seed behind him, nor is there a root left. Even the root has gone. So, what is the answer to this question?"

Jāta eva na jāyate, konvenaṁ janayet punaḥ: "You may say; he is born and he is dead." The matter is over. Where is the question of his rebirth? Who tells you that there is rebirth? So, why do we not say that the matter is very simple. Something has come; something has gone; the matter is over. So, there is no question of there being a connection between the present state of annihilation and the future birth. "No," says Yājñavalkya. "It is not possible because—konvenaṁ janayet punaḥ na jāyate—if there is not to be rebirth, there would be an inexplicability of the variety of experiences in the present individuals." You will find that there is no answer to the question as to why there is variety of constitutions. One can enjoy what one does not deserve, and one can suffer the consequences of actions which one has not done. If there is not going to be any connection between the past and the future, anyone's actions can bear fruit in any other individual. If I do good, you may get the reward, or I may do bad, you may suffer for it. If this is not to take place, there should be some connection between the present condition of the individual and the future condition. The impossibility or the unjustifiability of someone enjoying what he does not deserve, or another suffering that which is not the consequence of his actions, is called Akritābhyasma and Prītināṣa in Sanskrit.

Yājñavalkya says, there is nothing conceivably left of the individual when he perishes in his physical body, but there is something which connects him with even the remotest form

of life. He can be born in the most distant regions, not necessarily in this world. After the death of the body, rebirth can take place, not necessarily in this world but in most distant regions. What is it that carries you to that distant region? Vijñānam ānandam brahma, rātir dātuḥ parāyaṇaṁ: "It is the Absolute that is responsible for it, ultimately. He is the bestower of the fruits of all actions." And actions yield fruit only on account of the existence of the Absolute. If it were not to be, actions will not produce any result, and no cause will be connected to any effect. So, ultimately it is the Consciousness-Bliss which is the Supreme Brahman that is the root of the individual. Vijñānam ānandam brahma, rātir dātuḥ parāyaṇaṁ, tiṣṭhamānasya tadvidaḥ: "It is the support of not only the individual in future birth, but also the ultimate support of one who is established in It, by knowing It." So, the Supreme Being, the Absolute, is the support not only of the individuals that transmigrate in the process of Samsāra, but also the ultimate resort of the liberated soul who knows It and becomes It by self-identification. So, it is the goal not only relative to all the Jīvas, but also absolute to the Ātman in all the Jīvas. Yājñavalkya closes his discourse and the audience disperses. The Supreme Brahman is the source of all. Every value, visible or perceivable in life, is due to Its Being. It functions not as individuals do. It acts not, but Its very existence is all action. Its very Being is all value, and the goal of the lives of all individuals is the realisation of this Brahman.

★

CHAPTER IV

FIRST BRĀHMAṆA

INADEQUATE DEFINITIONS OF BRAHMAN

1. janako ha vaideha āsāṁ cakre. atha ha yājñavalkya āvavrāja. taṁ hovāca: yājñavalkya, kim artham acārīḥ, paśūn icchan, aṇvantān-iti. ubhayam eva, samrāḍ iti hovāca.

It appears, after some time, Yājñavalkya again comes to the court of King Janaka. This is the beginning of the Fourth Chapter. Janako ha vaideha āsāṁ cakre: Janaka was seated in his court, in his assembly, giving audience to people. Atha ha yājñavalkya āvavrāja: Yājñavalkya came there. Yājñavalkya having come, was received with great honour, naturally, by the King. Taṁ hovāca: yājñavalkya, kim artham acārīḥ: "Yājñavalkya, great Master; how is it that you have come now?" This was the question of King Janaka. Emperor Janaka asks: "How is it that you have come? What can I do for you? Do you want more cows or you want more arguments? What is the purpose of your coming?" Paśūn icchan, aṇvantān-iti: "Do you want more cattle, is that for which you have come now, or do you want to argue further?" "For both, my dear friend." Yājñavalkya said: "I have come for both." Yājñavalkya was a very interesting person. Ubhayam eva, samrāḍ iti hovāca: "I have come for both purposes—your cows as well as arguments."

2. yat te kaś cid abravīt tat śṛṇavāmeti. abravīn me jitvā śailiniḥ, vāg vai brahmeti. yathā mātṛmān pitṛmān ācāryavān brūyāt, tathā. tat śailinir abravīt: vāg vai brahmeti, avadato hi kiṁ syād iti. abravīt tu te tasyāyatanaṁ pratiṣṭhām. na me' bravīd iti. eka-pād vā etat, samrāt, iti. sa vai no brūhi, yājñavalkya. vāg evāyatanam, ākāśah pratiṣṭhā, prajñety enad upāsīta. kā prajñatā, yājñavalkya. vāg eva, samrāt, iti hovāca. vācā vai, samrāṭ, bandhuḥ prajñāyate; ṛg-vedo yajur-vedaḥ, sāma-vedo'

tharvāṅgirasa, itihāsaḥ, purāṇam, vidyā upaniṣadaḥ, ślokāḥ, sūtrāṇy anuvyākhyānāni, vyākhyānāniṣṭam hutam āśitaṁ pāyitam, ayaṁ ca lokaḥ, paraś ca lokaḥ, sarvāṇi ca bhūtāni vācaiva, samrāṭ, prajñāyante; vāg vai, samrāṭ, paramam brahma; nainaṁ vāg jahāti, sarvāṇy enam bhūtāny abhikṣaranti, devo bhūtvā devān āpyeti, ya evaṁ vidvān etad upāste. hasty-rṣabhaṁ sahasraṁ dadāmi, iti hovāca janako vaidehaḥ. sa hovāca yājñavalkyaḥ, pitā me' manyata nānanuśiṣya hareteti.

Now, Yājñavalkya and Janaka have a discussion. There is a conversation between Janaka and Yājñavalkya. Naturally, Janaka wanted to gather more and more wisdom from Sage Yājñavalkya. So, he said to him: "Tell me something, teach me about Brahman." And Yājñavalkya said: "First of all let me know what you already know. Have you heard anything from anyone up to this time? If anyone has taught you anything already (about Brahman), let me know what it is. Then, further on, if there is a necessity, I will speak to you. Yat te kaś cid abravīt tat śṛṇavāmeti: Whatever anyone might have told you, let me hear it." Then Janaka speaks. Abravīn me jitvā śailiniḥ, vāg vai brahmeti: "I had a Guru, a teacher by the name of Jitvā Śailini. He told me, he instructed me saying that speech is Brahman. This is what I have learnt, and I have been meditating in this manner on the principle of speech as the Supreme Being. Yathā mātṛmān pitṛmān ācāryavān brūyāt, tathā. tat śailinir abravīt: And he taught with great affection. Just as a mother would speak or a father would speak or a respectable teacher would speak, so did this man speak to me with great love, and told me that speech is Brahman." Then Yājñavalkya says: "This is only one-fourth of Brahman. It is not the whole. So your meditation is fractional, incomplete, inadequate, and therefore irrelevant. You have not understood three-fourths of it. You have understood only one-fourth, and therefore you are thinking that speech is Brahman." "O, please tell me the other three-fourths." Āyatanam pratiṣṭhām: "Its foundation and its abode and its

essential nature was not told to you by your teacher. Has he told you these?" "No; he has not told me," Janaka said, "I do not know the abode of speech; I do not know its support; and I do not know its essence, also. So, its abode, its support and its essence—these are the remaining three-quarters, whereas in its own form as speech, it is only one-fourth of Brahman. I know the one-fourth; the other three-fourths, I do not know. Please tell me what it is."

Vāg evāyatanam, ākāśah pratiṣṭhā, prajñety enad upāsīta. kā prajñatā, yājñavalkya. vāg eva, samrāt, iti hovāca. vācā vai, samrāṭ, bandhuḥ prajñāyate; ṛg-vedo yajur-vedaḥ, sāma-vedo' tharvāṅgirasa, itihāsaḥ, purāṇam, vidyā upaniṣadaḥ, ślokāḥ, sūtrāṇy anuvyākhyānāni, vyākhyānānīṣṭam hutam āśitaṁ pāyitam, ayaṁ ca lokaḥ, paraś ca lokaḥ, sarvāṇi ca bhūtāni vācaiva, samrāṭ, prajñāyante; vāg vai, samrāṭ, paramam brahma; nainaṁ vāg jahāti, sarvāṇy enam bhūtāny abhikṣaranti, devo bhūtvā devān āpyeti, ya evaṁ vidvān etad upāste. hasty-rṣabhaṁ sahasraṁ dadāmi, it hovāca janako vaidehaḥ. sa hovāca yājñavalkyaḥ, pitā me' manyata nānanuśiṣya hareteti. Janaka having expressed his inability to mention the other three-fourths of the principle of speech, Yājñavalkya says: "Fire is one-fourth; consciousness is one-fourth; and the universal ether is one-fourth." And speech, of course, is one-fourth. All these four put together make one whole. The speech that is referred to here is only a form of expression. It is made possible on account of the operation of the consciousness inside. If the consciousness is not there, there would be no speech. And it is not merely consciousness that is responsible; there is something intermediary between speech and consciousness. Consciousness does not directly act upon the principle of speech. There is a controlling medium which is referred to, here, as the cosmic ether. We do not know what actually it means. Some say it is Hiraṇyagarbha; some say it is Īshvara, or the Causal Prakṛiti. That is, there is a determining factor which individualises speech and makes it possible for any person to express

words in a given manner. Consciousness is general force like the power house, for instance. Now, the power house has no particular affiliation to any vehicle of expression. You can express electricity through an electric train, or through a refrigerator, or through a heater, etc. The power house is not concerned with how its power is being used. It is just a generator. Likewise, consciousness is the ultimate support, no doubt, but how it is conducted in a particular form, in a particular instrument of speaking, language, etc., that is determined by the structural pattern of what is here referred to as cosmic ether. That is perhaps Hiraṇyagarbha Himself; it cannot be anything else. And, Akasah Pratistha, ether, is the Pratistha or the support, consciousness is the ultimate essence, and speech is the form which the principle takes in its individual embodiment—vāg evāyatanam, ākāśah pratiṣṭhā, prajñety enad upāsīta: "And Agnī is the deity." This is another principle which cannot be ignored. This deity is controlling and superintending the principle of speech.

Agnī as the deity of speech, consciousness as the ultimate essence, cosmic ether as the determining factor, and speech as the form—these four are to come together in order that speech may be made possible. And it is ultimately consciousness of course, because it is this that is the embodiment of all learning which the speech expresses in the form of sacred lore—the Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda, Itihāsa, Purāna, and anything that is scriptural, anything that you can call the holy word. The holy word is an expression of sacred speech. And so, all scriptural lore, of any type whatsoever, is an expression of speech. If you can know the essence of speech in this manner, then speech will not desert you at any time, which means to say, your speech will become true. Whatever you utter will become true only if your speech is connected to the causes. If the causes are disconnected from the form of speech, if you utter words without any connection with the causes, the principle of Agnī and further causes, etc., then the words will not materialise. The speech becomes true, the principle of speech does not

desert you; what you do, what you speak becomes meaningful, and it immediately expresses itself in the form of a result if this truth about speech is known by you. Such a person is not separated from the worthiness of speech—nainaṁ vāg jahāti.

Sarvāṇy enam bhūtāny abhikṣaranti: Because of a cosmic affiliation established by the individual of these meditations on the fourfold aspect of speech, he becomes a friend of all creatures, because somehow or the other the cosmic ether and consciousness are present in everyone. So, your meditation in respect of these principles is an indirect meditation on everybody. So every being becomes friendly with you. It is not that speech alone will be materialised and become successful in your case, but in addition everyone becomes friendly with you, everyone takes care of you, and you shall be connected in a friendly manner with all creation. Devo bhūtvā devān āpyeti: He becomes a celestial and is elevated to a resplendent region after the passing away of this body. Ya evaṁ vidvān etad upāste: One who knows this. But it is difficult to know this. You cannot easily connect everything like this when you speak, or even when you think.

"Yājñavalkya! You have told me a great truth. I am so happy. I never knew this before." King Janaka is deeply impressed and he says: "Here I give you one bull as big as an elephant, and I give you one thousand cows. Please teach me further." Yājñavalkya says: "I cannot take this bull and these cows until I teach you fully, because my father was of the opinion that one should not accept gifts from disciples unless they are fully taught. I have taught you only a little. So, how will I take these cows and the bull which is as big as an elephant?" "So teach me further," says King Janaka—hasty-rṣabhaṁ sahasraṁ dadāmi, it hovāca janako vaidehaḥ. sa hovāca yājñavalkyaḥ, pitā me' manyata nānanuśiṣya hareteti.

3. yad eva te kaś cid abravīt tat śṛṇavāmeti. abravīn ma udaṅkaḥ śaulbāyanaḥ, prāṇo vai brahmeti: yathā mātṛmān

> pitṛmān ācāryavān brūyāt, tathā tat śaulbāyano'bravīt, prāṇo vai brahmeti, aprāṇato hi kiṁ syād iti. abravīt tu te tasyāyatanaṁ pratiṣṭhām. na me'bravīd iti. eka-pād vā etat, samrād, iti. sa vai no brūhi, yājñavalkya, prāṇa evāyatanam, ākāśaḥ pratiṣṭhā, priyam ity enad upāsīta, kā priyatā, yājñavalkya, prāṇa eva, samrād, iti hovāca: prāṇasya vai, samrāṭ, kāmāyāyājyam yājayati, apratigṛhyasya pratigṛhṇāti, api tatra vadhāśaṅkam bhavati, yāṁ diśām eti, prāṇasyaivya, samrāt, kāmāya, prāṇo vai, samrāt, paramaṁ brahma, nainaṁ prāṇo jahāti, sarvāṇy enaṁ bhūtāny abhikṣaranti, devo bhūtvā devān apyeti, ya evaṁ vidvān etad upāste. hasty-rṣabhaṁ sahasraṁ dadāmi, iti hovāca, janako vaidehaḥ. sa hovāca yājñavalkyaḥ, pitā me'manyata nānanuśiṣya hareteti.

Then Yājñavalkya says: "Well, I have told you something about speech. Now you want me to teach you further, but if you know anything else, let me know. If anybody might have told you about anything else, tell me. Then I shall teach you further"—yad eva te kaś cid abravīt tat śṛṇavāmeti. abravīn ma udaṅkaḥ śaulbāyanaḥ, prāṇo vai brahmeti: Janaka seemed to have many teachers. "Udanka Saulbayana, another teacher, told me that Prāṇa is the Supreme Being. I am meditating ever since on Prāṇa as Brahman. Is it all right?" "No," says Yājñavalkya. "This is only one foot, one quarter again. The other three-quarters you do not know. Do you know the other three-quarters—the support, the abode, the essence of Prāṇa? Did your teacher tell you about all the things in connection with Prāṇa when he initiated you into the mysteries of Prāṇa?" Janaka says: "I have not been told anything of this sort. I do not know the essence or the deity or the support of Prāṇa. I only know, Prāṇa is Brahman. I meditate like that." "This is not proper," says Yājñavalkya. "It is incomplete, because, prāṇa evāyatanam, ākāśaḥ pratiṣṭhā, priyam ity enad upāsīta, when you contemplate Prāṇa as Brahman, you have to connect it with the other factors, also, with which it is associated."

Here, Prāṇa means the principle of life. The essence of life is self-love. Nobody can say what life means. It is something which cannot be explained. If I ask you, what is life, you cannot easily answer. So Yājñavalkya says: "Tentatively I may tell you that life is nothing but love of self." That is life. Everyone loves one's own self. And the love evinced for the preservation of oneself is the principle of life. That is one aspect of Prāṇa. The other aspect is that it is also controlled by the cosmic ether, Hiraṇyagarbha, which is the general controlling principle of every other function. So, that also is to be brought into the picture when you meditate on Prāṇa as Brahman. And, of course, the speciality of Prāṇa is that it is an individual manifestation of this Cosmic Sūtra-Ātman. The deity of Prāṇa is Vāyu (air). Prāṇa is the form taken by Vāyu in a particular individual. The cosmic ether is its determining factor. And intense affection, which is identical with one's own being, is its essence. So, what is Prāṇa? The individual is the actual function of Prāṇa, that is technically our personality. That is a form taken by it. Vāyu is the deity; Ākāśa, or cosmic ether is its determining factor, support; and love is its essence. Life and love are identical.

So, these four principles have to be brought together in communion when you contemplate Prāṇa. If you can do this, then of course you will have no fear. You know how much love people have for their own Prāṇa or life. They risk even their lives for the sake of the love that they have for themselves. And, if you can contemplate Prāṇa in this manner, Prāṇa will not desert you. You will be a master of it; you will receive energy from it; and you will be supported by it—nainaṁ prāṇo jahāti.

Sarvāṇy enam bhūtāny abhikṣaranti: For the reason cosmic ether is also a factor in the meditation on Prāṇa, and because it is a uniform feature in any other individual also, every being becomes friendly with you when you meditate on Prāṇa as being determined by the cosmic ether. And then, of course, the same result follows. Devo bhūtvā devān āpyeti, ya

evaṁ vidvān etad upāste: One who knows this attains to brilliant regions after passing away from this body.

Janaka is again highly pleased. "I give you a bull as big as an elephant and one thousand cows," he says. Then Yājñavalkya says: "I cannot accept these cows, cannot take this bull unless I instruct you properly and fully"—hasty-rṣabhaṁ sahasraṁ dadāmi, iti hovāca janako vaidehaḥ. sa hovāca yājñavalkyaḥ, pitā me' manyata nānanuśiṣya hareteti. "Then please instruct me fully."

4. yad eva te kaś cid abravīt tat śṛṇavāmeti. abravīn me barkur vārṣṇaḥ cakṣur vai brahmeti: yathā mātṛmān pitṛmān ācāryavān brūyāt, tathā tad vārṣṇo'bravīt. cakṣur vai brahmeti, apaśyato hi kiṁ syād iti. abravīt tu te tasyāyatanam pratiṣṭhām. na me'bravīd iti. eka-pād vā etat, samrāḍ, iti. sa vai no brūhi, yājñavalkya. cakṣur evāyatanam, ākāsaḥ pratiṣṭhā; satyam iti etad upāsīta. kā satyatā, yājñavalkya. cakṣur eva, samrāḍ, iti hovāca, cakṣuṣā vai, samrāṭ, paśyantam āhuḥ; adrākṣīr iti, sa āha; adrākṣam iti tat satyam bhavati. cakṣur vai, samrāṭ, paramam brahma. nainaṁ cakṣur jahāti, sarvāṇy enam bhūtāny abhikṣaranti, devo bhūtvā devān apyeti, ya evaṁ vidvān etad upāste. hasty-rṣabhaṁ sahasraṁ dadāmi, iti hovāca janako vaidehaḥ. sa hovāca yājñavalkyaḥ. pitā me'manyata, nānanuśiṣya hareteti.

Yājñavalkya, for a third time, says: "If you know anything else taught by anyone else about the Supreme Being, let me know so that I can speak to you further." Then Janaka says: "I know something which was taught to me by another Master called Barku Vāṛṣṇa—yad eva te kaś cid abravīt tat śṛṇavāmeti. abravīn me barkur vārṣṇaḥ cakṣur vai brahmeti: I have been told by this Master that the eye is Brahman. So, I meditate on eye as Brahman." "Well; that is very good," says Yājñavalkya, "but do you know its essence, its support, its deity?" "Oh, I do not know its deity; I do not know its support; I do not know its essence." "Then it is only one-fourth knowledge of it. It is

not complete. So your meditation is inadequate.” “What is the other three-fourths? Please let me know.” Caksur evayatanam, akasah pratistha; satyam iti etad upasita. ka satyata, yajñavalkya. caksur eva, samrad, iti hovaca, caksusa vai, samrat, pasyantam ahuh; adraksir iti, sa aha; adraksam iti tat satyam bhavati. caksur vai, samrat, paramam brahma. nainam caksur jahati, sarvany enam bhutany abhiksaranti, devo bhutva devan apyeti, ya evam vidvan etad upaste. hasty-rsabham sahasram dadami, iti hovaca janako vaidehah. sa hovaca yajñavalkyah. pita me’manyata, nananusisya hareteti: “The deity of the eye is the sun. The cosmic determining factor of the eye also is the same ether, and the act of perception is the form taken by the eye. The sun is the deity, and truth is its essence,” says Yājñavalkya. Here the word ‘truth’ is interpreted in two ways. Some say, the ultimate truth of the eye is the Virāt Himself, because our eyes are connected to the sun, it being the presiding deity of the eye, but the sun himself has come from the eye of Virāt. Cakṣuḥ suryo ajāyata, says the Puruṣha-Sūkta. So, the eye of the Virāt-Puruṣha is the ultimate reality of even our own eyes, through the medium of the sun. Thus, Satya, or ultimate truth, is the essence of the eye. That is one meaning. The other meaning given here is that when you perceive a thing directly with the eye, that you regard as the truth. If someone says something, you ask, “Is it true? Have you seen it with your eyes?” If you see it with your eyes, it is felt to be true. If we hear it merely, it is not sometimes considered so true. So, tentatively, the perception of the eye is regarded as sociably acceptable truth, apart from the fact that it is a metaphysical truth, namely, the eye of Virāt.

“One who knows this secret of perception through the eye, connected with the sun and the cosmic ether and the truthfulness, or the truth that is involved in it, is never ‘deserted’ by the eye.” You can act powerfully even by a mere look. And for the same reason as mentioned earlier, all beings become friendly with this person. He, having departed from this body, attains to brilliant regions later on.

“Yājñavalkya, this is wonderful. I am immensely happy,” says King Janaka. “I give you a bull as big as an elephant and a thousand cows as a reward for the instruction I have received from you.” But Yājñavalkya says: “I have instructed you partially; I will not take the gift.” “Then please tell me more,” requests Janaka.

5. yad eva te kaś cid abravīt, tat śṛṇavāmeti. abravīn me gardhabhīvipīto bhāradvājaḥ: śrotraṁ vai brahmeti. yathā mātṛmān pitṛmān ācāryavān brūyāt, tathā tad bhāradvājo’ bravīt. śrotraṁ vai brahmeti, aśṛṇvato hi kiṁ syād iti. abravīt tu te tasyāyatanam pratiṣṭhām. na me’bravīd iti. eka-pād vā etat, samrāḍ, iti. sa vai no brūhi, yājñavalkya. śrotram evāyatanam, ākāśaḥ pratiṣṭhā, ananta ity enad upāsīta. kā anantatā, yājñavalkya. diśa eva, samraḍ, iti hovāca. tasmād vai, samrāḍ, api yāṁ kāṁ ca diśaṁ gacchati, naivāsyā antaṁ gacchati, anantā hi diśaḥ diśo vai, samrāṭ, śrotram. srotraṁ vai, samrāt, paramam brahma nainam śrotraṁ jahati, sarvāṇy enam bhūtāny abhikṣaranti, devo bhūtvā devān apyeti, ya evaṁ vidvān etad upāste. hasty-ṛṣabhaṁ sahasraṁ dadāmi iti. hovāca janako vaidehaḥ, sa hovāca yājñavalkyaḥ, pita me’manyata, nānanuśiṣya hareteti.

Then Yājñavalkya says: “Tell me what you already know.” This is a very interesting part of the conversation between Guru and disciple. Yad eva te kaś cid abravīt, tat śṛṇavāmeti. abravīn me gardhabhīvipīto bhāradvājaḥ: śrotraṁ vai brahmeti: “Another Master, another teacher of mine, Gardhabhīvipīto Bhāradvājaḥ, told me that ear is Brahman. So I consider any function of the ear as identical with reality. It is almighty.” “Well, that is good,” says Yājñavalkya. “Do you know its essence and its support and its deity? Has your teacher told you about it?” “The teacher has not told me anything about it. So please tell me the three-fourths left off.” Then Yājñavalkya says: “The quarters, or the Dig-devatas, or the deities of the different directions, are the deity of the

ear." Ear itself, or the act of hearing, is the form taken by it. The cosmic ether, or the Akasa mentioned already, is the determining factor. Ananta ity enad upāsīta: "You must contemplate this ear as infinite." This is because the ear is connected with space, from which sounds come and impinge upon the eardrum. And inasmuch as space is the ultimate resort of the principle of hearing, the character of space should also be taken into consideration in meditation. What is the character of space? Unlimitedness. You do not know the end of space—it is Ananta. Ananta means endless. Kā anantatā: "What is the meaning of endlessness? Why do you say like that?" Enad diśa eva, samraḍ, iti hovāca. tasmād vai, samrāḍ, api yāṁ kāṁ ca diśaṁ gacchati, naivāsyā antaṁ gacchati: "If you go on moving in any direction, you will never come to an end of it. So space is endless, infinite in extent. Such infinitude is the ultimate refuge of the very act of hearing." Therefore, contemplate on the act of hearing as presided over by the deities of the quarters, and supported by the cosmic ether and the fact of its being endless. If this could be done, meditation becomes complete. Then your hearing becomes adequate. Whatever you hear will not become indistinct. You can hear even the subtlest sounds and know the meaning of whatever you hear. That means to say, the principle of hearing does not desert you. All beings, for the same reason mentioned, become friendly with you. You become resplendent after passing from this body and attain to the celestial regions.

Wonderful! This is a fourfold meditation on the principle of hearing. Then again Janaka says: "I will give you a gift of a bull and a thousand cows." Again Yājñavalkya refuses to accept the gift, saying the teaching is not complete. "The instruction is still pending. I have given you only some knowledge; whole knowledge, I have not given. So I will not accept the gift till everything is told." "Then please tell me more," says Janaka.

6. yad eva kaś cid abravīt tat śṛṇavāmeti. abravīn satyakāmo jābālaḥ, mano vai brahmeti: yathā mātṛmān pitṛmān ācāryavān brūyāt, tathā taj jābālo'bravīt, mano vai brahmeti, amanaso hi kiṁ syād iti. abravīt tu te tasyāyatanam pratiṣṭhām. na me'bravīd iti. eka-pād vā etat samrāḍ iti. sa vai no bruhi, yājñavalkya. mana evāyatanam, ākāśaḥ pratiṣṭhā, ānanda ity enad upāsīta, kā ānandatā, yājñavalkya. mana eva, samrāḍ, iti hovāca, manasā vai, samrāt. striyam abhihāryate, tasyām pratirūpaḥ putro samrāṭ, paraman brahma. nainam mano jahāti, sarvāṇy enam bhūtāny abhikṣaranti, devo bhūtvā devān apyeti, ya evaṁ vidvān etad upāste. hasty-ṛṣabhaṁ sahasraṁ dadāmi, iti hovāca janako vaidehaḥ. sa hovāca yājñavalkyaḥ, pita me'manyata nānanuśiṣya harateti.

Then again Yājñavalkya asks: "What do you already know? Tell me." "What I already know is something more. I have been told by Satyakāma Jābāla that mind is Brahman." Now this is a more difficult thing to conceive than other things. Yad eva kaś cid abravīt tat śṛṇavāmeti. abravīn satyakāmo jābālaḥ, mano vai brahmeti: "As a mother speaks or a father speaks, or a guru or a teacher speaks, so affectionately did he teach me that mind is the principle of Brahman." "But that is only a fourth part of it. What is its essence, its support and its deity?" "I do not know," says Janaka. Then Yājñavalkya says: "I shall tell you the other three-fourths left out of this principle on which you are meditating—the deity, the determining factor, and the essence. The deity of the mind is Candra, or Moon. Mana evāyatanam, ākāśaḥ pratiṣṭhā, ānanda ity enad upāsīta: It is a source of happiness." It is through the mind that you experience any kind of joy, any satisfaction. Even sensory happiness is a mental happiness ultimately. It is the mind that rejoices over any kind of satisfaction come through the senses or any other avenue. So, if happiness can be associated with mind, together with the deity of the mind, and its support which is the cosmic ether, that would be a

complete meditation. It is through the mind that one asks for happiness. And it is the lack of the principle of happiness in meditation that detracts people from proceeding further in meditation. Meditation sometimes becomes unhappy. It becomes a burden and tiring because you do not connect the object of meditation with happiness. Happiness is somewhere else and the meditation that is done is somewhere else. Inasmuch as the mind is the experiencer of all happiness, and it is the reaction of the mind in respect of anything that is the cause of happiness, it is necessary to bring the principle of happiness into the picture of meditation on the mind, especially, together with the contemplation of the deity thereof, and the cosmic principle of which it is a part. If these could be brought together, then your meditation would be complete, and you will be able to control the mind. The mind cannot be controlled if it is regarded as belonging to an isolated individual. If it is 'your' mind or 'my' mind merely, then it cannot be controlled. It can be controlled only when it is visualised in its internal relationship with other minds also, which is the point made out by saying that it is determined by the cosmic ether and the principle of Ānanda or bliss which is Brahman itself.

Here, Janaka is again immensely pleased, offers a gift, and Yājñavalkya refuses the gift for the same reason as before. The conversation goes on in a greater and greater intensity of form, until the most astonishing truth of spirituality is taught by Yājñavalkya, to which point the Upaniṣhad proceeds step by step.

7. yad eva kaś cid abravīt, tat śṛṇavāmeti. abravīn me vidagdhaḥ śākalyaḥ, hṛdayaṁ vai brahmeti, yathā mātṛmān pitṛmān ācāryavān brūyāt, tathā tat śākalyo'bravīt, hṛdayaṁ vai brahmeti, ahṛdayasya hi kiṁ syād iti. abravīt tu te tasyāyatanam pratiṣṭhām. na me'bravīd iti. eka-pād vā, etat, samrād, iti. sa vai no brūhi, yājñavalkya. hṛdayam evāyatanam, ākāśaḥ pratiṣṭhā, sthitir ity enad upāsīta. kā sthititā, yājñavalkya. hṛdayam eva samrāḍ, iti hovāca,

hṛdayaṁ vai, samrāṭ, sarveṣāṁ bhūtānām āyatanam, hṛdayaṁ vai, samrāṭ, sarveṣāṁ bhūtānāṁ pratiṣṭhā, hṛdaye hy eva, samrāṭ, sarvāṇi bhūtāni pratiṣṭhitāni bhavanti. hṛdayaṁ vai, samrāṭ, paramam brahma. nainaṁ hṛdayam jahāti, sarvāṇy enaṁ bhūtāny abhikṣaranti, devo bhūtvā devān apyeti, ya evaṁ vidvān etad upāste. hasty ṛṣabhaṁ sahasraṁ dadāmi, iti hovāca janako vaidehaḥ. sa hovāca yājñavalkyaḥ, pitā me'manyata nānanuśiṣya hareteti.

Yad eva kaś cid abravīt, tat śṛṇavāmeti. abravīn me vidagdhaḥ śākalyaḥ, hṛdayaṁ vai brahmeti: Now Janaka says: "The heart is Brahman. This is what I learnt from my teacher Vidagdhaga Śākalya." "But you are making the very same mistake," says Yājñavalkya. "You are regarding this heart as the symbol of Brahman tentatively. Has your teacher described to you the various aspects of this meditation? What is the heart, what is its essence, what is its support, what is its deity?" Janaka as before says: "I do not know anything about these things. I am simply aware that there is such a thing called the heart, and the heart has been told to me as a symbol of Brahman on which I can contemplate."

There are many among us, too, who have been told by certain Gurus, for instance, that the heart can be regarded as the centre of contemplation. It is very difficult to understand what the heart is. It has many meanings. Some regard it as the lotus of psychological imagination. Some consider that it is a centre of radiance of the soul which is supposed to be in the centre of the heart. Some others regard the heart as identical with the fleshy organ of our physical body, and contemplate on the functions of the heart, the beats of the heart, etc. There are others who think that the heart does not mean anything physical but that it is psychological; that it is the centre of thinking, and that where the thought is, there the heart also is. So, to find out where the heart is, you must find out where the mind is. This is an interesting definition, of course, 'where my mind is, there my heart is'. It is true to a large extent. But it has another aspect which has also to be

considered. The mind is not always at the same place. It is where its object of desire is. Whatever it asks for and whatever it thinks deeply, whatever it needs, that is the determining factor of the function of the mind. So, where your desire is, there your heart also is. But this is only so far as the waking condition is concerned. The object of desire grossly manifests itself in the waking state, and so the mind of the individual moves towards that gross object. Thus the heart may be said to be 'in' something, in some object e.g., the mother's heart is in the child, the rich man's heart is in the wealth, and so on, which means to say that the mind is there and therefore the feeling also is there. So we identify feeling with the heart and the heart with the feeling. But this is the activity of the heart in the waking state, and the waking state cannot be regarded as our natural state. This is the subject that we are going to study in detail. The waking condition which we regard as the total reality is not the total reality. It is a fractional reality. The so-called world of waking existence which we consider as the only reality possible is the least possible reality. In fact, the reverse is the truth.

Yājñavalkya takes the mind of Janaka gradually from his obsession with the objects of sense in the waking state, to the dream and the deep sleep levels until he takes him to the Absolute, which transcends all these three states. The heart, no doubt, may be in the objects in the waking state, and we may regard the presence of the heart as the presence of the mind. But, we will be told that the mind withdraws itself into its natural abode as and when the influence of objects is diminished, or decreased by various factors. The objects of sense grip us in the waking state. We are under the thumb of the objects of sense in the waking condition. But in dream, the objects of sense do not act upon our mind in such a manner. We do not perceive the objects in the dreaming state; we have only a memory of these objects. The remembrance of objects of sense in the waking state haunts our mind in the dreaming condition, and we begin to psychologically contemplate the very same objects which we

either desired or saw in the waking condition. But in sleep, what happens? The belief of the Upaniṣhad and most of the teachers of Yoga is that it is in deep sleep only that the heart absorbs the mind and the mind goes back to its abode which is the heart. It is only in the sleeping condition that the mind finds its true abode. In the other two states of waking and dream, it is in a false atmosphere. It is in a foreign land, as it were, in the waking and the dreaming conditions. Its own native house is not the waking or dreaming state, but the state of sleep. So, in its nativity, which is the sleep state, the mind goes to a location in the personality which has a psychological counterpart connected with the physical heart's location. From the brain, which is the centre of activity in the waking state, the mind descends to the throat in dream, and goes to the heart in deep sleep. In the waking state, our brain is active. But in dream it is not active; only feelings are active, instincts are active, desires are active at that time. The logical will and the argumentative reason do not work in the dreaming condition. So, the personality is withdrawn in the dreaming state. It becomes translucent. But it is totally lost in sleep. In sleep your personality goes completely, and you become impersonal. There is however a seed of personality potentially present even in sleep, on account of which you wake up the next morning. For all practical purposes your personality is wiped off, and so it is that you are very happy in sleep, indicating thereby that impersonality is the source of happiness, that personality is the source of sorrow. The more you are personal, the more you are grief-stricken. The more you become impersonal, the more you become happy.

"In the state of deep sleep, the mind goes to the heart. And the heart, I contemplate as the symbol of Brahman," says Janaka. But he cannot answer the queries of Yājñavalkya as to whether he knows the deity, the abode and the support for the heart as Brahman. He does not know—pratiṣṭhāṁ evāyatanam pratiṣṭhām na me'bravīd iti. Eka-pād vā, etat samrād: "This heart that you are contemplating as Brahman

is only one-fourth of Brahman," says Yājñavalkya. "It is not the entire Brahman because there are three other aspects which you have completely ignored." Now what are those? Sa vai no brūhi, yājñavalkya. hṛdayam evāyatanam, ākāśaḥ pratiṣṭhā, sthitir ity enad upāsīta. kā sthititā, yājñavalkya. hṛdayam eva samrāḍ, iti hovāca, hṛdayaṁ vai, samrāṭ, sarveṣāṁ bhūtānām āyatanam, hṛdayaṁ vai, samrāṭ, sarveṣāṁ bhūtānāṁ pratiṣṭhā, hṛdaye hy eva, samrāṭ, sarvāṇi bhūtāni pratiṣṭhitāni bhavanti. hṛdayaṁ vai, samrāṭ, paramam brahma. nainaṁ hṛdayam jahāti, sarvāṇy enaṁ bhūtāny abhikṣaranti, devo bhūtvā devān apyeti, ya evaṁ vidvān etad upāste. hasty ṛṣabhaṁ sahasraṁ dadāmi, iti hovāca janako vaidehaḥ. sa hovāca yājñavalkyaḥ, pitā me'manyata nānanuśiṣya hareteti: Yājñavalkya says, "The heart that you are thinking of in your mind as a symbol of meditation is the outer form. The inner essence is different. The heart is controlled by the unmanifested ether. The unmanifested ether, identifiable with Īshvara or Hiraṇyagarbha or, you may even say, Mula-Pṛakriti, the cosmic substance in which everything is woven like warp and woof, in whose bosom you can find the seeds of all later manifestations, that is the abode (Āyatanam), and it is the support. This has to be contemplated as Sthiti, or stability. Its deity is Brahma, the Supreme Being Himself. The heart is to be contemplated upon as stability," says Yājñavalkya, "because where the heart is not, stability also is not." Where your feeling is, there your personality is fixed. This is a matter which does not require much explanation, because you know very well that where the heart is present, there your total being is present, because your heart and your being are identical, by which what we mean is that your personality is identical with your deepest feelings. Feeling is deeper than the other faculties of the psychological organ. Inasmuch as its presence is equivalent to the stability of the personality, Yājñavalkya points out that the heart may be contemplated upon as stability. So, Brahma is the deity; Hridaye, or the heart, as we think of it, is the form; Ākāśa, or the cosmic ether is the abode; and stability is its support.

Janaka says: “I am very much pleased that you have enlightened me in regard to my contemplation on the heart. I give you a reward in the form of a bull as big as an elephant and one thousands cows.” Yājñavalkya refuses to accept the gift, again, saying, “I have not instructed you fully, and my father has told me that nobody should accept gifts from disciples unless they are instructed fully.”

The first Brāhmaṇa comes to a conclusion here.

SECOND BRĀHMAṆA

CONCERNING THE SOUL

1. janako ha vaidehaḥ kūrcād upāvasarpann uvāca: namas te’stu yājñavalkya, anu mā śādhīti. sa hovāca: yathā vai, samrāt, mahāntam adhvānam eṣyan rathaṁ vā nāvaṁ vā samādadīta, evaṁ evaitābhir upaniṣadbhiḥ samāhitātmāsi, evam bṛndāraka āḍhyaḥ sann adhīta-veda ukta-upaniṣatkaḥ ito vimucyamānaḥ kva gamiṣyasīti. nāhaṁ tad, bhagavan, veda, yatra, gamiṣyāmīti; atha vai te’haṁ tad vakṣyāmi, yatra gamiṣyasīti, bravītu, bhagavān, iti.

Janako ha vaidehaḥ kūrcād upāvasarpann uvāca: namas te’stu yājñavalkya: Now, another occasion is mentioned here when Janaka was seated on his gorgeous seat. Yājñavalkya comes, and the King gets up from his seat, offers his homage and requests the great Master to instruct him. The King seeks illumination. Namas te’stu yājñavalkya: “Salutations to you, sage Yājñavalkya. Anu mā śādhīti: Please advise me, instruct me, teach me, give me lessons.” Sa hovāca: yathā vai, samrāt, mahāntam adhvānam eṣyan rathaṁ vā nāvaṁ vā samādadīta, evaṁ evaitābhir upaniṣadbhiḥ samāhitātmāsi, evam bṛndāraka āḍhyaḥ sann adhīta-veda ukta-upaniṣatkaḥ ito vimucyamānaḥ kva gamiṣyasīti: Yājñavalkya says: “Your Highness, you want me to give you instructions, to teach you, to provide you with lessons. You are indeed a great person. You are a king; you

are an emperor. And just as a person who is to go on a pilgrimage, or a tour, prepares himself very well with all the equipment necessary, so that he may be safe in the journey; likewise Your Highness has equipped yourself with the knowledge of the Vedas and the wisdom of the Upaniṣhads. Having studied them all very well, you have become a very honoured person in this country. You are a very rich person; you are the richest person in the whole country because you are a king and you are respected as such. But I ask you one question. Being so honoured and respected in this whole land of yours, being so rich and well-placed in society, having learnt so much of the Vedas and the Upaniṣhads, do you know what will happen to you after you leave this body? Do you know where you will go?" This, Janaka did not know. "Where will I go after I leave this body?" "If you do not know this, what is the use of your wealth; what is the use of your learning; what is the use of your kingship; what is the benefit you gain with the honour that you have from society? People may respect you, honour you, keep you on a high pedestal, but if you die the next moment, what happens to you? You do not know this. What then is the good of all this knowledge?" Kva gamiṣyasīti. nāhaṁ tad, bhagavan, veda: "Master! I do not know; I cannot answer this question. You please tell me. This is a very serious matter indeed. What will happen to me after death? I do not know? Please tell me, give me this secret knowledge as to what happens to an individual when he casts off the body"—nāhaṁ tad, bhagavan, veda, yatra, gamiṣyāmīti; atha vai te'haṁ tad vakṣyāmi, yatra gamiṣyasīti, bravītu, bhagavān, iti. Yājñavalkya says: "Well, I shall tell you." "Please tell me," requests Janaka.

Now starts a series of studies in this Upaniṣhad which is of great importance from the point of view of the analysis of the self. It has some connection with the theme of the Māndūkya Upaniṣhad, but it is dealt with in a different manner altogether, not in the way in which the Māndūkya Upaniṣhad treats the subject. We cannot understand what will happen to us in the future or after we die unless we

know what we are at present, because our future is connected with our present, just as our present is connected with the past. What is the state in which we are in at this moment? What is our condition? If this is clear to us, it may also be possible to have an idea as to what will happen to us in the future. But we have, unfortunately, a very very wrong notion about ourselves, even in the present moment. It is obvious because of the fact that we consider that we are social entities, men and women, coming from various countries, living in various lands, nationals of various places, with physical needs, social requirements and desire for comforts, all based on an erroneous concept of what we are. If we live a socially acceptable well-placed life, that would be a worthwhile life indeed, we believe. Is this our definition of a good life? If so, it is a thorough misrepresentation of facts. The seeming fact that we are individuals is only a phenomenon. It cannot be regarded really as a fact. It is not a fact as such. Our individuality, our personality, our desires and our relationship with people and things—all these are certain conditions through which we are passing temporarily. They are only certain circumstances that have come upon us in the passage of time due to certain associations and various factors which lie mostly beyond the ken of our understanding. Even the existence of our personality, this body of ours, is something very inscrutable. It is positioned by the operation of various forces. To give you only a very gross example, without going deep into philosophical themes, you know very well how much we are influenced by the movement of the planets around the sun, a fact which is physically demonstrable, yet a fact which does not come before the vision of any individual. We do not know how much we depend on the movement of the earth round the sun. Suppose the earth moves in the opposite direction from tomorrow, you can imagine what difference it will make to our life. The various other planets which move around the sun also have a tremendous influence upon us. Not merely astronomers of ancient times, but even modern scientists

have come to the conclusion that even our physical personality, this bodily individuality can be regarded as nothing but a condensation of cosmic stuff which has been projected by the forces of Nature, and which emanated from the interstellar space, and that the body can be reduced to an ethereal substance so that it loses its substantiality and solidity, a concept to which we cling so much. This is a finding of modern physics, corroborating ancient astronomical discoveries, so that it is just stupidity on our part to imagine that even this physical body is independent and can stand on its own legs. It cannot. It has been controlled over the eons by the movement of planets, and not merely that, ultimately it is only constituted of a small amount of nebular energies that have combined in a particular shape, or form, for certain purposes under certain conditions. So our concept of ourselves, our concept of body and individuality and personality, our notion of society, our notion of the aim of life itself is topsy-turvy. Everything is upside down. Under these conditions of ignorance, how is it possible for any one of us to know what will happen to us after death? That was the condition of Janaka, and that is the state of the mind of most of us.

Yājñavalkya takes the mind of Janaka gradually, stage by stage, first by an analysis of the waking state, then going deeper into the implications of human experience.

2. indho ha vai nāmaiṣa yo'yaṁ dakṣiṇe'kṣan puruṣaḥ: taṁ vā etam indhaṁ santam indra ity ācakṣate parokṣeṇaiva, parokṣa-priyā iva hi devāḥ, pratyakṣa-dviṣaḥ.

Indho ha vai nāmaiṣa yo'yaṁ dakṣiṇe'kṣan puruṣaḥ: It is the belief of the ancient Masters that in the waking state our self is concentrated in the eye, maybe because of the reason that our mind predominantly acts through the eyes in this state. It is also opined by the Upaniṣhads that the right eye is predominantly active, something which has not been understood properly by people. The activity of the right eye

is supposed to be a little more emphasised and a greater stress is laid upon the right eye than on the left one. The left one also will be mentioned subsequently, but presently for the purpose of explaining the collaborative action of the right eye and the left eye, the Upaniṣhads mention that the self is pointedly manifest in the right eye in the waking state, and we call him Indha. The Upaniṣhads call this Puruṣha, this self which is active in the right eye in the waking state, as Indha, meaning illumined or illuminating, or lustrous. Why is this self in the eye called Indha, or radiant, or lustrous? Firstly, the reason may be that the self does not directly operate through the eye. It operates through the mind only, and the mind acts through the senses in respect of objects outside. There is a series maintained, as it were, in the activity of the personality in connection with the objects outside. The deepest, innermost propelling energy is the Self, or the Ātman, of course. It gets entangled, connected with the personality, and then becomes the individual soul, Jīva. This Jīva-consciousness is the basis for the activity of the mind, and the mind, borrowing the consciousness of the Ātman through the manifested form of it as Jīva, acts through the sense-organs, particularly the eye in the waking state, because it is the eye that is mostly active in the waking condition, as we all very well know. It is very eager to contact objects, very enthusiastic always. It is very curious to see various things, to find out what are the objects which it can desire and obtain, and because of the enthusiasm that is charged through the eye, it is supposed to be illumined with the activity of desire. For that reason also, it can be called Indha. The other reason is that the presence of an object outside is necessary for the activity of the senses. If the objects do not exist, the senses cannot act. The light of the senses, particularly of the eye, depends upon the connection of the eye with the object, and so it is lustrous, or radiant on account of the presence of the object in front of it, the proximity of its corresponding object. So this Puruṣha in the

right eye, the Self manifest in the right eye is called Indha, which means radiant.

Dakṣiṇe'kṣan puruṣaḥ: taṁ vā etam indhaṁ santam indra ity ācakṣate parokṣeṇaiva, parokṣa-priyā iva hi devāḥ, pratyakṣa-dviṣaḥ: This Indha is called Indra by a change of accent. The Upaniṣhad says that gods do not like to be called directly by their names. No respectable person likes to be called by his or her own name. So it is said that the celestials do not like to be directly accosted by their own personal names. They dislike immediacy of approach. They always like indirect approach, maybe because of their impersonality. They do not like any personal approach directly. Therefore, Indha, who is radiant, is designated as Indra.

3. athaitad vāme'kṣaṇi puruṣa-rūpam, eṣāsya patnī virāṭ, tayor eṣa saṁstāvo ya eso'ntar-hṛdaya ākāśaḥ, athainayor etad annam ya eṣo'ntar-hṛdaye lohita-piṇḍaḥ, athainayor etat prāvaraṇam yad etad antar-hṛdaye jālakam iva; athainayor eṣā sṛtiḥ saṁcaraṇī yaiṣā hṛdayād ūrdhvā nāḍy uccarati. yathā keśaḥ sahasradhā bhinnaḥ evam asyaitā hitā nāma nādyo'ntar-hṛdaye pratiṣṭhitā bhavanti; etābhir vā etad āsravad āsravati; tasmād eṣa praviviktāhāratara ivaiva bhavaty asmāc cārīrād ātmanaḥ.

In the left eye also, the same activity is taking place. The right eye and the left eye join together, in a single activity of perception. And symbolically, the functions of the right eye and the left eye are regarded as something which can be compared with the joint activity in a family of husband and wife. They join together in a single focus of attention. Likewise, the principle in the right eye and the left eye join together in activity of perception, and the Upaniṣhad says that they are like symbols of Virāt and His Śakti. The Virāt and His Force are manifest in the right eye and the left eye, respectively. Athaitad vāme'kṣaṇi puruṣa-rūpam, eṣāsya patnī virāṭ, tayor eṣa saṁstāvo ya eso'ntar-hṛdaya ākāśaḥ: The propulsion for the activity of this twofold consciousness,

Virāt and His Śakti, manifest through the right eye and the left eye, comes from the heart. It is the heart that is the root of this perception, and so, when the activity of perception is withdrawn, the mental sensation goes back to its abode, its own source. The mind returns to its source. The mind it is that is active through the right eye and the left eye in the waking state, and when that activity ceases for any reason whatsoever, the mind goes back to its source. So this joint activity of the right eye and the left eye gets absorbed into the heart, in the ether of the heart—hṛdaya ākāśaḥ.

Athainayor etad annam: When the mind withdraws itself into the heart, it does not require any other external food to maintain itself. That means to say, it does not stand in need of objects of sense. In the waking state it needs objects outside and it cannot exist without them. But in the internal state where it gets withdrawn, after the waking condition is over, it does not stand in need of any external food. When you are dreaming or you are asleep, you do not require the support of anything outside. You can stand by your own self, internally, by some energy that is in your self.

Ya eṣo'ntar-hṛdaye lohita-piṇḍaḥ, athainayor etat prāvaraṇam yad etad antar-hṛdaye jālakam iva; athainayor eṣā sṛtiḥ saṁcaraṇī yaiṣā hṛdayād ūrdhvā nāḍy uccarati: The Upaniṣhad here tells us some intricate physiology or anatomy of the heart. In the heart there is a space, as it were, which we call the ether of the heart, into which the mind withdraws itself when it is fatigued of external activity of the waking condition. This fleshy substance that we call the heart is constituted of various parts. It has a parietal, and that parietal of the heart may be regarded as the enclosure, the abode for the mind to lie down in peace and restfulness. And inside this heart there is a network of nerves, or nerve currents. This network is the passage for the movement of the mind inside the heart for the fulfillment of its own wishes during the dream state through dream images, wishes which it could not fulfil in the waking state for certain reasons. In

this passage the nature of a nerve current is described in the following manner. Yathā keśaḥ sahasradhā bhinnaḥ evam asyaitā hitā nāma nādyo'ntar-hṛdaye pratiṣṭhitā: Suppose there is a hair of the head, a very thin hair, and suppose you divide this hair into a thousand parts lengthwise. What would be the thinness of that fraction of the hair? The hair itself is so thin; you can hardly see it. One-thousandth part of that hair is, perhaps, the comparative thickness of this nerve which is in the heart, through which the mind is moving. So subtle is that nerve. And these nerves in the heart, through which the mind moves in dream, are called Hitās—hitā nāma nādy. They are very conducive to the mind. So they are called Hitās. Nādyo'ntar-hṛdaye pratiṣṭhitā bhavanti; etābhir vā etad āsravad āsravati; tasmād eṣā praviviktāhāratara ivaiva bhavaty asmāc cārīrād ātmanaḥ. In this condition of the location of the mind in the nerves of the Hitās inside the heart in the dreaming state, there is no need for any physical food. You enjoy ethereal food in the state of dream, and you are as happy in dream as you are in waking, though you have nothing physical to contact.

Now, when the self enters its deepest abode, passing beyond the states of waking and dream, it gets connected with all its natural associates from whom it was disconnected due to its special attachment to the body and its waking individuality. In the waking state we are practically dissociated from all the friends of the universe. We stand alone, unbefriended, due to our intense egoism which identifies itself with the body and assumes a false importance with the erroneous notion that it does not stand in need of anybody's help. This is the principle of egoism, the essence of personality. The universe is a friend, and it is constituted of innumerable types of forces, all of which are our benefactors. But the ego does not want this benefit. It is not intending to take help from anyone outside itself. Nothing can be so unreasonable as this ego. It has no logic except its own, and suffering is the consequence of this sort of dissociation, which is patently seen in waking life. In all

the efforts that we make for the purpose of achieving desired ends in life, there is only sweating, toiling and anxiety and a feeling of frustration in the end. It is rarely that people go to bed with a feeling that something worthwhile has been done. The reason is, the tying up of our efforts to the ego which is the ruling principle of the body. The ego cannot succeed, though it does think that it can succeed. This ego is boiled down to an ethereal permeating substance; very, very fine and tenuous in the state of dream and even more so in the state of sleep. What happens in this condition of getting down into one's depths, away from the affirmations of the ego and the vehemences of the body, is that the universal Prāṇic energies, forces of Nature themselves, become the limbs of one's cosmic body.

The Prāṇas are not only inside our bodies. They are powers which operate throughout the universe. And so, the vital Prāṇa that is sustaining the whole world, all creation, becomes part and parcel of one's being, and sustenance comes from all sides when the ego subsides temporarily. This is what happens when we enter into sleep. It is because of the fact that we dissolve our personality, practically, in sleep and stand open to the reception of energies and powers from outside, that we get up refreshed from sleep, even without dinner, without lunch, without breakfast. Without any kind of nourishing element in sleep, we get up as if we have eaten well. Tired people wake up with a freshness of personality. From where has this freshness come? You have not taken any tonic, any medicine or any foodstuff during sleep. You have only closed your eyes and forgotten yourself. The mere fact of the forgetfulness of yourself has become the source of sustenance and energy to your being. The energy has come not because you had something with you in sleep. You had nothing. The energy has come merely due to the fact that you had forgotten yourself. The forgetfulness of personality is the secret of success. Conversely, the more you affirm your personality, the farther you are from the possibility of success in life. So, the Prāṇas become the wings of the bird of

consciousness in the state of sleep, and they become the directive principles.

4. tasya prācī dik prāñcaḥ prāṇāḥ, daksiṇā dig dakṣiṇe prāṇāḥ, pratīcī dik pratyañcaḥ prāṇāḥ, udīcī dig udañcaḥ prāṇāḥ, ūrdhvā dig ūrdhvāḥ prāṇāḥ, avācī dig avāñcaḥ prāṇāḥ: sarvā diśaḥ, sarve prāṇāḥ, sa eṣa neti nety ātmā agṛhyaḥ na hi gṛhyate; aśīryah, na hi śīryate; asaṅgaḥ na hi sajyate; asito na vyathate; na riṣyati abhayaṁ vai, janaka, prāpto'si, iti hovāca yājñavalkyaḥ. sa hovāca janako vaidehaḥ, abhayaṁ tvā gacchatāt, yājñavalkya, yo naḥ, bhagavan, abhayaṁ vedayase; namas te'stu; ime videhāḥ ayam aham asmīti.

Tasya prācī dik prāñcaḥ prāṇāḥ, daksiṇā dig dakṣiṇe prāṇāḥ, pratīcī dik pratyañcaḥ prāṇāḥ, udīcī dig udañcaḥ prāṇāḥ, ūrdhvā dig ūrdhvāḥ prāṇāḥ, avācī dig avāñcaḥ prāṇāḥ: sarvā diśaḥ, sarve prāṇāḥ: Every direction becomes a vital force for you. Whatever you touch, becomes your friend. And any air that blows from any direction becomes the force that sustains you. The eastern direction becomes the energy that flows to you from the east. It is not merely a direction of space. Empty space does not exist. So, what we regard as empty space or merely a direction in the horizon is not merely that. It is an emptiness only to our incapacitated vision. It is a fullness by itself and aplenty with energy, Prāṇa-Śakti. All space is filled with Prāṇa. It is not a void or an annihilate. And so, energy begins to flow from the eastern direction; energy begins to flow from the western direction; energy flows from the southern direction; energy comes from the north; from the top and from the bottom. From ten directions, energy enters you the moment you become open to its inflow into your being, because of the subsidence of your ego. There is no effort needed on our part to get anything in this world, ultimately. Or, the effort that is necessary is simple, that is, to become open to the inflow of things that are already there, that inundate everything, that flood all corners and are ready to serve us wherever we are. The universe is never poor. It is always rich. It is never bereft of resources. On the contrary,

we seem to be poor, poverty-stricken, emaciated and forsaken for faults which are obvious in us, namely, the fault of the ego which affirms its own importance while its value is really zero. Its existence is a strain and great distortion, on account of which it suffers. The ego suffers right from birth to death. It is always in a state of anxiety. But when this ego dissolves in the deeper abode which it reaches in sleep, leaving the waking condition, the directions themselves become the nourishing and energising forces. Very strange indeed! You do not require persons; you do not require celestials to come and help you. Even the quarters, even the directions, even space itself will sustain you with the energy which is embosomed in itself. Sarvā diśaḥ, sarve prāṇāḥ: Every corner of the world is full of energy, and it is energy that you breathe into your nostrils and withdraw into your own being. Strength incarnate do you become on account of your openness to the inflow of forces outside, once the ego steps aside.

The secret of this is the Ātman within, ultimately. Why is it that space should protect you; that Prāṇa should flow into you, merely because you descend into the subliminal levels of your own being? The reason is that at the bottom there is the Ātman which is the all. It is not the Prāṇa, as an independent activity, that works. What you call the Prāṇa, the energy, the Śakti, is nothing but the Ātman that works. All energy is Ātmā-Śakti, ultimately, and so it is your proximity to the Ātman that gives you the refreshing feeling in sleep. The energy that you seem to imbibe or acquire in sleep, the joy that you feel there, the reluctance to wake up from sleep because of the fullness that you experience there, the feeling of completeness and the feeling of being embraced, as it were, by all the friendly forces of Nature, are all due to your proximity to the Ātman in deep sleep. That innermost level, you are about to contact in the state of sleep. Why 'about to contact'? You have already contacted it. You have touched it, and it has given you a pleasant shock. That shock is the bliss that you experience in sleep. And what is that principle called

the Ātman which you are touching in the state of deep sleep, going down below the waking condition of your personality? That, the Upaniṣhad says—sa eṣa neti nety ātmā agṛhyaḥ—nobody can say what it is. No one knows where you have gone in sleep. And it is impossible to say as to how it is that you gain so much joy and strength from that source. It cannot be described. It can be described only by a negative definition 'it is not this', 'it is not this'. It is not the body; it is not any friend of the world; it is not an object of sense; it is not the Prāṇas as you think of as moving in the physical body; it is not even the senses; not the mind, not the intellect. It is nothing that you can think of. It is something transcendent. That something is therefore other than what you see with your eyes, think with your mind, understand with your intellect; other than anything you regard as existing in this world. It is transcendent Being. So, it can be defined only as 'what it is not', and not as 'what it is'. No one knows what it is. We can say, 'it is not this', but we cannot say 'it is this'—neti nety ātmā. Agṛhyaḥ na hi gṛhyate: Who can grasp it? No sense can grasp it; no mind can grasp it; no understanding or intellect can grasp it. It is ungraspable; that is the Ātman. Aśīryah, na hi śīryate; asaṅgaḥ na hi sajyate; asito na vyathate; na riṣyati: It is a repetition of what has already been mentioned earlier. It is ungraspable, unattached to things and impossible to contact in any manner in the ordinary sense. It does not come into contact with any thing. It has no dual outside itself. It has no sorrow. It never knows what sorrow is.

"Janaka! You have attained to this fearless state," says Yājñavalkya. Abhayam vai, janaka, prapto'si: "Fearlessness is Brahman, and you have reached that fearless abode of Brahman. By your enquiries, by your studies, by your contemplations, by your searches, by your absorptions and meditations, you have reached that supremely fearless abode of Brahman, O King," says Yājñavalkya. Sa hovāca janako vaidehaḥ, abhayaṁ tvā gacchatāt, yājñavalkya: "Great Master! May this fearless abode also be a blessing to you." Janaka is

immensely pleased. So he reciprocates the grace that has been bestowed upon him by the sage by saying: "May that fearlessness be yours too. May that Divine Absolute bless us both. Yo naḥ, bhagavan, abhayaṁ vedayase; namas te'stu: Prostrations to you. I am deeply blessed to hear all this from you. Ime videhāḥ ayam aham asmīti: Here is the kingdom of Videha at your disposal, and I am here as your servant." Everything has been surrendered by the disciple to the Guru. "The kingdom is here; you take it, and you take me also as your slave. This knowledge that you have given to me is more than all this wealth that I have in the form of this empire and my own personal self."

THIRD BRĀHMAṆA

THE LIGHT OF MAN IS THE SELF

1. janakaṁ ha vaideham yājñavalkyo jagāma: sa mene: na vadiṣya iti. atha ha yaj janakaś ca vaideho yājñavalkyaś cāgnihotre samudāte, tasmai ha yājñavalkyo varaṁ dadau: sa ha kāma-praśnam eva vavre, taṁ hāsmai dadau. taṁ ha samrāḍ eva pūrvaḥ papraccha.

Such is the glorious teaching. But the teaching is not complete even now. It goes on. Yājñavalkya's instructions to King Janaka unravel mystery after mystery. On a previous occasion when Yājñavalkya met Janaka, the former thought that he would not speak, that he would keep quiet. "I have spoken enough," he thought. It is said that there was a time when there was a discussion between Janaka, Yājñavalkya and other students on the subject of the worship of Vaisvanara, as the Universal Fire, Agnīhōtra, which is described in detail in the Chhāndogya Upaniṣhad. Janaka was well-versed in this art. He was a meditator on Vaisvanara, and every question that was posed before Janaka was answered by him promptly then and there. Yājñavalkya was highly pleased with the knowledge of Janaka, and said, "Ask

for a boon." Then Janaka said, "May I be permitted to ask questions whenever I please; whenever I want to ask." That is all the boon he asked for. He should be permitted to ask questions whenever it was his pleasure. And so Janaka was blessed with Kama-Praśna by the sage Yājñavalkya, which means to say, Janaka had the freedom to ask questions whenever they occurred to his mind. So Yājñavalkya could not refuse to teach the king whenever requested.

2. yājñavalkya, kiṁ-jyotir ayam puruṣa iti. āditya-jyotiḥ, samrāṭ, iti hovāca, ādityenaivāyaṁ jyotiṣāste, palyayate, karma kurute, vipalyetīti. evam evaitat, yājñavalkya.

Because of the boon that he had received from sage Yājñavalkya, that he could ask questions, Janaka again asks some questions. Here is the beginning of an important philosophy. Janaka asks: "What is the light which illumines this person?" In this human being, what is the light which illumines itself and illumines others? What is the power depending on which the person works? Ultimately, it is a sort of illumination, an awakening, a knowledge, which can be regarded as 'the light'. Now, what is this light? How do you work in this world; with the help of what? What is the aid that you have in this world which enables you to perform your function—Yājñavalkya, kiṁ-jyotir ayam puruṣa iti? Yājñavalkya said: "Well, the simple answer to this question as to what is the light with the help of which people work in this world is that the sun is the source of all light." He gave an immediate, open and simple answer. "It is due to the light of the sun that people perform actions in this world. If the light of the sun were not to be there, activity would be impossible. So your question is answered." What is the light with which the people act in this world, perform their functions here? The light of the sun is the answer. Āditya-jyotiḥ, samrāṭ, iti hovāca, ādityenaivāyaṁ jyotiṣāste, palyayate, karma kurute, vipalyetīti. evam evaitat, yājñavalkya: It is due to the existence of the light of the sun that people move about, perform their

activities, and appear to be contended. Janaka agreed that this is so indeed.

3. astam ita āditye, yājñavalkya, kiṁ-jyotir evāyam puruṣa iti. candramā evāsya jyotir bhavati, candramasaivāyaṁ jyotiṣāste, palyayate, karma kurute, vipalyetīti. evam evaitat, yājñavalkya.

But when the sun sets, when the light of the sun is not there, what is the light, with the help of which people perform their functions? That is another question which follows the simple answer which Yājñavalkya gave. Astam ita āditye, yājñavalkya, kiṁ-jyotir evāyam puruṣa iti: When the sun sets, and there is darkness everywhere, what is the light, with the help of which people act? Then Yājñavalkya said the moonlight is the only support for them. When the sun is not there, the moon is there. With the help of moonlight, people may work. Candramasaivāyaṁ jyotiṣāste, palyayate, karma kurute, vipalyetīti. evam evaitat, yājñavalkya: All actions are performed by the moonlight if the sunlight is not there.

4. astam ita āditye, yājñavalkya, candramasy astam ite, kiṁ-jyotir evāyam puruṣa iti. agnir evāsya jyotir bhavati, agninaivāyam jyotiṣāste, palyayate, karma kurute, vipalyetīti. evam evaitat, yājñavalkya.

But if moonlight is not there, if sunlight also is not there, what is light, with the help of which you will work? That is the third question—astam ita āditye, yājñavalkya, candramasy astam ite, kiṁ-jyotir evāyam puruṣa iti. agnir evāsya jyotir bhavati: “Fire is the light then.” You light a fire if there is no sun and no moon, and with the light and the warmth of the fire that you burn, you may be comforted, and you may do your work.

5. astam ita āditye, yājñavalkya, candramasi astam ite, śānte agnau, kiṁ-jyotir evāyam puruṣa iti. vāg evāsya jyotir bhavati, vācaivāyaṁ jyotiṣāste, palyayate, karma karute,

vipalyeti, tasmād vai, samrāḍ, api yatra pāṇir na vinirjñāyate, atha yatra vāg uccarati, upaiva tatra nyetīti. evam evaitat, yājñavalkya.

But if fire also is not there, what is the support then? Sun has set, the moon has set, fire also is not burning, for some reason. Then, what is your light, and what is your support? How would you sustain yourself and do your duties? Astam ita āditye, yājñavalkya, candramasi astam ite, śānte agnau, kiṁ-jyotir evāyam puruṣa iti: When everything goes, and no light is there at all, no torch, not even stars twinkling in the sky, everything is pitch darkness, how do you communicate with people? How do you know where what is? By sound, by speech. "Who is there?" "Are you here?" "I cannot see anything, everything is dark," people start saying thus when all lights are off. When somebody says; "I am here", "it is this", "it is that", then by the sound of the speech of the person, you locate where what is. So Yājñavalkya says: "When the sun sets, when the moon is not there and fire does not burn, by sounds and by speech people communicate their ideas with one another. Merely by speech they can work, if everything else fails."

6. astam ita āditye, yājñavalkya, candramasy astam ite, śānte agnau, śāntāyāṁ vāci, kiṁ-jyotir evāyam puruṣa iti. ātmaivāsya jyotir bhavati, ātmanaivāyam jyotiṣāste, palyayate, karma karute, vipalyeti iti.

But suppose there is nobody around you, and nobody speaks, no sound is coming forth, then how will you act? There is nobody around you; no sound comes; there is no gesture of any kind, externally; you cannot locate anything; everything is dark; sun has gone; moon has gone; fire does not burn—what is the light then? What will you do at that time? Your own self is the light; there is nothing else afterwards. You guide yourself, by yourself. You have a special sense in you. You may call it a sixth sense. Apart from the five senses, we have a sixth sense in us by which we act

when everything else fails. It is a kind of inward illumination which begins to reveal itself when everything else fails as a support. That light is our own self. Why is it that we should wait for the time when everything else has failed, before the light within manifests itself to guide us? Is it necessary for the sun to go, moon to go, fire to go, etc., in order that we may know that we have a light within us and that we can be a light to our own selves?

Ordinarily, there are external temptations and stimulations from outward sources. The light within gets attached to these stimulants from outside. It may be sunlight, it may be any object of sense. Our selves get absorbed in the objects outside and become totally dependent on externals. We appear to have some sort of an independence and a capacity to exist by ourselves, only when everything external fails. Normally, we feel that we require many external appurtenances to sustain us from outside. We require a bungalow; we require many other facilities to exist; we require friends and servants; we require food and water; we require so many things. Without these things, we feel we cannot live. But if nothing of this kind is there, still we will exist. And that capacity to exist, when everything goes, reveals itself only when everything goes, not before, because of the dependence and the hope that the self pins upon the objects of sense outside, due to their presence. That you have a light of your own; that you have a worth of your own; that you have a status of your own, you cannot realise as long as you are dependent on things outside. We look like nobodies as long as we are just one in the crowd. But we are not really one in the crowd; we have a status of our own. But that status is never known to us due to our sense of dependence, a habit of hanging on to something else, which we have cultivated right from childhood. We have been brought up in an atmosphere of dependence. Always, we are depending on somebody or something—on parents, on teachers, on society, on bosses, on money, on wealth. All sorts of things are there on which we hang for our support. But there can be

circumstances when we are deprived of all supports. When we are deprived of every kind of external assistance, the self that we are, the strength that we are, the status that we have, comes to our relief and begins to act. It is impossible to imagine what that light is and what that strength is. We have got maximum power within us. We are mines of strength. We are not poor weaklings as we appear to be. We appear so on account of certain defects in our personality. One of the defects is the habit of depending on things; the other defect is our intense desire for objects of sense. Every desire draws energy from the body, from the Pranas, the senses and the mind, and pours it upon the objects which we are contemplating. We get depleted of all strength due to contemplation of objects. Secondly, there is also an inward feeling that we cannot exist without these objects. So, for these reasons, the light within gets stifled and smothered and it is not seen. It is like a light inside a bushel, as they say, and its existence remains undiscovered. Ātmanaivāyam jyotiṣāste, palyayate, karma karute, vipalyeti iti: You depend on your own self when everything else goes. This is what Yājñavalkya says. Your self is your light; your self is your knowledge; and your self is your strength; your self is your sustenance. There is nothing except your self when everything else fails.

But what is this self? You are telling us that the self is the ultimate support, light, strength, etc. What exactly do you mean by this "self'?

THE DIFFERENT STATES OF THE SELF

7. katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu, hṛdy antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāv anusañcarati, dhyāyatīva lelāyatīva, sa hi svapno bhūtvā, imaṁ lokam atikrāmati, mṛtyo rūpāṇi.

Katama ātmeti, is the question. Katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu, hṛdy antarjyotiḥ puruṣaḥ: You ask me,

"What is this Ātman which is your light, which is your support and which is your power?" It is that which twinkles through your reason and understanding and intellect. It does not fully manifest itself in you under ordinary conditions. It peeps through your intellect. You can infer the existence of this light through the activities of the understanding. You cannot directly perceive it. You can only infer its being. It cannot be perceived, because it is the very self that perceives. It is the seer, therefore it cannot be seen. You have already been told this elsewhere in the Upaniṣhad. The Ātman cannot be contacted by any ordinary means, but it can be inferred. If the light of the intellect is to be regarded as an essential property of the intellect only, how is it that we seem to be full and complete in every respect in the state of sleep when the intellect does not act? How is it possible for us to be so refreshed and so happy in a condition where the means that we employ, called the intellect, for purposes of satisfaction, does not operate? What is that which we employ in waking state for the purpose of gaining out desired ends? The means that we employ is the intellect. It is the ruling principle in our waking life When that ruling guide, the great factor of dependence, our reason itself, fails in sleep, naturally everything should get abolished. But that does not happen to be the case. Something in us continues sleep. We do not experience in sleep any sense of weariness, fatigue, exhaustion and sorrow. On the other hand, we wake up into the sorrow when we regain consciousness of the world outside. It is the world outside that causes sorrow to us, not the state of the absence of consciousness of the world outside. It is impossible that the sleep condition can be abolition of all values. Therefore, it must be a false belief which takes for granted that values are there only in the waking world. It is a futile attempt the part of people to run after things in the waking life, under the impression that values are deposited in the objects of sense outside. It is the impossibility to gain what we seek in waking life that drives back to our own self in sleep.

Every day we are tired by the search for that which we cannot get in the world of objects. Every day we are experimenting with different objects of sense and trying to see if we can discover in that object, that which we really want. The whole of the life of a human being is nothing but a series of experiments with things for the purpose of discovering whether what is required is there or not. But the experiment always fails. The days that we pass thus, wear away our senses, wear out our energies, and then we go back for rest to our own home, as it were, which is the state of sleep. Just as people go to the factory and office, get tired of work, and go back to their homes in the evening, so, as it were, the self wanders in this desert of Samsāra, in the world outside, searching in the mirage for a little water to drink and not finding it there, goes back to its mother in the state of sleep and says, "I have found nothing there; I have come back." And the Mother embraces the returned child. The great Father embraces you. The very source of friendship, affection, all vitality, energy and support, becomes your real friend in the state of sleep. How can you regard sleep as a state of unconsciousness? How can it be inert as it is generally taken to be? If it is not inert, if it is consciousness, naturally it should be a wider source of that consciousness than what we discover in the little modicum of its expression in the form of this intellect in the waking state.

This Ātman is manifest partially in the intellect, Vijñānamaya, and in the senses—the eyes, ears, etc. It is the activity of the self that is responsible for the activity of the senses. It is the energy of the Ātman that is ultimately responsible for the working of all the faculties, intellect included. Sa samānaḥ sann ubhau lokāv anusañcarati, dhyāyatīva lelāyatīva, sa hi svapno bhūtvā, imaṁ lokam atikrāmati, mṛtyo rūpāṇi: Fatigued with all that one sees in the waking up world, fed up with all the search that one makes in the waking life, one goes back to the other world, as it were, where the roots of being are to be discovered and contacted. The self, after its daily wandering in the world of Samsāra in

the waking life, goes to the state of dream where it hopes to be free from the trammels of sense, which are veritable forms of death. The Upaniṣhad says here—mṛtyo rūpāṇi—the things that you see in waking life are forms of death. They are there like devils, there to devour. They are not your supports. The senses mistake the objects for supports, for sustenance. But the objects are destroyers because they sap the energy of the senses. They drain away the strength of your personality, and make you empty, as it were, of all that you regard as yourself. Ultimately you get nothing from this world. Inasmuch as the objects outside draw out the senses of the person, and become responsible for his death and rebirth, they are called forms of death—mṛtyo rūpāṇi. Transcending this world of death which is waking life, the individual self, with the instrument which is the mind, goes to the world of dream, and then passes on into the state of deep sleep.

This is the daily routine of the human personality, but due to some mysterious obstruction which prevents the recognition of oneself in deep sleep, there is a return of the mind once again to the waking life. It wants again the repetition of the same old routine of getting fatigued with the objects of sense due to its not finding what it seeks there, and then again going back to the state of sleep. Not discovering consciously what the state of deep sleep is, there is a return once again to the waking condition. This cycle continues, and this is Samsāra Chakra, the wheel of earthly existence.

Due to certain impulses that lie latent in the state of deep sleep, there comes as aforesaid, a necessity to wake up from sleep. The awakening from sleep is caused by the activity of latent desires which sprout into action every day, and seek their fulfilment in the directions given to them by circumstances. But, not finding what they seek in the waking world, they return once again to the state of sleep. And when the body, which has been manufactured for the purpose of serving as an instrument for the fulfilment of these impulses, gets exhausted and becomes finally unfit for action, then

there is what is known as death. There is a period of transition, which varies from person to person and from condition to condition, between physical death and the time of rebirth. And then, those impulses which could not be manifested for action through the previous body, regain their strength and project themselves through the new body that is fitted into the mental structure by the circumstance of rebirth.

8. sa vā ayam puruṣo jāyamānaḥ, śarīram abhisampadyamānaḥ pāpmabhiḥ saṁsṛjyate, sa utkrāman, mriyamāṇaḥ pāpmano vijahāti.

At the time of the embodiment, or the assuming of the body in birth, there is a forceful activity of the senses which are all driven in their own directions by the impulses inside, and what is called good or bad is a result of these actions. The goodness or the badness of an action is connected with the perspective of life, the viewpoint which the mind has in its cognition of objects, whatever it thinks being its relation with objects outside. The question of right and wrong arises when objects are entirely outside with no connection with ourselves. This circumstance cannot be avoided as long as the senses insist that the objects are outside, for their fulfilment depends upon the assumption that things are external. Hence, it is also impossible to get over the necessity to assess things in terms of ethical values. But when there is freedom from this embodiment, there is a withdrawal of the mind from the dictates of the body and the senses, and then there is no such assessment of personal values. It is the connection of the mind with the body and the senses that is the cause of virtue and vice. The disconnection of the mind from the body and the senses becomes immediately a relief for us from the clutches of these evaluations, such as virtue, vice, good, bad, etc. So, as long as there is a body, there is a question of righteousness, sin, etc., but when there is freedom from the embodiment of this personality which the

mind assumes for its own purposes, there is also freedom simultaneously from unrighteousness, or evil, or sin, etc.

This traumatic activity of the mind in the waking, dreaming and deep sleep states goes on endlessly like a cycle, like a seesaw, and it does not cease, it does not come to an end, because every death or every new embodiment becomes an incentive to action. And, as is well known, every action is a process of or attempt at fulfilment of impulses within, which, however, cannot be fulfilled. So, activity becomes futile in the end, inasmuch as what is required or what is sought for is not available at the point where it is expected to be. Every object of sense thus defeats the purpose of the mind when it is considered external to the one that is embodied. When the whole life of a person is spent in this manner, in sheer experimentation with things for the purpose of the discovery of the perfection that one has lost, when life ends in this manner without any success in this search, the mind still does not realise the futility of its deeds. It only thinks that more time is needed, and that it has not been able to fulfil its purpose only on account of the shortness of duration of the lifespan. It does not realise that there has been a mistake in its very purpose. The mind never understands at any time that there is an error in its own judgment. It always justifies itself and goads the senses for the purpose of fulfilling its own impulses of desires. Until and unless the mind realises what its mistakes are, it is not possible to free it from the clutches of birth and death. As it is not easy to instruct the mind in the true state of affairs, due to its association with the ego which always asserts that it is right, it becomes impossible to avoid the cycle of birth and death, until the ego is transcended.

9. tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca para-loka-sthānaṁ ca; sandhyaṁ tṛtīyaṁ svapna-sthānam; tasmin sandhye sthāne tiṣṭhann, ubhe sthāne paśyati, idaṁ ca para-loka-sthānaṁ ca atha yathākramo'yaṁ para-loka-sthāne bhavati, tam ākramam ākramya, ubhayān pāpmana

ānandāṁś ca paśyati. sa yatra prasvapiti, asya lokasya sarvāvato mātrām apādāya, svayaṁ vihatya, svayaṁ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti; atrāyam puruṣaḥ svayaṁ-jyotir bhavati.

The transitional experience, which is called dream, is regarded as something like a borderland between waking life and complete annihilation in death. In the state of dream, we are not alive in the sense of the wakeful personality. We are also not annihilated. We are translucent and meagrely active. So, the Upaniṣhad says that the condition of dream is like a third state, apart from life and death. The waking condition may be regarded as life, and the annihilation of it is death. But dream is something between the two. It is not annihilation, and yet it is not real living. Tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca para-loka-sthānaṁ ca; sandhyaṁ tṛtīyaṁ svapna-sthānam: There are two alternatives of action—the field of this world and the field of the other world. Idaṁ ca para-loka-sthānaṁ ca: We either live in this world or in the other world. But dream is neither this world nor the other world. It is something midway between the two. So, in the condition of dream, the mind experiences certain consequences of its feelings and actions, in a manner quite different from what it does in waking and in the state of rebirth. Tṛtīyaṁ svapna-sthānam; tasmin sandhye sthāne tiṣṭhann, ubhe sthāne paśyati: In the state of dream, the mind seems to be partaking of the experiences of life and death both. It is living because it is conscious of imagined objects outside, and there is activity of the mind through the psychological senses which it projects out of its own structure. In that sense, there is living, life, and yet it is not a workable living. It is a bare minimum of existence which cannot be called real life in its true definition. It is almost a passage to death, as it were. Perhaps, if the state of dream were to continue indefinitely, it would be the same as death. But this does not take place. The dream state is only of a very short duration each time. So there is either a reversal of the

activity of the mind, a coming back into waking, or a temporary sinking into deep sleep. The mind in dream observes the conditions of waking as well as annihilation. It is on the borderland of destruction which is death, and living which is waking—ubhe sthāne paśyati.

Idaṁ ca para-loka-sthānaṁ ca; atha yathākramo'yaṁ para-loka-sthāne bhavati, tam ākramam ākramya, ubhayān pāpmana ānandāṁś ca paśyati. sa yatra prasvapiti, asya lokasya sarvāvato mātrām apādāya, svayaṁ vihatya, svayaṁ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti; atrāyam puruṣaḥ svayaṁ-jyotir bhavati: In dream, what happens is that the mind experiences everything out of its own substance. It has no apparatus from outside. It does not take the assistance of objects from the world external. There is nothing there, really speaking, except itself. But it projects itself into space, time and objects, and creates an imaginary world of its own. And yet, in this imaginary world it can experience all the consequences of its desires. There is love and hatred; there is pleasure and pain, etc. in the state of dream. Just as a person equips himself well before embarking upon a journey, with all requirements or necessities, so does the mind takes with itself its property when it enters the state of dream. What is its property? Whatever it thought and felt, that alone was its property. That which got absorbed into its own being in the form of impressions of perception of objects—these are the things that it takes with it when it enters the dream state, and these are the things it will take along also when the body dies. When the individual dies, casts off the body, what is taken is the mind, only the impressions, only the impulses, only the desires in their subtle forms. Nothing of the external world is taken. The factor that determines the nature of the future birth is the character of the impulses that are hidden in the mind, so that certain aspects, certain parts, some part of the stock of the impulses of the mind are released for action in the next birth. The stronger ones come first, and the weaker ones are kept aside for later opportunities. Some of the impulses, some of

the stock of Vāsanās or Samaskāras of the mind (not all of them), get released in the next birth, and these allotted impulses become the model for all the experiences one passes through in the next birth. Just as molten lead cast in a crucible takes the shape of the crucible, experience takes the form of the predominant impulses in the mind.

Our experiences therefore are not borrowed or imported from objects outside. It is therefore not true that our pleasures and pains are caused by things outside. They are caused exactly by the nature of the impulses that are already in the mind, which we have brought with us from the previous life. Just as the quantity of water that you can lift from the ocean depends only upon the size of the vessel that you dip into it, and also the shape that the water will take depends again on the shape of the vessel which is dipped into the ocean, likewise, whatever we experience in this life is cast into the mould of the impulses that we have brought with us from previous lives. So, it is pointless to complain that external objects or things are not in order, and that they could have been better for our satisfaction. They are quite all right. Things are quite in order. There is nothing wrong with things, but we are unable to adjust ourselves with the existing order of things due to certain prejudices that we have already brought with us when we cast off the previous body and took this new body. Having taken this body, the individual experiences the consequences of its good deeds and bad deeds. Virtuous deeds are capable of producing pleasures, and the other ones produce pain. Pain is the consequence of having done something wrong in the previous birth or, at times, in this very birth. Meritorious deeds produce pleasure. Merit, or virtue, is that attitude of ours which tends towards universality, in some degree, and therefore there is, naturally, pleasure. Anything that is a step taken in the direction of universality is a step taken in the direction of truth, or reality. And reality is bliss (Ānanda). So, any virtuous action, any generous feeling, any righteous attitude is capable of producing pleasure, satisfaction,

Ānanda. On the other hand, pain comes as a consequence of evil deeds, and evil deeds are those which are selfish in their nature, which deny universality, which go contrary to the nature of reality, and assert a false independence of body and ego. So, actions performed in the previous lives bring about the pleasures and pains of the present life—pāpmana ānandāṁś ca paśyati.

Sa yatra prasvapiti, asya lokasya sarvāvato mātrām apādāya, svayaṁ vihatya: In the state of dream the body is cast aside, as it were, for all practical purposes. It is not taken into consideration. The existence of the body is not at all noted in the state of dream. It is there, lying as if it is a corpse. But, the totality of the impressions produced by the perceptions and experiences in waking are collected together by the mind, and a part or an aspect of this totality is brought into action in dream. It does not mean that in a particular dream we experience everything of waking life. Only certain things are brought into focus in the dream state according to an arithmetic of its own. So, sarvāvato mātrām apādāya, svayaṁ vihatya, svayaṁ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti, the force or the energy required for action in dream is the mind alone. It does not come from any food that we eat, or nourishment that comes from anywhere, or from any contact that we have with other people or the support that we get. It is nothing of this kind. The mind has no support from anybody in dream. Yet, it can work this miraculous drama all by itself, by putting on the attire of any person, or taking the shape of any object, anything, small or big. Not merely that, it can take the shape of the whole world. It can become a world by itself in dream. It can be the creator, almost, of a Brahmānda comparable to the Brahmānda it is aware of in the waking life. So, in a particular density of action and thought, the mind revels in dream and it becomes its own light. No other light exists for the mind in dream except itself. (The light of the mind is borrowed, again, from the Ātman, as is well-known. It does not require any comment.) Sarvāvato mātrām apādāya, svayaṁ vihatya, svayaṁ nirmāya, svena

bhāsā: By the light of its own self, by the luminosity of its own self, it, the mind, or the Puruṣha, sleeps and dreams. And here the Puruṣha, the individual, becomes resplendent. The whole luminosity of dream is the luminosity of the mind. Even if there is a blazing sun in dream, it is the mind shining. That brilliance of the dream sun that you may witness in that condition is manufactured by the mind alone. It can become the coolness of water, the heat of the fire, the sweetness of dishes and what not. Anything and everything, it can become—svena bhāsā, svena jyotiṣā prasvapiti; atrāyam puruṣaḥ svayaṁ-jyotir bhavati. It is a wondrous miracle, indeed, this role that the mind plays in dream.

10. na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti; atha rathān, ratha-yogān, pathaḥ sṛjate; na tatrānandāḥ, mudaḥ pramudo bhavanti, athānandān, mudaḥ, pramudaḥ sṛjate; na tatra veśantāḥ puṣkariṇyah sravantyo bhavanti; atha veśāntān, puṣkariṇiḥ sravantīḥ sṛjate. sa hi kartā.

In that state of dream, there is nothing tangible in the physical sense. There is no physical object, yet we see physical objects. In that state of dream, there are no vehicles, and yet we can drive in vehicles. Na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti: Chariots do not exist in dream, and yet we can sit in a chariot and drive. There are no horses to pull the chariots. Yet, we can manufacture horses. The mind becomes the horses and also the chariots. What a wonder! The mind becomes the vehicle; the mind becomes the horse; the mind becomes even the rider in the chariot. It can become everything. All things it becomes at one stroke. There are no real chariots in dream; there are no animals that pull the chariot; there is no road, and yet the mind can manifest all these in dream, out of itself. A fine track is constructed by the mind like an engineer. What a miracle, indeed! Atha rathān, ratha-yogān, pathaḥ sṛjate: It creates all these necessities for the fulfilment of its own desires. As there are no external objects of sense, there should be no occasion for enjoying anything or suffering anything in

dream, one might think. How is it that we enjoy and suffer in dream if joys and sorrows are brought about by factors outside, as we think generally? If person and things outside are the causes of our pleasures and pains, why is it that we have pleasures and pains in dream, also? This is an indication that our conviction that things outside are responsible for our pleasures and sorrows, is wrong. If we can be happy and unhappy in dream without anyone's help, why should we not be like that in the waking state, also? How do you know that you are not in a similar state even now? What is the ground for your assumption that people outside are the causes of your sorrows or your joys? It is a false assumption, indeed. It is the mind that creates circumstances of pleasures and pains due to the appurtenances of Samskāras that it has brought from previous lives. So you are the cause of your joy, and you are the cause of your sorrow. Do not complain against other people and other things. Do not bring about a discomfiture in the creation of God, saying that God could have created a better world. Nothing of the kind; these are only stupid imaginations of the individual who does not know what is really happening. As in dream, so in waking, as in waking so in dream. There is a great joy felt by the mind when it beholds a desirable object. The joy increases when the object is possessed, and the joy becomes intense when it becomes its own. These are our ideas in the waking state, but such objects do not exist in dream. And yet, we have these three states of joy, even in dream. We feel the presence of an object coming near us in dream. We feel like possessing the object, and having possessed it, we enjoy it. But, no real object was there. It was the mind that became the object. It was the mind that drew itself near the dream object and made it look as if the object was approaching it, and the mind had the joy of seeing a friend or the sorrow of seeing an enemy in that dream object. Both were manufactured by itself. It was the friend, it was the enemy, and this was its experience. If this could be the condition in dream, why should it not be similar

in waking also? Perhaps we are in a similar state even in waking life.

Na tatrānandāḥ, mudaḥ pramudo bhavanti, athānandān, mudaḥ, pramudaḥ sṛjate; na tatra veśantāḥ puṣkariṇyah sravantyo bhavanti: In the state of dream, there are no real pools of water, but you can see pools of water. You can take a bath in dream. There are no tanks, but you can see tanks. There are no rivers, but you can perceive rivers. So, you can have a bath to your satisfaction in the dream river, and you can be highly satisfied even by a thing which was not there. Even so, you can be satisfied even in the waking life by a thing which is not really there. It is actually even doubtful if the objects in the waking life also really exist, any more than the objects in dream. Atha veśāntān, puṣkariṇiḥ sravantīḥ sṛjate. sa hi kartā: The mind is the supreme doer and actor in this drama. The mind itself fabricates every scene and itself enacts every role.

11. tad ete ślokā bhavanti: svapnena śarīram abhiprahatyāsuptaḥ suptān abhicākasīti; sukram ādāya punar aiti sthānam, hiraṇmayaḥ puruṣa eka-haṁsaḥ.

Tad ete ślokā bhavanti: The Upaniṣhad says there is a saying, an old maxim in this respect. What is this old saying? Svapnena śarīram abhiprahatyāsuptaḥ suptān abhicākasīti; śukram ādāya punar aiti sthānam, hiraṇmayaḥ puruṣa eka-haṁsaḥ. This is a verse. Up to this time we have been reading only prose. Now a verse comes. Svapnena śarīram abhiprahatyāsuptaḥ suptān abhicākasīti: In dream, the physical body is completely ignored. It is as if it does not exist at all. And the mind keeps itself awake, while the body is asleep. Keeping itself awake, it also awakens the sleeping impulses, or unfulfilled Samskāras of desires—suptān abhicākasīti. It becomes the witness of the activity of the impulses which were sleeping up to this time. Those impulses which could not manifest themselves in waking life are revealed in action in the dreaming condition. So, the mind that is keeping itself

vigilant in dream, awakens also the impulses into action and witnesses their panoramic activity. And then what happens? How does it do it? Śukram ādāya punar aiti sthānam: It takes the quintessence of all the experiences of the previous condition, namely the waking life, enjoys it in dream, and returns once again to the original state of waking. Having played this enactment of dream with the material of the minute essences of waking experience, it does not continue this condition for a long time. It returns once again to the waking life or it may go back to sleep—punar aiti sthānam, hiraṇmayaḥ puruṣa eka-haṁsaḥ: This is a luminous being indeed, self-conscious, infinite essentially and a lone traveller. This soul is a lone traveller—eka-haṁsaḥ: It is always alone. It has nobody outside it. But it appears to be coming in contact with persons and things, tentatively, and these persons and things, which it comes in contact with in life, are the forces of Nature which either get attracted towards it or are repelled by it according to its own inner structure. The structure of the mind sometimes attracts the forces of Nature; then we have friends in the world. Sometimes, the structure of the mind repels the forces of Nature; then we have enemies in the world. So, friends and enemies are due to the nature of the mind alone. They are not objective existences by themselves.

12. prāṇena rakṣann avaraṁ kulāyam bahiṣ kulāyād amṛtaś caritvā, sa īyate amṛto yatra kāmam, hiraṇ-mayaḥ puruṣa eka-haṁsaḥ.

The body is protected even when the mind has been withdrawn from it in dream. The mind is careful enough to see that the body is not destroyed. It is there, protected by the activity of the Prāṇas. While the mind has withdrawn itself into a different world of action called dream, the Prāṇas are kept as watchmen and caretakers to see that the body does not decay or die. So, the body which is of an inferior character compared to the mind—it is really speaking "an ass", a "brother donkey", as Saint Francis used to say—is

protected by the Prāṇas in the state of dream, when the mind gets out of the body, as it were. For the time being, in dream, you are out of the gross body. Out of the body in the sense that you are not in contact with the demands of the body and are not conditioned by the activities of the body. In that sense we may say that in dream the mind is acting independently, disconnecting itself from the limitations of body and senses—prāṇena rakṣann avaraṁ kulāyam bahiṣ kulāyād amṛtaś caritvā.

This mind which thus independently acts, moving out, as it were, from the body, is immortal in its nature, because immortality is what it absorbs from the Ātman. And all its desires, it tries to fulfil there. What desires you cannot fulfil in waking, you can fulfil in dream by creating a mental world of your own and manufacturing those objects which you need but which you could not have in waking life. Whatever you need, you can manufacture out of your own mind, and then, of course, your desires are fulfilled. This is what the mind does by subtly alienating itself into objects of sense which are not physical but psychic—sa īyate amṛto yatra kāmam, hiraṇ-mayaḥ puruṣa eka-haṁsaḥ.

13. svapnānta uccāvacam īyamāno rūpāṇi devāḥ kurute bahūni uteva strībhiḥ saha modamānaḥ jakṣat, utevāpi bhayāni paśyan.

In this state of dream, the mind can become the higher and the lower. You can become a celestial if you like. You can become an angel or you can become an animal. You can become a bird; you can become a fly; you can become a human being. The mind can become anything in dream according to the circumstances of the case, according to the nature and the intensity of the impulses. And all these forms, higher and lower, which are manufactured by the mind are witnessed by it. The bodies of the objects, higher and lower, seen in dream are created out of the substance of the mind alone. Even if a hard brick wall or an object of granite that

you see in dream is made up of your own mind. The mind is regarded, generally, as ethereal and non-physical. How is it then that you see 'physical' objects in dream when they are manufactured out of mind alone? You can hit your head against a dream wall; you can break your nose in the dream if you fall on a granite stone. How is it possible if it is psychic only? So, the distinction between matter and psyche is ultimately not sustainable on a generalisation of principle. You do not know what really it is. Sapnānta uccāvacam īyamāno rūpāṇi devāḥ kurute bahūni: In this state it, the mind here called a Devata, manufactures various forms and enjoys its objects of sense, laughs, dances, and sometimes cries. What we observe is the activity of the mind, but what is behind the mind, nobody can see. The director of the drama is always invisible. You see only the dramatic performance. There is some secret operating force which seems to be behind the activities of the mind. That is never observed by anyone. You enjoy the pleasures of dream and suffer the sorrows of dream, but you cannot see what is the cause of the dream itself. The mind cannot go back behind itself or climb on its own shoulders, so to say. It can only project itself outwardly in space and time, even in dream, as it does in waking.

14. ārāmam asya paśyanti, na taṁ paśyati kas cana: iti. taṁ nāyatam bodhayed ity āhuḥ; durbhiṣajyam hāsmai bhavati, yam eṣa na pratipadyate. atho khalv āhuḥ, jāgarita-deśa evāsyaiṣah; yāni hi eva jāgrat paśyati, tāni sputa iti. atrāyam puruṣaḥ svayaṁ-jyotir bhavati. so'ham bhagavate sahasraṁ dadāmi; ata ūrdhvaṁ vimokṣāya brūhīti.

Ārāmam asya paśyanti, na taṁ paśyati kas cana: The drama of the mind is witnessed in dream, as it is in waking, but the director of the drama is somewhere else. He is not to be observed either in waking or in dream. Iti. taṁ nāyatam bodhayed ity āhuḥ: Here the Upaniṣhad says that when a person is fast asleep, you should not wake him up suddenly by a jerk; you should not give a kick to the man and say, "get

up". The theory that is brought out here in this Upaniṣhad and certain other scriptures is that the mind disconnects itself from the senses and the whole body in dream, and when you give a jerk to the person who is sleeping and suddenly wake him up, the mind has to come back to the respective senses and the bodily limbs abruptly. Now, it may miss its location. This is what Āyurvedic physicians generally say. It may not find time enough to go to the proper channels of action, and so there can be some defect remaining in the limbs of the body. The person can become blind or deaf by the shock he gets due to the jerk that you gave him when waking him up suddenly. So, the Upaniṣhad says: you should not wake up a person in deep sleep suddenly by a jerk, because the opinion of the physicians is—durbhiṣajyam hāsmai bhavati—that you cannot cure an illness which comes as a consequence of this action of yours. If you wake a person by giving a kick or shouting and make that person wake up suddenly, that person can fall sick, and that illness cannot be cured by any kind of medicine— durbhiṣajyam hāsmai bhavati. Yam eṣa na pratipadyate: The reason for this illness is that the mind may do something erroneous in a hurry instead of what is proper in the context of its connection with the body and the senses at that particular time.

Yam eṣa na pratipadyate. atho khalv āhuḥ, jāgarita-deśa evāsyaiṣah; yāni hi eva jāgrat paśyati, tāni sputa iti. atrāyam puruṣaḥ svayaṁ-jyotir bhavati. There are some people who think that there is absolutely no difference between waking and dream in every respect. Though there is a great similarity between waking and dream, as we have observed now, there is also a difference between waking and dream. The Upaniṣhad states, in a short sentence here, that dream is not like waking, in the sense that there is a greater affirmation of personality in dream and greater generality and duration of experience in waking. The mind manufactures, independently, out of its own substance, the senses of perception as well as the objects of perception in dream; but the objects of perception in waking and the

senses which are connected to that perception are in the waking state brought about by circumstances which are wider than an individual mind. That is the Cosmic Mind. So, it is not true that in every respect waking is the same as dream, though there are many similarities between waking and dream by which we can learn deep truths of nature—yāni hi eva jāgrat paśyati, tāni sputa iti. atrāyam puruṣaḥ svayaṁ-jyotir bhavati.

Janaka is highly pleased. This discourse of Yājñavalkya has impressed the King very much. So the King says: "I give you one thousand cows"—so'ham bhagavate sahasraṁ dadāmi; ata ūrdhvaṁ vimokṣāya brūhīti: "Tell me something more for my liberation. I am very delighted to listen to this discourse, this great teaching that you are imparting to me. I want to be liberated. Please tell me more and more of this subject to my satisfaction, to my relief, so that I may be freed from Samsāra." Yājñavalkya continues.

15. sa vā eṣa etasmin samprasāde ratvā caritvā dṛṣṭvaiva puṇyaṁ ca pāpaṁ ca, punaḥ pratinyāyam pratiyony ādravati svapnāyaiva; sa yat tatra kiṁ cit paśyati ananvāgatas tena bhavati; asaṅgo hy ayaṁ puruṣa iti. evam evaitat, yājñavalkya. so'ham bhagavate sahasraṁ dadāmi, ata ūrdhvaṁ vimokṣāyaiva brūhīti.

The mind acts in this manner in dream and moves in the borderland, as it were, between waking and death, touching this side and that side, both. After having passed through experiences with the characteristics of waking and death at the same time, after enjoying things, moving about here and there in different places in dream, witnessing the consequences of good deeds as well as bad deeds in the form of pleasure and pain, again it comes back to the waking condition by the reverse process. The procedure that the mind adopted in going from waking to dream is reversed in its attempt to return from dream to waking—pratinyāyam pratiyony ādravati. Whatever it saw in dream was really that

with which it was not really connected, physically— sa yat tatra kiṁ cit paśyati ananvāgatas tena bhavati. It appeared as if it was connected with the dream objects, but it was not really connected. The analogy between waking and dream is instructive, though we should not stretch the comparison beyond limit, of course, as it was pointed out here. Just as we are really not connected with the objects in dream but appear to be connected with them for purpose of experience of these objects, we are not really connected with any object in the waking life also, but appear to be connected. And what really misses our attention in the experience, both of waking and dream, is the role that is played by our own self. We see everything in dream and in waking, but we do not see our own selves. We are so much engrossed in the object-perception and the assessment of values outside that we completely forget the part that we ourselves play in this drama of action in waking and dream.

This is analogous to the well-known humorous story of the tenth man. The story is like this: It appears that ten people wanted to cross a river and somehow crossed it. Afterwards they wanted to know whether all the ten had crossed safely or whether someone had got lost in the water. So one of them said: "Let us count ourselves and see whether all of us are here." One man started counting saying: "You all stand in a line. I will count you." So he counted: "One, two, three, four, five, six, seven, eight, nine," that was all. He counted only nine. He did not count himself. So he said: "One is missing. Oh, what has happened? One man has gone in the water." Now another man said: "Let me see. I shall count. You go and stand there." So the other man counted and he too found nine only. Whoever counted, the number was nine only. Then they began crying and beating their chests, "One of us, our brother who came with us, has died." And they started performing the obsequies for the missing one. And they hit their heads in sorrow and blood came from their noses. They were very upset that one of them was dead. Then a passer-by saw this phenomenon and asked them: "Why are

you all crying?" "Oh, our brother is dead." "Which brother, where was he, how did he happen to die?" "Oh, we were ten people when we started to cross the river, and now on this side, we find that we are only nine. One has evidently gone into the water." "But you are ten." "No we are not ten; we are nine." One of them again counted and said: "We are only nine." "Oh, foolish one," the newcomer said. "You too stand there in the line and I will count." Then he counted "One, two, three, four, five, six, seven, eight, nine, ten. See, you are ten, not nine." "Oh is it so? No one is missing then. I had forgotten to count myself."

So they say, a Guru is necessary to tell you where you stand. This passer-by symbolises the Guru. Otherwise, if you start counting you will 'find nine' only i.e., you will arrive at a wrong conclusion. You require a teacher to tell you where the mistake lies. Thus is the condition of all our experiences in waking, a mistaking of values, a simple mistake, but a very serious mistake, namely, the forgetfulness of the essential factor in all experience—the experiencer, which is one's own self.

So, we see that there is a constant movement of the mind from one state to another, within the trammels of time, due to the actions of certain qualities of the mind itself. The structure of the mind is dependent upon the stuff of which it is made. As is usually said, the mind is something like a fabric which is constituted of the threads of impressions of previous experiences. Just as a cloth is woven out of threads—warp and woof, lengthwise and breadthwise—there being no cloth independent of the thread—so is the mind not independent of the impulses out of which it is made. Just as you may have various coloured threads in a cloth—they may be red, may be blue, or may be any other colour which woven together give a chequered colour to the entire fabric and create various patterns or colours visible on the cloth, even so, the mind actually is made up of various kinds of impressions. It is not made up of one, similar,

uniform type of impression. If that were the case, it will be having only one kind of experience throughout the day and throughout life. On the contrary, we pass through various vicissitudes, ups and downs. Pleasures and sorrows come and go at different periods of time on account of various types of impulses acting and reacting among themselves within the mind, just like the rumbling, rolling and splashing of waves in the ocean which is made up of these very waves.

The waking, dream and sleep conditions are of the mind only. It is the consciousness aspect of the mind which is very important. The impulses and the various impressions of previous experiences are animated by a consciousness that makes us a type of complex substance. We are a kind of many-chequered fabric, a complex, a structure which is formed out of many and varied elements in our mental make up, yet capable of uniting these various types of elements into a single whole, on account of the animation of these parts by a uniform consciousness. So, in spite of there being various impressions in the mind, one impression even contradicting others sometimes, yet all of these can be accommodated within a single mind of a single person, due to the presence of a single consciousness. This consciousness which is hidden behind the mind gets identified with the mind, resulting in a kind of mixture of the psychic aspect and the conscious aspect in every individual. This peculiar blend of consciousness with the psychological function is in fact the human individual. This is what they call in Sanskrit as the 'Jīva'. So, it is the Jīva that goes from one condition to another for the purpose of experience, through which it exhausts its various mental impulses or Vāsanās. The Upaniṣhad continues.

16. sa vā eṣa etasmin svapne ratvā caritvā dṛṣṭvaiva puṇyaṁ ca pāpaṁ ca, punaḥ, pratinyāyam pratiyony ādravati buddhāntāyaiva sa yat tatra kiṁ cit paśyati, ananvāgatas tena bhavati: asaṅgo hy ayam, puruṣa iti. evam evaitat,

yājñavalkya. so'ham bhagavate sahasraṁ dadāmi, ata ūrdhvam vimokṣāyaiva brūhīti.

When the dream is over, there is waking up because of a stronger impulse coming to the surface of the mind. The stronger impulses wake up the individual into physical activity, and such physical activity which is carried on in the waking life for a protracted period exhausts the person. The fatigue drives the mind back to the dream condition, and then to sleep. The experience of these three states, waking, dream and sleep, one not identical with the other, each differing from the other in every respect, would be impossible unless there be a uniform feeling of identity of personality, which passes through all these states. This is proof enough of the independence of consciousness from the psychophysical personality. Consciousness is neither the mind nor the body. It is something independent. It is on account of the independence of this consciousness that there can be a memory of the three states by a single person, despite the fact that there is a difference in the constitution of the three states, and a difference in the impulses of the mind which pass through these three states.

17. sa vā eṣa etasmin buddhānte ratvā caritvā dṛṣṭvaiva puṇyaṁ ca pāpaṁ ca, punaḥ pratinyāyam pratiyony ādravati svapnāntāyaiva.

18. tad yathā mahāmatsya ubhe kūle anusaṁcarati, pūrvaṁ cāparaṁ ca, evam evāyam puruṣa etāv ubhāv antāv anusaṁcarati, svapnāntaṁ ca buddhāntaṁ ca.

Now the Upaniṣhad gives an example. Like a huge fish in a river moving alternately towards either bank, now touching one bank and now touching the other, even so, this individual experiencer drives himself in different directions, sometimes to the dream side, sometimes to the waking side, for the purpose of the exhaustion of the impulses in the mind which are the causes of these different experiences.

19. tad yathāsminn ākāśe śyena vā suparṇo vā viparipatya śrāntaḥ saṁhatya pakṣau saṁlayāyaiva dhriyate, evam evāyaṁ puruṣa etasmā antāya dhāvati yatra na kaṁ cana kāmaṁ kāmayate, na kaṁ cana svapnaṁ paśyati.

20. tā vā asyaitā hitā nāma nāḍyaḥ, yathā keśaḥ sahasradhā bhinnaḥ, tāvatāṇimnā tiṣṭhanti, śuklasya, nīlasya, piṅgalasya, haritasya, lohitasya pūrṇāḥ; atha yatrainaṁ ghnatīva, jinantīva, hastīva vicchāyayati, gartam iva patati, yad eva jāgrad bhayaṁ paśyati, tad atrāvidyayā manyate, atha yatra deva iva rājeva; aham evedam, sarvo'smīti manyate; so'sya paramo lokaḥ.

Now, as was described earlier, there are various nerve currents within the subtle body and the physical body. These are called Hitā Nādis and they are very fine in structure, finer than even the thousandth part of a hair. Through these very fine, subtle nerve currents pass the serum of the essence of the human individual, which is of various colours. The Upaniṣhad says it can be of various hues like white, red, blue, yellow, brown, green, etc. according to the intensity of the humours of the body and the strength of the impulses of the mind. Due to their action or the effects of these serums that pass through the nerve currents and the connection of the mind with these serums, there are differences in dream experiences. Hence, one may be suddenly elated or suddenly depressed in dream.

Dreams are occasioned by many causes, by various types of impulses, which are the motive powers behind dream experience. It is not possible to trace back all dreams to a single type of cause. Though it is generally said that a memory of waking life is the cause for the experience in dream, it is only a general statement. It does not mean every kind of dream is caused by memories. Dreams are also caused by other reasons, other factors than what can be

merely comprehended by the term 'previous experience'. Someone may be thinking of you very strongly in some distant place. You can have a vision of that person in dream. This is something very strange. If I very strongly think of you, for some reason or the other, you may experience it in your dream, and if the thoughts are intense enough, you may have the same thoughts that I have in my mind at that time. This is because of the intensity of the thought concerned. If the thought of the other person is extremely intense, you may feel that thought even in the waking state, not merely in dream. If the thoughts are powerful enough, even in your waking life you can feel the thoughts of somebody else. These thoughts are communicated to you because of the strength of the thoughts. Generally, such influences are felt more in dream than in waking, because in waking life we have an egoism which is active and which prevents the entry of other thoughts. Your personality is so strong in the waking state, your consciousness of your own self is so intense and your own thoughts influence you to such an extent, that others' thoughts cannot noticeably enter your mind in the waking life, usually. But their entry is easier in dream when the ego is not so active, and their effect is much more in sleep because of the complete withdrawal of the ego in the sleeping condition. Sometimes, other invisible forces may work in your dream if your thoughts during waking in relation to these forces were intense enough. A person who has done protracted Japa of a Mantra, for instance, has done deep meditation for days and days together, offered worship, prayers, etc., may dream of the deity who was worshipped, the deity who is representative of the Mantra. Even the Grace of God can be felt in dream through various visions, perceptions of deities, etc. So also the Guru's grace can work in dream, and it can become the cause of certain visions, instructions, etc. to the disciple. And it is said that one's strong Prārabdha Karmas which would cause great pain if worked out normally in waking life can be mellowed down and worked out in one's dream by the Grace of God and the

blessings of the Guru, so that only minor suffering is caused. The suffering through which one may have to pass in waking due to one's Prarabdha may likely be experienced in a much milder form in the dream condition, and thus be wiped out because of the strength of our Sadhana, the blessings of the Guru, or the Grace of God. So, there can be various causes behind dreams. Whatever be the causes, the pattern of experience is the same in all dreams. They are brought about by a joint action of the nerve currents, or Nādis carrying Prāṇa, and the impulses of the mind which pass through them, on account of which there are pleasurable or painful experiences in dream, experiences of exaltation, joy and sometimes of depression, sorrow, pain, etc.

Yatrainaṁ ghnatīva, jinantīva, hastīva vicchāyayati, gartam iva patati, yad eva jāgrad bhayaṁ paśyati, tad atrāvidyayā manyate: There are dreams caused by wrong actions and dreams caused by righteous actions. Sorrowful experiences are supposed to be the results of erroneous actions performed in waking life, in this birth or previous births. Dreams of falling from a tree, being pursued by animals, falling into a pit, breaking one's leg, etc. are some examples of such dreams resulting from erroneous actions. Such experiences in dream are the process of exhaustion of Karma which is of an unfavourable nature. There can be other dreams where the causes may be of a diviner or a more purified character. One can feel oneself raised to paradise or the region of the celestials; one can have visions of gods in heaven or similar experiences of an exalting type. If a person is highly evolved in the spiritual field, he may even have the very same experience in dream which one has in the condition of meditation. What do you feel in meditation? Your identity with the Supreme Being. That is the essence of meditation. Your all-pervasive character and your attunement with the Absolute, this is what you affirm in your meditation. If the meditation is strong, the very same feeling of unity with the Absolute may be felt even in dream. You will feel that you are one with all things, that you are

commensurate with every being, that everything is included in your own self, and you are in harmony with the whole of creation. Even in dream, such experiences can be had—atha yatra deva iva rājeva; aham evedam, sarvo'smīti manyate; so'sya paramo lokaḥ. So, when the waking mind becomes intensively charged with a thought, it carries with it the same impression in dream, and that impression can be of any type. It may be a spiritual one or an unspiritual one.

21. tad vā asyaitad aticchando'pahatapāpmābhyaṁ rūpam. tad yathā priyayā striyā sampariṣvakto na bāhyaṁ kiṁ cana veda nāntaram, evam evāyam puruṣaḥ prājñenātmanā sampariṣvakto na bāhyaṁ kiṁ cana veda nāntaram. tad vā asyaitad āpta-kāmam, ātma-kāmam, a-kāmaṁ rūpaṁ śokāntaram.

The Upaniṣhad takes us now to the state of sleep. What happens there? In the Upaniṣhads, there is often a description of sleep, comparable with the state of liberation, or Mokṣha. Especially here, the sections that we are now going to study in the Bṛhadāraṇyaka Upaniṣhad contain descriptions that are applicable to both the state of sleep and to the state of liberation. There is some similarity between the state of ultimate freedom, or Moksha, and the state of sleep, though obviously there is a lot of difference between the two. The similarity is that all impulse for objectivity is obliterated completely in both conditions. There is a withdrawal of the mind and consciousness into their source, so that there is a feeling of homogeneity in one's experience. The heterogeneity that one feels in waking life is wiped out due to the uniformity of feeling and experience in sleep. One does not know what one is in sleep. It is something very peculiar, incomparable indeed. It is an experience which is totally impersonal. It is impersonal in the sense that you do not know that you are a person. Your experience is independent of your personality. It is no doubt an 'experience', because you pass through it. Afterwards you have a memory of it. You experience a great joy there. It is

your experience; yet, not yours in the sense of a person, because in the state of sleep you are not a person, not even a human individual. It is doubtful if the sleep of a human being is different in quality from the sleep of an animal or an ant. It is said that the sleep condition is uniform in all created beings. Everyone has the same experience. One does not know whether one is a man or a woman, tall or short, black or white, learned or otherwise during sleep. Even pains are forgotten. Even the worst of sorrows become absent in sleep, and even the greatest of joys are forgotten, and there is only a uniform state of unconscious bliss. Whether you are highly placed or lowly placed, it becomes immaterial in sleep. There is a levelling of all personality into a single homogeneity of character. In this sense the sleep state is similar to the state of absolute liberation. There too, something like this happens. The personality is withdrawn and merges in the Absolute, as rivers go into the ocean, where their personality gets merged into the oceanic expanse. The individualities of the rivers cease due to their getting absorbed into the bosom of the ocean. So do personalities become one due to the homogeneity into which they enter in the Absolute, and all desires cease on account of an utter fulfilment thereof.

But, there is a significant difference between what happens in the Absolute to the state of desires, and what happens to them in sleep. Notwithstanding the fact that desires are absent in sleep as well as in the Absolute, they are absent in two different senses. The unconsciousness of the presence of desires is the condition of sleep. The consciousness of the absence of desires is the condition of the Absolute. This is the great difference. The presence of a thing is not known, and therefore you are not feeling the pain of its adverse juxtaposition with you. That is one thing, but if it is not there at all on account of something that has happened, that is a different matter altogether. However, there is freedom from desires for the time being, says the Upaniṣhad. Aticchanda is the state of freedom from all desires, and there is no consciousness of virtue or sin. It is a

destruction of all these characters. Apahatapāpmābhayaṁ rūpam: Even the worst of fears are withdrawn there, and one knows not what is inside, what is outside, due to the immensity of pleasure.

What the Upaniṣhad tries to make out is that we are really in contact with the Absolute in sleep, but that contact is something like the contact of a blindfolded person with a rich treasure of a high position in society. He cannot understand what has happened to him, but he is in contact with it. If you are blindfolded and placed on the throne of an emperor, you will not be aware as to what has happened to you, because you have not been allowed to perceive what has happened. Likewise is this placement of the individual in the Absolute in sleep where the occurrence does not materially affect the condition of the Jīva, or the individual, due to the absence of consciousness. The being has not merged in Absolute Consciousness. They have been kept separate on account of the presence of a thick veil of ignorance which is the form taken by the unfulfilled impulses, desires, etc. It is true, as the Upaniṣhad will point out, that sleep is identical with the freedom of liberation but for presence of desires lying latent in sleep. Like the uniform covering of the sky by clouds which spread themselves in a thick layer preventing the light of the sun from penetrating through them, even so, desires become a homogeneous stuff, as it were, in sleep and cover the entire firmament of consciousness, so that the blaze of the sun of consciousness is not allowed to penetrate this thick layer in the form of the homogeneity of desires still present. In short, unfulfilled desires are the cause of our not knowing what is happening to us in sleep, even as they are the cause for our waking up after sleep.

If you can be conscious in the state of sleep, that would be liberation from bondage. But that consciousness is not possible because of the presence of certain impulses for satisfaction, desires as you call them, which spread themselves as a thick layer separating the Jīva from

consciousness. And so, though you are virtually on the borderland of eternity and have temporarily transcended empirical experience in sleep, you are not conscious of it. So you come back merely with the impact of that contact, that impact being felt in the form of an intense satisfaction of delight, a happiness, a revival of spirit, a resurgence of energy and a feeling of fulfilment. The satisfaction, the joy, the fulfilment, the revived spirit that we feel after sleep is due to the contact with the Supreme Being there in sleep. But when you wake up, you are again the same individual as before, with all your desires, because you were not actually aware of the event that took place in sleep, irrespective of the pleasure, irrespective of the strength and energy that you gained.

But liberation is different. In this condition there is a fulfilment of all desires and a full awareness. There is a shift of emphasis here in the Upaniṣhad, from sleep to the state of ultimate liberation. The Upaniṣhad wants also to tell us what happens in the state of liberation, together with its explanation of the state of deep sleep, so that we are given two informations at the same time. In the state of liberation, all desires are fulfilled. You have no desires left afterwards because of the fact that there is only one desire there—the desire for the Self. It is actually not desire for the Self even, because there is no such thing as 'for' or 'of' there in the state of liberation, due to the universality of that experience. It is A-kāmaṁ. It is not merely Ātmā-kāmaṁ, but actually A-kāmaṁ. The desire for the Self is identical with absence of all desires. That Self which we are speaking of in the state of liberation is not an individual self, and so the desire we speak of is not desire of an individual self, but desire of the Universal Self. 'Desire' of the Universal Self is a self-contradictory term. It cannot be there; therefore it is A-kāmaṁ. It is freedom from all desires, and Śokāntaram—freedom from all sorrow.

22. atra pitā'pitā bhavati, mātā'mātā, lokāḥ alokāḥ, devā adevāḥ, vedā avedāḥ; atra steno'steno bhavati bhrūṇahābhrūṇahā, cāṇḍālo'cāṇḍālaḥ paulkaso' paulkasaḥ, śramaṇo'śramaṇaḥ, tāpaso'tāpasāḥ, ananvāgataṁ puṇyena, ananvāgatataṁ ananvāgataṁ pāpena, tīrṇo hi tadā sarvān śokān hṛdayasya bhavati.

In this state, all social relationships also get engulfed. All feelings which are associated with the human personality are transcended once and for all. All the values that you regard as worthwhile in life are superseded at one stroke. You have feelings for father, mother, brother, sister, high, low, etc. in waking life in this individual state, but when you reach the Absolute you have no such relationships. All relationships are completely overcome in the unity of that Being. There is neither father nor mother. Atra pitā'pitā bhavati, mātā'mātā, lokāḥ alokāḥ: The father becomes no father; the mother becomes no mother; and the worlds cease to be worlds. Though these worlds, these universes are present there, no doubt, they are no more called worlds; they become the very substance of that experience of liberation. Lokāḥ alokāḥ, devā adevāḥ, vedā avedāḥ; atra steno'steno bhavati bhrūṇahābhrūṇahā, cāṇḍālo'cāṇḍālaḥ paulkaso' paulkasaḥ, śramaṇo'śramaṇaḥ: All these are terms representing different strata of beings, all of whom shed their differences in the state of liberation. Neither do you have the awareness of differences outside you in that condition, nor is there a difference of an internal nature. It is free from internal differences and outward distinctions. It is absolutely non-attached to any principle of externality such as space, time, etc. The knots of the heart are liberated here only, and the knots of the heart are nothing but the knots of desire. They are called the Granthis—Brahma-Granthi, Vishnu-Granthi, Rudra-Granthi, etc. These are the knots of desire—Avidyā, Kāma, Karma—desire propelled by ignorance and moving in the direction of action. Avidyā, Kāma, Karma is a complex

which is called the Hṛdaye-Granthi, or the knots of the heart, which are broken open at once by the realisation of the Self.

In one place it was said, in the context of the conversation between Yājñavalkya and Maitreyī, that when there is a transcendence of personality there is no 'consciousness' whatsoever. This confounded the mind of Maitreyī and she immediately queried as to how it was possible for consciousness to be absent in the state of liberation. Not so, it is not that there is no consciousness. Consciousness is there, but it is not a consciousness of anything particular; it is a general consciousness. Here you have a very beautiful passage, very poetic also in its nature, which tells us that while apparently it is a non-knowing of all particulars, it is a knowing of all things.

23. yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draṣṭur dṛṣṭer viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti, tato'nyad vibhaktam yat paśyet.

24. yad vai tan na jighrati, jighran vai tan na jighrati: na hi ghrātur ghrāter viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti, tato'nyad vibhaktam yaj jighret.

25. yad vai tan na rasayati, rasayan vai tan na rasayati na hi rasayitū rasayater viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti, tato'nyad vibhaktam yad rasayet.

26. yad vai tan na vadati, vadan vai tan na vadati, na hi vaktur vakter viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti, tato'nyad vibhaktam yad vadet.

27. yad vai tan na śṛṇoti, śṛṇvan vai tan na śṛṇoti; na hi śrotuḥ śruter viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti, tato'nyad vibhaktam yat śṛṇuyāt.

28. yad vai tan na manute, manvāno vai tan na manute, na hi mantur mater viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti, tato'nyad vibhaktam yan manvīta.

29. yad vai tan na spṛśati, spṛśan vai tan na spṛśati, na hi spraṣṭuḥ spṛṣṭer viparilopo vidyate, avināśitvāt, na tu tad dvitīyam asti, tato'nyad vibhaktam yat spṛśet.

30. yad vai tan na vijānāti, vijānan vai tan na vijānāti, na hi vijñātur vijñāter viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti, tato'nyad vibhaktam yad vijānīyāt.

These passages are very beautiful. Yājñavalkya says: "While one does not see anything there, one sees everything there"—yad vai tan na paśyati, paśyan vai tan na paśyati. Seeing, one sees not. It is enigmatic no doubt, very difficult to understand how it is that seeing, one sees not. One sees all and yet sees not anything as a particularised entity. It is a single comprehension and not a perception in succession. It is not looking at things, seeing objects one after another in a linear series. It is a total, instantaneous awareness of all things. You cannot say that anything is being seen there, because anything that is to be seen has become a part of the Seer himself. Inasmuch as the Seer has absorbed into his being all that is to be seen, you may say that one sees nothing except one's own Self. Because there is no such thing as 'seeing' one's own Self, you may say that there is no seeing at all. Yet, one sees all because the Self cannot be oblivious of its own existence. It is non-seeing of anything because of the fact that everything is one with the Self that sees. It is non-seeing because there is no such thing as the Self seeing Self, because the Self is not an object of Itself. Yet it is not non-seeing because the Self is conscious of Itself, Its very nature being Consciousness. So it is a highly transcendent exposition of a supernormal experience which is eternity and infinity come together in a fraternal embrace of timelessness and spacelessness.

Na hi draṣṭur dṛṣṭer viparilopo vidyate: How can you have any desire to perceive anything there, inasmuch as what you want to perceive has become you? How can there be a necessity for the mind to move towards an object, inasmuch as it, the object, has already moved towards the very source of the mind? The mountain has come to Mohammad, as they say; Mohammad did not have to go to the mountain. The object has come to the Self. Why should the Self go to the object? And, inasmuch as there has never been any real difference between the Self and its object, the two have come together as two lost brothers uniting themselves, as it were, in an intense feeling of joy. Much more than that, indeed, is the union of being. In that condition there is an eternal awareness of unity, and so there is no question of a transitory movement of the mind from the individual self's location to the location of an object outside for the purpose of a sensory contact. Such a thing does not exist there, and so there is no sensory perception. It is Universal Awareness.

The perceptional process through the senses is not permanent because it is a transition and a movement, something like a chain made up of different links, a momentary activity of the mind with discrete jumps like the movement of a reel of film in a cinema, one picture being different from the other, looking like a series, yet one different from the other. So there is a temporary appearance of a continuity of perception of our awareness of objects outside, yet it is not a continuity, really. It is made up of little bits of movements of the mind, looking like a continuity on account of the animation of consciousness from inside. The continuity of the picture in a cinema is due to the presence of a screen behind it. If the screen were not to be there, you would not be able to see the picture. The screen behind, here, in this perceptional activity, is the consciousness which is universal. But if that consciousness is withdrawn, there would be a sudden dropping down of all these transitory processes of mental activity. Avināśitvāt: Here there is eternal

knowledge and not merely a temporary activity of the mind in the form of perception of objects.

Na tu tad dvitīyam asti, tato'nyad vibhaktam yat paśyet: Why should there be a movement of the mind towards an object? Where is the need for it when the object has entered the heart of the seer and become the being of the seer? The being of the object has become the being of the Self which sees and which has to see. Inasmuch as there is a total transcendence of duality, a complete abolition of the distinction between one and the other, the desire to perceive ceases. And so, there is a 'non-seeing' of anything, and yet a seeing eternally of everything.

So is the case with every other sensation, a description of which is given in the succeeding passages of the Upaniṣhad, viz., smelling, tasting, speaking, hearing, touching, thinking, understanding. Inasmuch as there is such an eternity of experience coming to consciousness in the state of freedom, there is no perception of 'outside' objects. Likewise, there is no smelling, there is no tasting, no speaking, no hearing, no thinking, no touching and no understanding of anything outside, because the content of understanding has become one with the process of understanding, and the process of understanding has become one with the source of understanding. There is a reversal, Pratipathva, of the whole activity of knowledge. Instead of the self projecting itself through a moving process towards an object of knowledge, the object traces back its steps to the Self itself, so that the object has become the Self, in which condition you do not know whether it is the object that knows or the subject that knows. Such is the glory of ultimate freedom, the supreme liberation of the spirit.

31. yatra vānyad iva syāt, tatrānyo'nyat paśyet, anyo'nyaj jighret, anyo'nyad rasayet, anyo'nyad vadet, anyo'nyat śṛṇuyāt, anyo'nyan manvīta, anyo'nyat spṛśet, anyo'nyad vijānīyāt.

Yājñavalkya speaks to King Janaka: "My dear friend; if there is something outside you, you can see that; if there is something outside you, you can taste that; if there is something outside you, you can hear, that; if there is something outside you, you can speak to that."

32. salila eko draṣṭādvaito bhavati, eṣa brahma-lokaḥ, samrāḍ iti. hainam anuśaśāsa yājñavalkyaḥ; eṣāsya paramā gatiḥ, eṣāsya paramā sampat, eṣo'sya paramo lokaḥ, eṣo'sya parama ānandaḥ; estasyaivānandasyānyāni bhūtāni mātrām upajīvanti.

But where there is only an ocean of experience in which all the bubbles of objects have immersed themselves in their unity with the body of the ocean—salila eko draṣṭā, where it is like a vast expanse of consciousness merely, single in its nature, Seer alone without a duality, where only the Experiencer exists without an object that is experienced, there what would one speak about and to what one would speak and what is there to be seen, what is there to be touched, what is there to be sensed? Yājñavalkya thus teaches King Janaka: "Please listen to me. You have reached the state of the Absolute." If your mind can be fixed in this Awareness, you are liberated today at this very moment. If you can station your consciousness in this feeling of unity with things, if you can fix yourself in this identity and free yourself from the trammels of desire for external objects, you are in Brahma-loka just now. Brahma-loka is not the distant world of Brahma. It is the world which itself is Brahman, the Absolute—eṣa brahma-lokaḥ. The two, the world and Brahman, become one. The universe itself is the Absolute, and vice versa. Salila eko draṣṭādvaito bhavati, eṣa brahma-lokaḥ, samrāḍ iti. hainam anuśaśāsa yājñavalkyaḥ: "Your Highness, this is the ultimate teaching for you. What else do you want to learn? Eṣāsya paramā gatiḥ: This is the goal of everyone. Eṣāsya paramā sampat: This is the highest blessing to everyone. Eṣo'sya paramo lokaḥ: This is the highest abode which anyone would like to reach. Eṣo'sya parama ānandaḥ:

This is the highest bliss that you can expect anywhere. Estasyaivānandasyānyāni bhūtāni mātrām upajīvanti: All the joys of the entire cosmos put together would be only a small drop of the bliss of this Supreme Being." Whatever little satisfaction we have, whatever pleasures we have, whatever joys we are experiencing, whatever be the happiness of life—all this is but a little reflection, a fractional, distorted form, a drop, as it were, from this ocean of the Absolute.

The Supreme Being is the pinnacle of happiness. The Absolute is the climax of all joys. Nothing can be compared to that state of perfection. The glories of the world pale before Its presence. The powers that we can conceive of in our minds, even the highest forms of strength and authority, they all fall short of this ideal of the perfection of the Absolute. The various inadequate forms of perceptions, the forms of completeness and perfection that we aspire for in this world are minute reflections, fractions as it were, of the great perfection of the Absolute. Whatever happiness can be there in this world, even the highest conceivable happiness, is said to be only a jot of this ocean of bliss which is Brahman, the Absolute. This is the greatest glory, the greatest magnificence. This is the highest abode that we are aspiring for in our lives. This is the greatest achievement we can ever imagine in our minds. This is the perfection of all the worlds. This is the supreme, foremost bliss. All the happiness of the world is a reflection of it, a fraction of it, a tiny part of it, a jot of it, a distorted shape which it has taken by reflection through the medium of individual minds and bodies.

The extent of the joy that we can experience in this world depends upon the instrument through which the Supreme Bliss is manifest, like the electric current which manifests itself weakly or strongly, depending on the conductivity of the medium. The brilliance of the electric bulb depends upon the extent of the wattage rating, as they call it—a hundred watts or five hundred watts or one thousand watts, whatever it is. The wattage of the bulb construction will tell you the

extent of the brilliance it will give by the absorption of the current which passes through it. Likewise, we may say, in some sort of a comparison, the bliss of the Absolute cannot fully be experienced in this life because of inadequate, imperfect and transient instruments which we are utilising for manifesting it or expressing it. The bodies in which we are encaged, the minds through which we are experiencing happiness in life, are all limited in their structure. How can an infinite content pass through a limited vehicle? You cannot carry the whole ocean in a tumbler or a glass or a katorie (bowl). The little tumbler can carry only a little water. Though the ocean is so big, if you dip this bucket or tumbler in the vast ocean of the Pacific or the Atlantic itself, you cannot lift much water. What is the capacity of the tumbler? The capacity is so little. What is the use of dipping it in the ocean? It is of no purpose. Likewise, how can the mind which is finite, which is located within the body, which can think only in terms of specific objects, and whose structure therefore is restricted to the operations of its own aspiration, desires, etc. in terms of the body and its relationships—how can such a finite mind aspire to hold within it the infinite content of Absolute Bliss? It is impossible for us to imagine what Absolute Bliss is. We are asking for better and better things and larger and larger things and more and more of things, not knowing what this more means. We can never reach the end of it because the end is infinitude. It is only a word for us which carries no sense because the infinite cannot be imagined by the mind. The mind which is finite can think of only that which can be contained within it, and so even its imagination stretched beyond conceivable limits, cannot conceive the extent of the Absolute and the intensity of its bliss and power.

But the Upaniṣhad, for the purpose of giving us an idea of the magnitude of the Bliss, gives a staggering description of what this Absolute is, what that happiness is, what that perfection is, what the depth of that bliss is in comparison with the greatest perfection we can think of in this world. To

give us a faint idea, as it were, of the perfection of the Absolute, it goes on explaining, in a beautiful way, the gradations of bliss. There are degrees and degrees of happiness. Are you not more happy than an ant? Perhaps you are in a position to imagine that your capacity of comprehension is greater, your capacity to appreciate is deeper, and your understanding is more intense than those of the lower species of animals. A cow, a bull, a horse—they are also happy. But an intelligent human being is supposed to be capable of enjoying better the things of the world compared to the animals, beasts, the flies, and the mosquitoes, because of a comprehensiveness of understanding, a better capacity to grasp, etc. Perfection is equivalent to consciousness itself. The deeper and more expansive is the consciousness, the greater is the perfection. It is not a question of physical possession or the magnitude of the physical body. It does not mean that an elephant is happier than a human being because its body is larger and it is physically stronger. Its happiness cannot be equal to that which is experienced by an intelligent human being who has the capacity to grasp the mysteries of things and the intricacies of human experience.

The degrees of happiness, therefore, depend upon the degrees of the subtlety of the manifestation of being. The subtler you are in your capacity of comprehension, the more expansive is your being, the greater is your capacity to include within your being the beings of others. Happiness also increases correspondingly. Happiness is identical with Being, ultimately. It is a form of existence itself. So, the measure of the expanse of your being will determine the measure of the happiness that you experience. Your being is now limited to the body. You cannot include within your physical being the beings of other people, other existences. Hence, you exclude from your experience the experiences of others. To that extent, your experience is limited, and to the same extent, your happiness also is limited. But if your being expands, comprehends within itself other beings and

becomes subtler in its capacity, it becomes more powerful, greater in knowledge and intenser in the experience of happiness. Gradations of happiness are explained in this passage here in the Bṛhadāraṇyaka Upaniṣhad. (A similar description also occurs in the Taittirīya Upaniṣhad, with a slight modification.)

33. sa yo manuṣyāṇāṁ rāddhah samṛddho bhavati, anyeṣām adhipatiḥ, sarvair mānuṣyakair bhogaiḥ sampannatamaḥ, sa manuṣyāṇāṁ parama ānandaḥ; atha ye śatam manuṣyāṇām ānandāḥ, sa ekaḥ pitṛṇāṁ jitalokānām ānandaḥ; atha ye śataṁ pitṛṇāṁ jita-lokānām ānandāḥ; sa eko gandharva-loka ānandaḥ; atha ye śataṁ gandharva-loka ānandāḥ, sa eka karma-devānām ānandaḥ, ye karmaṇā devatvam abhisampadyante; atha ye śataṁ karma-devānām ānandaḥ, sa eka ājāna-devānām ānandaḥ, yaś ca strotriyo'vṛjino'kāma-hataḥ; atha ye śatam ājāna-devānām ānandaḥ, sa ekaḥ prajāpati-loka ānandaḥ, yaś ca śrotriyo'vṛjino'kāma-hataḥ; atha ye śataṁ prajāpati-loka ānandaḥ, sa eko brahma-loka ānandaḥ, yaś ca śrotriyo'vṛjino'kāma-hataḥ; athaiṣa eva parama ānandaḥ, yaś ca strotriyo'vṛjino'kāma-hataḥ; athaisa eva parama ānandaḥ, eṣa brahma-lokaḥ samrāḍ, iti hovāca yājñavalkyaḥ. so'ham bhagavate sahasraṁ dadāmi; ata ūrdhvaṁ vimokṣāyaiva brūhīti. atra ha yājñavalkyo bibhayāṁ cakāra; medhāvī rājā, sarvebhyo māntebhya udarautsīd iti.

What is happiness? We can imagine it to some extent, with our yardstick of measuring, different grades of happiness. If we possess all the valuables in this world we are likely to be happier than when we do not have these valuables. One can close one's eyes for a few seconds and imagine how immensely happy one would be if one owned all the valuables of the world. Generally, the ordinary man's concept of happiness is possession. He wants to possess things as much as possible. So, taking that to be the standard

of judgment of the ordinary human mind, the Upaniṣhad says: let us imagine for a while that there is such a person. He is youthful and strong; he is the ruler of the whole world. We have never seen a ruler of the whole world at any time, but we can imagine it for the time being just for the purpose of explaining the maximum possibility of available happiness in this world. Take for granted that there is a very strong, youthful and learned person, learned in all the scriptures, acquainted with every branch of learning, highly educated, highly cultured, very youthful, never falling sick, very strong, king of the whole world. Such a person naturally must be a standard of happiness. He has nothing to grieve for and nothing is there that he lacks. He is the Emperor of the whole world. He has no enemies to fear, nothing that he lacks because everything has become his. He has no fear either from outside or from inside. He is physically well-placed, intellectually highly illumined, externally no fear exists for him and he possesses everything. Such a person's happiness can be regarded as 'one unit' of happiness. It is only a theoretical conception, because such a person does not exist in this world. But we can imagine that such a person exists, and even if such a person were to exist, his would be the smallest conceivable unit of happiness in our yardstick, according to the Upaniṣhad. It is the initial, kindergarten stage of the conception of happiness, one might say. This is the maximum our imagination ordinarily can comprehend, but it is only the minutest degree of happiness, according to the scale mentioned in the Upaniṣhad.

Sa yo manuṣyāṇāṁ rāddhah samṛddho bhavati, anyeṣām adhipatiḥ, sarvair mānuṣyakair bhogaiḥ sampannatamaḥ, sa manuṣyāṇāṁ parama ānandaḥ: So, this is what can be regarded as the greatest happiness of a human being. But this is not the entire happiness, says the Upaniṣhad. There are entities far greater in happiness than this person. This imagined person, this so-called king of the world who has been described in such glorious terms, who will attract our attention, naturally, and be an enviable being to all persons—

such a man’s happiness is not the total happiness, it is only the lowest unit of happiness. There are people greater than this person. They are not in this world. They are in subtle realms of being. The universe is manifest in various degrees of intensity, and every degree is one world, each one being a separate plane of consciousness. Each plane is called a Loka, or a world. You do not know how many planes are there. There are infinite planes of being, and just as you have got frequencies of manifestation of electromagnetic energy, likewise there are infinite frequencies or levels of manifestation of the contents of the universe. The lowest is the grossest, which is the physical world. We are in the lowest form of existence, the grossest and the most material that can be conceived, and here it is we are imagining this kind of happiness. Higher than this is, according to this Upaniṣhad, the happiness of beings, subtler than this happiest human being that we have thought of in our minds. They live in a more transparent world. That is described here as Pitṛ-Loka. The scriptures refer to a realm of being where departed souls, highly virtuous in nature, reside. Pitṛ means ancestor, forefather, one who has departed from this world but has done greatest virtuous deeds and now lives in a highly comfortable realm which is superior to this physical world in every respect. The happiness of people in that realm is supposed to be one hundred times more than the happiness of this great man who is supposed to be the king of the whole world. Hundred times happier these people are because of the subtlety of their existence. Atha ye śataṁ pitṝṇāṁ jita-lokānām ānandāḥ; sa eko gandharva-loka ānandaḥ: Those who have performed highly virtuous acts and departed from this world and gone to this world of the forefathers enjoy happiness which is one hundred times greater than the happiness of the most happy person in this human world. But they too are not fully happy. There are people greater than these, subtler, more powerful, more happy. Who are they?

Atha ye śatam manuṣyāṇām ānandāḥ, sa ekaḥ pitṝṇāṁ jitalokānām ānandaḥ: They are the celestial minstrels, the Gandharvas, who are supposed to be celestial musicians, who create, not the music that we think of in this world, but something much more superb. You will be transported by hearing such music. You cannot hear such music with these physical ears. They are supposed to be living in the borderland of the celestial world. They are called Gandharvas. They are the minstrels of the gods and they are subtler than these Pitṛs, or the forefathers. That realm is more comprehensive and internal. And so the Upaniṣhad says: The happiness of the Gandharvas is one hundred times more than the happiness of the inhabitants of the forefathers' world, whose happiness is one hundred times more than the happiness of the happiest of human beings. But these Gandharvas are not the highest. There are people greater than the Gandharvas. Who are these?

Atha ye śataṁ pitṝṇāṁ jita-lokānām ānandāḥ; sa eko gandharva-loka ānandaḥ: There are people who have done more intense virtuous deeds like the Aśvamedha, Rājāsuya, etc. and gone to the celestial realm. Those who have, by the effect of their intense merits in this world, gone to the celestial realm or paradise are called Karma-Devas. Devas who have reached that realm of paradise by virtue of Karma, or the good actions that they have performed in their previous life. Their happiness is still more, one hundred times the happiness of the Gandharvas. But greater than these, there are others too.

Ye karmaṇā devatvam abhisampadyante; atha ye śataṁ karma-devānām ānandaḥ: There are celestials who have been in that condition ever since creation. They were born as gods. They did not attain that state by actions in this world. The happiness of such people who are born celestials in paradise, the Ājānadevas, is one hundred times more than the happiness of those other celestials, the Karmadevas who have risen from this world by performing good actions.

Yaś ca śtrotriyo'vṛjino'kāma-hataḥ: Now the Upaniṣhad adds some adjectives. This is the happiness of a person in this world also, provided he is free from any kind of specific attachment, provided he is not clinging to anything in particular, and his mind is generally pervasive throughout the whole universe, provided he is not connected to anything in a personal way, has no desires for objects and whose understanding is superb, and further provided he is highly learned in the scriptures, free from afflictions of every kind, and free from all kinds of limiting desires. Such a person's happiness also is equal to those of the born celestials. You can have that degree of happiness even in this world itself. It is not like the happiness of a king. The king's happiness is a false happiness, because it is imagined in his mind only. It does not exist, really. It can be washed off in a second, if circumstances change. And you know very well how it can happen. So, that happiness of the emperor of the world is a stupid form of happiness. It is not a real happiness. But this happiness which is independent of any external aids such as are necessary for a king, for instance—such independent happiness is real happiness. That can be had in this world also by someone conforming to the description given.

Atha ye śataṁ ājāna-devānām ānandaḥ: In the Taittirīya Upaniṣhad there is a little change in the description of this portion. It does not suddenly jump to Prajāpati. It says: Indra's happiness is greater by one hundred times the happiness of the celestials. And the happiness of Brihaspati who is the Guru of the gods is still greater by a hundred times than the happiness of Indra. Greater than the happiness of Brihaspati is that of Prajāpati. Prajāpati is Hiraṇyagarbha Himself. His happiness is still more, a hundred times more.

Yaś ca śrotriyo'vṛjino'kāma-hataḥ; atha ye śataṁ prajāpati-loka ānandāḥ, sa eko brahma-loka ānandaḥ: Virāt, Hiraṇyagarbha and Īshvara—their happinesses are incomparable. Really speaking, we cannot multiply, mathematically or arithmetically, any amount of finite

happinesses and equate them with the infinite happiness of Virāt, Hiraṇyagarbha, Īshvara. It is only a way of speaking. It is not merely an arithmetical total, but is qualitatively more intense. And in what way it is more intense qualitatively, we can imagine to some extent if we know what Virāt is, what Hiraṇyagarbha is, or what Īshvara is. Higher than all finite forms of happiness, whatever be that form of finitude, even the finitude of celestials, of the people in paradise, of Indra or Brihaspati, higher than all these forms of happiness is the happiness of this Cosmic Being whom we call Virāt, Hiraṇyagarbha, or Īshvara, designated here in the Upaniṣhad as 'Brahma-loka'.

Yaś ca śrotriyo'vṛjino'kāma-hataḥ: The Upaniṣhad says: You can have even that Hiraṇyagarbha's happiness here itself. You need not cry and wait. It can be had just now provided you can think as Hiraṇyagarbha thinks. Do you know how He thinks? It is impossible to imagine how He thinks, but we can at least try to stretch our thought and conceive a condition where such a thing would be possible. A total inclusion of particulars within one's own being and an exclusion of all externality from one's consciousness is perhaps an approximate definition of what Hiraṇyagarbha, or Virāt could be. If such a thought could be entertained by any person, that person can be as happy as Virāt Himself, or Hiraṇyagarbha Himself.

Athaiṣa eva parama ānandaḥ, eṣa brahma-lokaḥ samrāḍ, iti hovāca yājñavalkyaḥ: "O, Emperor Janaka," says Yājñavalkya, "this is the highest abode. I have described to you all that is necessary." "Master! I am immensely happy." This is what King Janaka says. "Great Sire! I give you one thousand cows." He has nothing else to give except cows again and again. This is very interesting. This is the life of our ancient people. Whatever be the teaching, he offers one thousand cows as Guru Dakshina again and again—so'ham bhagavate sahasraṁ dadāmi; ata ūrdhvaṁ vimokṣāyaiva brūhīti: "Tell me more." He is not satisfied. "Speak to me more about this path to

liberation. I am awe-struck at the analysis of happiness which has been shown to me by your teaching. Speak to me more about this glory and the way to freedom, ultimate salvation. I want to hear more and more of this." Yājñavalkya says to himself: "This king is a very shrewd man. He is not going to leave me. However much I tell him he asks for more. He wants to extract everything that I have got in one day itself by putting so many questions." So Yājñavalkya felt a little intrigued. Atra ha yājñavalkyo bibhayāṁ cakāra; medhāvī rājā: "This is a very shrewd man, this king. He is not leaving me easily. Medhāvī rājā, sarvebhyo māntebhya udarautsīd iti: He wants to extract every bit of my knowledge through his questions. He does not want to leave anything unsaid. Very good!"

Now, so much about the nature of the highest Perfection. So far, so good. But it is not so easy to reach. It is not possible to aspire for such a grand goal unless one becomes fit for that state of experience. The majority of people in the world are not fit for such experience, because the mind is not merely a monkey, it is something worse than that. It will never allow you to think in this way at any time. When you get out of the lecture hall, you are a different person in one second. You will not be thinking of these things then. It is quite natural. But it is a sad fact that a person cannot be continuously thinking one thought, even for a few seconds, on account of various types of harassments to which the mind gets subjected, partly due to its past Karmas and partly due to various other reasons. Whatever be the reasons, the consequence is the same, that it is not possible to entertain these kinds of thoughts for a protracted period. And so, injunctions have been given again and again that one who is whole-heartedly aspiring for such a grand goal, as the goal of life is, should be very meticulous and extremely cautious in seeing that the mind does not move out of the track; that it does not go out of range, as they say, and that it moves in the given specific direction in spite of its having to engage itself in the manifold things of the world. It is a hard job. Everyone

knows how hard it is, but there is no other alternative. You cannot, as they say in an adage, take a bath in the ocean after the waves subside. The waves will never subside, so you will never take a bath if you wait. If you wait for the world to become better and then practise Sādhana, you will never do it because the world is never going to be better. The only alternative is to make the best of the present circumstances. So, Yājñavalkya's teaching concludes by saying that this is the highest teaching that he has given and that this teaching includes not only the description of the nature of the highest experience, but also a means of approaching it. You have to gradually rise from level to level by the expansion of consciousness, stage by stage as has been mentioned in the earlier sections of the Upaniṣhad. Whatever we have studied, right from the beginning of this Upaniṣhad, is nothing but the various stages of approach to this supreme goal whose climax, as it were, is mentioned here in this section, and there is practically nothing more to say about it.

If we are not able to entertain such a deep thought, if it is not possible for us to meditate like this, if it is hard for us to practise this kind of Sādhana for liberation and we cannot attain liberation in this birth, what will happen to us? That is what is now described. If you are not going to attain this realisation, if you cannot attain this experience, if you are not going to reach God, not going to attain the Absolute, what is going to be your fate? Now Yājñavalkya says:

34. sa vā eṣa, etasmin svapnānte ratvā caritvā dṛṣtvaiva puṇyaṁ ca pāpaṁ ca, punaḥ pratinyāyam pratiyony ādravati buddhāntāyaiva.

The mind wakes up again into world-consciousness after going through the dream experiences. This waking up into world-consciousness is of two kinds. One is the experience we have when we rise up from dream and sleep, as mentioned. Every day we have this waking up into the world of objects. We go to sleep every day, we dream and go into

deep sleep and we get up. The other kind of waking is rebirth. The condition through which one passes at the time of death is supposed to be something like the dream state. When a person is about to pass away from this world, his waking consciousness in the sense of his awareness of the sense-world, the consciousness of people outside and the feeling of the presence of things around, etc. etc. diminishes in intensity, gradually. He cannot think as other people think. Then he will be in a state of dream, as it were. Though it is of a different kind, yet it is supposed to be something like dream. It is not exactly similar to our normal dreams of daily life in every respect, in every minute detail, but it cannot be compared to any other state. It is a dream-like experience because it is not intense like waking perceptions of the world, nor is it a complete obliteration of consciousness like in sleep. It is not abolition of all feeling. There is some sensation. And they say, when you are about to pass away from this world, you have some perceptions of the other world also. You will begin to see certain things. The feelings will indicate where you are going. The other world will begin to reveal itself in some modicum. Just as when you cross the boundary of one country and enter into another country, you will see the police of this country as well as that country. This police will see what you are taking out of this country, and the other police will check up what you are bringing. Both will be seen. You have to be checked up by two kinds of police when you are crossing from one country to another country. Likewise, at the time of passing, the conditions of life in this world will be pulling you in the outward direction towards objects of this world, due to the attachments you had earlier. The love of body, the love of relatives, the love of wealth, the love of position, various types of loves—they pull the mind back to this earth, and so you feel a sort of unhappiness as you know these have to be left behind. Then there is the pull from above, which tells you, as it were, 'here your stay is finished, now you must come away'. That intermediate state through which one passes is said to be a

kind of preparation for waking into another world altogether, which you call, ordinarily, rebirth. Rebirth does not necessarily mean coming back to this world. It is an awakening in any realm whatsoever, according to the nature of your desires, the actions that you performed in this world, etc. etc.

THE SELF AT DEATH

35. tad yathā 'naḥ su-samāhitam utsarjad yāyāt, evam evāyaṁ śarīra ātmā prājñenātmanānvārūḍha utsarjam yāti, yatraitad ūrdhva ucchvāsī bhavati.

Sometimes it can happen that one has to pass through this condition for days together. It is not that everyone passes through the same condition. Every person's manner of death is different from that of others. But here the Upaniṣhad gives an idea of the normal way in which people pass away from this world. Rarely do people like to leave their body. It is very dear to them. If someone were to say you have to die just now, one would not be easily prepared for it. Whatever be one's experience that is going to be in the future, even if it is to be better, one cannot imagine it. There is a natural clinging to the body and a feeling for this present life, due to which there is a reluctance to depart from this body. But, because of the pull from the other world, there is a tension one feels at that time. You do not want to go, but you are forced to go, and naturally you can imagine what you would feel at that time.

The Upaniṣhad gives a comparison. Just as a bullock cart which is heavily loaded with material, almost beyond its capacity, dragged by two powerful bulls, creaks and groans because it is heavily loaded and moves slowly and reluctantly because of the weight, somewhat in a similar manner this individual about to expire moves out of the body reluctantly like a heavily ladened cart, pulled by forces which belong to

the other world, with creaks and groans caused by the weight of attachment that he still has to this world. That weight does not allow him to go freely. So he makes a kind of 'creaking' sound, as it were. There is difficulty in breathing, or hard breathing. The Prāṇas depart; they are about to leave the body. In sleep, the Prāṇas do not leave the body. Though the mind is withdrawn from the body, the Prāṇas are not withdrawn. So there is no death in sleep. Life is still present, though the mind is absent. But in the death condition, Prāṇas also are withdrawn. So, there is no connection between the subtle body and the physical body at the time of death. In sleep the connection is maintained, and so you return to waking life once again through this body only. But when the Prāṇas are withdrawn, the last connection that obtains between the subtle body and the physical body is snapped, and the two are separated. At that time of the separation of the Prāṇas from the physical body there is inordinate breathing. What kind of breathing it is will differ from person to person. When a person is about to depart, indications will be seen in the physical body as well as in the mind. The person becomes emaciated and weakened in every respect. When the soul, with the subtle body, is about to leave the physical body, several phenomena take place. The physical body shows a tendency to disintegrate, and the mind shows a reluctance to the maintenance of it. The senses become feeble and they refuse to energise the body, as they had been doing before. Simultaneously, another activity goes on in another atmosphere, in a very subtle and unconscious manner. There is a desire in the soul that departs, to materialise itself in another form. The subtle body accordingly, even before leaving the present body fully, begins to draw to itself the necessary material forces available to it at that particular spot or atmosphere where it can continue its activities and fulfil its desires which are yet unfulfilled.

36. sa yatrāyam aṇimānaṁ nyeti, jarayā vopatapatā vāṇimānam nigacchati, tad yathāmraṁ vā udumbaraṁ vā pippalaṁ vā bandhanāt pramucyate, evam evāyam puruṣa ebhyo'ṅgebhyaḥ sampramucya punaḥ pratinyāyam pratiyony ādravati prāṇāyaiva.

The subtle body will be wrenched from every limb of the physical body. At present the subtle body has become one with the physical body, like fire getting one with a hot iron ball. If you throw an iron ball into the fire and make it red-hot, the two become one. You cannot know which is fire and which is iron. Likewise, the subtle body permeates the physical body and has got identified with the physical body. That is why we have sensation. If you touch a finger, you can feel the sensation; there is the feeling of touching. The feeling is not of the physical body; it is of the subtle body only, just as when you touch an iron ball which is hot, what burns you is not the iron ball but the fire. You can say that the iron ball has burnt my finger. But an iron ball does not burn. It is the fire that has become one with the ball that burns your finger. Likewise, the sensation that you feel in the body is not the sensation felt by the physical body. It is the sensation conveyed through the instrumentality of the physical body to the subtle body. So the feeler, the experiencer is the subtle body whose presiding deity is the mind. But, at the time of death, the subtle body is withdrawn. During life, it has become one with the physical body in every detail; it has become one with every cell of the body. It has become identified with every limb of the body—with the eyes, with the ears, with every sense-organ. When, at death, it is withdrawn from the physical body, it becomes a kind of painful experience, because it is not a natural separation. It is a separation caused on account of unfulfilled desires which the present physical body cannot fulfil. It is not a separation caused by exhaustion of desires. There is a difference between a dry leaf falling from a tree and a green leaf being plucked. The physical body is dropped, not because the desires have all been fulfilled, and there is no further need

for a body, but because this body is unsuitable for the fulfilment of the remaining desires. And so, there is a handing over charge by one officer, as it were, to another one. The function is not finished, only the personality changes. After death also, there is a continuity of the same activity of the mind, but there is a little awkward feeling in the middle, when the physical body is dropped.

'The body becomes thin.' There is an experience of various ups and downs in the physical body at the time of death. As a fruit may be plucked from a tree, the subtle body is wrenched out of the physical body from every limb, from every cell, every sense, every organ, and it departs. It, the subtle body, then gravitates automatically by the law of the universe, to the spot where it can find its new habitation. The elements which are the building bricks of the new body, the future body, get collected by the force of the pull of this magnet, which is the subtle body. The subtle body is like a magnet which pulls the iron filings which are around. The iron filings are the elements—earth, water, fire, air, ether. The necessary part or aspect of the elements is pulled, dragged, withdrawn from Nature's storehouse and absorbed into its being by the subtle body. It does not absorb everything and anything, only that which is necessary. Individuals vary in their physical form and shape, etc. because their subtle bodies differ in their nature. According to the need felt, the quantity of material that is drawn varies in shape and proportion. So individuals differ, one from the other.

The entry into a new body is also a great mystery. It is a gradual condensation of material forces into solidified matter in the way in which it is necessary for the fulfilment of the desires present in the subtle body. And at that time, the Prāṇas that were withdrawn from the previous body are once again released into action. As in an airplane, when it takes off, the wheels are pulled up, and when it lands, the wheels are thrust back once again so that it may land on the

ground, likewise the Prāṇas are withdrawn when there is a take-off from the physical body by the subtle body which runs like a plane to the new habitation which it has to go and occupy, and when it comes to the spot it projects the Prāṇas once again, and catching hold of the elements makes them its own in the form of a new physical body. These elements become the new body. That is called rebirth. The manifestation of a new physical form by the gravitational force of the subtle body, which is determined by the intensity of unfulfilled desires, is the process of rebirth.

The Upaniṣhad says, just as when a king leaves his palace and goes out on a journey, the news about his departure is conveyed to various parts of the country and the officials everywhere get ready to receive him with all the necessities such as boarding, lodging, security and various other needs of the king in that particular place towards which he is moving, likewise, the particular realm of beings, the particular atmosphere towards which the soul is gravitating, gets stirred up into activity because of its impending departure from here. "The king is coming. We have to make ready several amenities for his stay, etc." The officials confer among themselves and prepare the things that are required for his reception. Likewise, the forces of Nature begin to act in respect of this soul, which has to materialise itself in a new form, in the particular realm where it is going to take birth.

37. tad yathā rājānam āyāntam ugrāḥ, pratyenasaḥ, sūtagrāmanyo'nnaiḥ pānair āvasathaiḥ pratikalpante: ayam āyāti, ayam āgacchatīti, evaṁ haivaṁ-vidaṁ sarvāṇi bhūtāni pratikalpante, idam brahmāyāti, idam āgacchatīti.

Now, the word used here is Bhūtāni, which has a double meaning. It can mean beings, or it can mean the elements. All beings get ready, as it were, to provide to this particular being that which is its requital, or the due that has to come to it from various quarters of creation. It is not merely a particular locality that becomes active. It is said that

everything becomes active. Even the smallest event that takes place in the world cannot be said to be out of the vision of the world as a whole, because everything is subtly connected with purposes, intentions, etc. in respect of every other thing also. A philosopher has put it in his own way: "At the birth of every event the whole universe is in travail undergoing the birth pang." The whole universe begins to feel that some event is taking place, and so the necessary contributions are made from every quarter of the universe. Whatever attitude we developed in respect of things, that is paid back to us. That is the requital that is given to us.

The forces that work for the purpose of the materialisation of a new body for the individual that departs from the present body are stimulated by cosmic purposes. It is the whole universe that acts. You know very well, even if a thorn pricks the sole of the foot, it is not merely the foot or the particular locality of the body that becomes active for the purpose of removing that foreign matter from the body; the entire organism becomes active, even to remove one little thorn that has pricked the foot. It is something incredible, but the entire physiological system gets stirred up into activity for the purpose of expelling that foreigner which has entered into the foot. This sort of activity takes place for good or for bad, for positive or negative purposes, to receive something or to expel something. Whatever be the purpose or the nature of the work that is to be taken on hand, it is the entire organism that acts. So the Upaniṣhad states that there is a universal collaboration of forces which work in unison for the purpose of preparing the necessary atmosphere for this particular dying individual, which receives what it deserves.

What is it that happens after the new body is taken? What sort of body is acquired? What is the kind of experience through which one passes? All these, though they are difficult to understand, can be guessed, to some extent, from the nature of the life that we live in the present world. It is not a totally new atmosphere into which we are taken. It is merely

a continuation of the present potentiality. If you know what the nature of the seed is, you can know what the nature of the tree will be that is to sprout from that particular seed. You cannot expect a mango tree to sprout up from a seed of thistles. Any person with a little common sense can understand the cumulative effect that is produced by one's total attitude to life throughout the period he spends in this world. If you exercise a little bit of intelligence, you can have an idea as to what sort of life you are leading. But the life that we are leading is not merely the activities in which we are engaging ourselves. It is also the general perspective of life which we are entertaining in our minds. This is what is going to affect us in the future birth. What you speak with your words and what you do with your hands, that is perhaps not so important. What is important is the general attitude towards things, the basic outlook which you entertain throughout your life. We have some opinion about things, about ourselves, about the world, about many other things. The natural deep-seated instincts and opinions that we have in our own selves, which propel our various types of demeanour and attitude in respect of things, materialise themselves into a form. This is the body that we take, so that we may say that the bodies into which we will be reborn are nothing but our own thoughts which concretise themselves into particular shapes. They are not bodies manufactured by somebody else. It is our own needs, our own feelings, our own desires which are deep-seated, that go to form the new body.

Even as the officials receive the king when he comes, they also gather around him when he departs. "Tomorrow the king is leaving." On hearing this, people get up early in the morning and are ready to give him a send-off, a farewell. Likewise, when the soul is about to depart from the body, all the energies in the system get gathered up. The distractions of the senses and the Prāṇas cease, and there is a sort of centralisation of all energy. The faculties of the ears, the nose and the various other senses together with the Prāṇas, centre

themselves in a particular place. As people gather themselves in a hall, as it were, to give a send-off to a departing personage, as people from all places come together at one spot to give a send-off to a dignitary, likewise, there is a send-off, as it were, given to the departing soul. The Prāṇas do not work in the usual manner. They withdraw themselves from the limbs of the body, and the senses also withdraw themselves from the various organic parts. There is thus a centralisation of activity, and everything comes together like birds gathering in the evening for the purpose of resting in their own nests.

38. tad yathā rājānam prayiyāsantam, ugrāḥ pratyenasaḥ, sūta-grāmanyo'bhisamāyanti, evam evaimam ātmānam, antakāle sarve prāṇa prāṇā abhisamāyanti, yatraitad ūrdhvocchvāsī bhavati.

There is then an urge to get expelled from this body. The subtle body wishes to get out of the physical body. That aperture through which it is to go out, gets opened up by the force it exerts, and the way in which the subtle body seeks exit from the physical body varies. They call this exit the departure of the Prāṇa, for the Prāṇa is the vehicle of the subtle body. The Prāṇa leaves the physical body. Through any one of the various orifices of the body, it may find its exit according to the nature of the destination that it has to reach. The energy of the eyes, etc. gets withdrawn, so that one cannot see properly at that time, one cannot hear properly, one cannot smell, one cannot taste, one cannot speak, one cannot think, one cannot understand, because these senses which were placed in various locations of the body for the purpose of discharging certain duties through the organs, have fulfilled their duties. The officials are withdrawn to the centre, as it were, because their work in the outlying areas is finished. This is what happens at the time when the soul departs from the body.

FOURTH BRĀHMAṆA

THE SOUL OF THE UNREALISED AFTER DEATH

1. sa yatrāyam atmā-abalyam nyetya sammoham iva nyeti, athainam ete prāṇā abhisamāyanti; sa etās tejomātrāḥ samabhyādadāno hṛdayam evānvavakrāmati, sa yatraiṣa cākṣuṣah puruṣaḥ parāṅ paryāvartate, athārūpajño bhavati.

Sa yatrāyam atmā-abalyam nyetya sammoham iva nyeti, athainam ete prāṇā abhisamāyanti; sa etās tejomātrāḥ samabhyādadāno hṛdayam evānvavakrāmati: It is said that all the energies get centred in the heart. The brain also stops functioning. There is no thinking faculty at that time. There is feebleness. The breathing becomes slow. There may be a heaving just at the time of the exit, but otherwise, there is a slowing of the breath on account of the withdrawal of the activity of the Prāṇa from the various parts of the body. What happens when the energies get centred in the heart?

Sa yatraiṣa cākṣuṣah puruṣaḥ parāṅ paryāvartate: 'The Puruṣha in the eye withdraws himself and goes back to the sun.' The Ambassador goes back to the centre which has deputed him for a particular purpose. Then what happens? The connection between the sun and the eye is snapped. Then there is no seeing. So, even if the eyes are open, there is no seeing at that time. Athārūpajño bhavati: He cannot cognise forms. If people stand before him, he cannot recognise them. Generally, when a person is about to depart, people get excited over it. They become anxious. They want to know whether he is really conscious or not. So if someone comes near him and asks, "Do you know who I am; can you recognise me?" He cannot recognise. He cannot see, because the force which was in the eye has been withdrawn. Though he is keeping the eyes open, physically, he sees nothing.

2. ekī-bhavati, na paśyati, ity āhuḥ; ekī-bhavati, na jighrati ity āhuḥ; ekī-bhavati na rasayati, ity āhuḥ; ekī-bhavati, na

vadati, ity āhuḥ; ekī-bhavati na śṛṇoti, ity āhuḥ; ekī-bhavati, na manute, ity āhuḥ; ekī-bhavati na spṛśati, ity āhuḥ; ekī-bhavati, na vijānāti, ity āhuḥ. tasya haitasya hṛdayasyāgram pradyotate, tena pradyotenaiṣa ātmā niṣkrāmati, cakṣuṣo vā mūrdhno vā anyebhyo vā śarīra-deśebhyaḥ; tam utkrāmantam prāṇo'nutkrāmati, prāṇam anūtkrāmantaṁ sarve prāṇā anūtkrāmanti; sa vijñāno bhavati, sa vijñānam evānvavakrāmati; taṁ vidyā-karmaṇī samanvārabhete pūrva-prajñā ca.

Ekī-bhavati: It becomes one with the centre. That is why this particular function of seeing ceases. Na paśyati, ity āhuḥ: People say; "Oh, he does not see, he cannot recognise me." The reason why he cannot recognise and cannot see is because the eye has gone back to the centre. So, its particular function has stopped. Ekī-bhavati, na vadati, ity āhuḥ: The olfactory sense also gets withdrawn. So, he cannot smell. The smelling activity ceases. Ekī-bhavati na rasayati, ity āhuḥ: The sense of taste also gets withdrawn, and even if you pour sugar onto the tongue of a dying man, he cannot feel that taste. Eki-bhavati, na vadati, ity ahuh: The force of speaking, Agnī-Tattva, gets withdrawn into its source, and he cannot speak. Likewise, he cannot hear; he cannot think; he cannot understand. Eki-bhavati na srinoti ity ahuh; eki-bhavati, na manute, ity ahuh; Ekī-bhavati, na manute, ity āhuḥ; ekī-bhavati na spṛśati, ity āhuḥ; ekī-bhavati, na vijānāti, ity āhuḥ: He cannot touch; he cannot think; he cannot smell; he cannot hear; he cannot understand.

Then what happens afterwards when all these energies, senses, Prāṇas, etc. are gathered up in the centre of the heart? Tasya haitasya hṛdayasyāgram pradyotate: There is a flash of light, as it were, bursting forth through some part of the heart. That is the only consciousness that he has, not the consciousness of body, not the consciousness of sense-activity, not the consciousness of people around, of objects around, etc. There is only a feeble, meagre, failing self-consciousness. He cannot even feel that he exists. That

meagre self-consciousness is of the nature of a very fine flame of lamplight, as it were, which illumines a corner of the heart. Tena pradyotenaiṣa ātmā niṣkrāmati: That burst of light, in a particular part of the heart, which projects itself through some orifices of the heart, is the passage of the soul. Through that, the Prāṇa departs. It can depart through any part of the body. Aiṣa ātmā niṣkrāmati, cakṣuṣo vā mūrdhno vā anyebhyo vā śarīra-deśebhyaḥ: It can rise up through the head, sometimes, or through the eyes or through any other part of the body. The belief is that if the Prāṇa departs through the crown of the head, one reaches Brahma-loka; if it passes through the eyes one goes to the sun, and so on and so forth. If it is a vertical movement, it is supposed to be the indication of ascending to a higher region. If it is a horizontal movement or a downward motion, then it is supposed to be a descent to the lower worlds or to this particular world itself. Tam utkrāmantam prāṇo'nutkrāmati: When the centre of consciousness, which is in the form of this little light, rushes out of the body, the Prāṇa goes with it. When the Prāṇa goes, all the energies of the senses also get gathered up together and leave with the Prāṇa.

Prāṇam anūtkrāmantaṁ sarve prāṇā anūtkrāmanti: Now this term vijñāno bhavati has a special sense. It seems to imply that there is a feeble consciousness of the future stage that is Vijñana. There is a total unconsciousness of the previous condition. One loses touch with the earlier body and, therefore, there is no connection with the previous life at all. Inasmuch as the senses have been withdrawn from the previous body, there is no recognition of the previous world, the previous relations, the previous society, etc., etc. There is a tendency to recognise the presence of a new atmosphere. That is the functioning of the Vijnana. The intellect slowly stirs into action when there is a possibility of fresh materialisation, that is, the preparation for a new body—sa vijñāno bhavati, sa vijñānam evānvavakrāmati; taṁ vidyā-karmaṇī samanvārabhete pūrva-prajñā ca: When there is such

a departure of the individual, something must be going with the individual. What is it that goes with us when we leave this world and enter the other world? Do we take something when we go? We have a lot of property, many possessions and acquisitions. We have cherished many values in this life. Do they all come with us? The Upaniṣhad has a simple answer to this question. Whatever knowledge has become part of your life, that will come with you, not the knowledge that is in the books or in the libraries. This knowledge is not going to come with you. The knowledge that has become part of your actual daily life, through which you have been thinking and working, that knowledge will come with you. That action that has become a part of your very life itself, not merely an externally compulsive action, but an action that is voluntary, of your own accord, which you have done and you like it, which you feel has a meaning in it, which you feel is your action, which you have done with a purpose, will produce a result in a very fine form. And that form which is very fine is called Apūrva, something subtle and invisible. It is of the form of energy. This Apūrva comes with you. The impressions which have been accumulated by the mind by various thoughts of perception, cognition, etc., called Vāsanas or Samskāras, they accompany the departing individual. It is a psychic complex that actually departs from the body. Whatever is our mind in its complex state goes with its own constituents. Nothing extraneous will come with it. We cannot take anything from this world which has not become a part and parcel of our own minds, our own feelings. That is the meaning of saying, that which has become part of your life will come with you. Nothing else comes with you. Many things there are in this world which cannot be regarded as part of our life. They are extraneous appurtenances. They do not come with us. But that which is absorbed into our own life by the feelings, that will come with us.

3. tad yathā tṛṇajalāyukā, tṛṇasyāntaṁ gatvā, anyam ākramam ākramya, ātmānam upasaṁharati, evam evāyam ātmā,

idaṁ śarīraṁ nihatya, avidāṁ gamayitvā, anyam ākramam ākramya, ātmānam upasaṁharati.

There is an activity, as we observed, taking place in the other realm at the time of the departure from this body. This is compared to the activity of a caterpillar or a leech when it moves from one leaf to another or from one spot to another on the same leaf. What it does is, it thrusts its hind part forward and then projects its fore part forward. Then it fixes the fore part on the leaf and withdraws the hind part, bringing it forward. Then again it projects its fore part. Like that, it goes on moving. It will not lift the hind part unless the fore part is fixed. Likewise—tad yathā tṛṇajalāyukā, tṛṇasyāntaṁ gatvā, anyam ākramam ākramya, ātmānam upasaṁharati, evam evāyam ātmā—the old body is not left unless proper arrangement is already made elsewhere. When you go on a journey, you do not suddenly go. You find out where you are going and what arrangements have to be made there for your stay by correspondence and enquiries, etc. Likewise, even without your consciously thinking of the destination, forces of nature begin to work for you. They spontaneously work, and that preparation that is being made there to receive you to another realm is the foot that you have kept there already before you lift the other foot from this world. It is not a physical foot that you have placed, but a feeler which has connected you with the future realm in a very subtle manner. This shows the interconnectedness of all things. We are not cast into the winds by forces of which we have no knowledge. Everything is connected with us, and all the forces of nature keep an eye over us. Exactly in the manner in which it is necessary for us to have experiences in the future life, in that particular manner alone do the forces of nature work—idaṁ śarīraṁ nihatya, avidāṁ gamayitvā, anyam ākramam ākramya, ātmānam upasaṁharati.

4. tad yathā peśaskārī peśaso mātrām upādāya, anyan navataraṁ kalyāṇataraṁ rūpaṁ tanute, evam evāyam ātmā, idaṁ śarīraṁ nihatya, avidyāṁ gamayitvā, anyan

navataraṁ kalyāṇataraṁ rūpaṁ kurute, pitryaṁ vā, gāndharvaṁ vā, daivaṁ vā, prājāpatyaṁ vā, brāhmaṁ vā anyeṣāṁ vā bhūtānām.

Just as a goldsmith takes a little gold from here and a little gold from there and puts these pieces of gold into a melting pot, boils the pieces making them into one lump and gives a new shape to this lump, even so a new body is formed out of the ingredients collected from nature. The goldsmith does not create new gold. He only creates a new shape of the gold after melting it in a furnace. That is how he prepares ornaments, etc. Likewise, the material forces, earth, water, fire, air, and ether are the elements out of which bodies are formed. The present body is made up of these elements. The future body also will be made up of these elements. A carpenter can arrange pieces of wood in such a way that these pieces form a chair. Or he can arrange these pieces of wood in another manner to make a table. He can convert these pieces into a box, and so on. The carpenter can arrange these pieces of wood in various ways according to the need or the requirement of the time. But the wood is the same. It is not new wood that he is using. Likewise, they are the same elements that work wherever you go, whatever be the birth that you take, and whichever be the shape the soul assumes in whichever realm, in its new incarnation. Even if it is in a very highly elevated state like that of a Gandharva, or a Pitṛ, or a celestial in paradise, even if such a lustrous body is to be assumed by the soul, it is made of nothing but this same material. It is formed of these elements only in their finer essences. When they are gross, they look like the bodies we have. When they are fine, they begin to be transparent like glass, for instance. You know, even glass is made up of matter. It is as much material as a lump of iron or a hard brick. But the glass shines. It is transparent. Light can pass through it because of the fineness of the structure, notwithstanding the fact that glass is made up of the same matter as a hard brick. So, one can take any form; one can be reborn in any shape, maybe a Gandharva, a celestial, or any

other being. You may even go to the realm of Hiraṇyagarbha, assuming the subtlest form of matter known as the Prakṛitis. Any form the soul can take. It can adjust and readjust the material elements according to the need which is indicated by the nature of the mind that actually reincarnates.

5. sa vā ayam ātmā brahma, vijñānamayo manomayaḥ prāṇamayaś cakṣurmayaḥ, śrotramayaḥ, pṛthivīmaya āpomayo vāyumaya ākāśamayas tejomayo'tejomayaḥ, kāmamayo'kāmamayaḥ, krodhamayo'krodhamayo, dharmamayo'dharmamayaḥ sarvamayaḥ tad yad etat; idam-mayaḥ adomaya iti. yathākārī yathācārī tathā bhavati, sādhukārī sādhur bhavati, pāpakārī pāpo bhavati; puṇyaḥ puṇyena karmaṇā bhavati, pāpaḥ pāpena; athau khalv āhuḥ; kāmamaya evāyam puruṣa iti, sa yathākāmo bhavati, tat kratur bhavati, yat kratur bhavati, tat karma kurute, yat karma kurute, tat abhisampadyate.

In the first half of this passage, the Upaniṣhad gives, in its own beautiful style, the way in which the soul can assume various forms, psychic as well as physical. First, there is a manifestation of the intellect. That is the Jīva-Bhāva or the individuality in us. The root of individuality is the intellect, and it grossens itself into the mind, the Prāṇas, the senses, and lastly the physical body. It is not the physical body that is manufactured first. It is the intellect that is manifested first. The cause comes first, the effect afterwards. The subtlest cause is the intellect principle. Then there is the grosser one—the mind; then the still grosser one—the Prāṇa; then the senses; then the physical body. All this takes place in a very inscrutable manner. It does not mean that the intellect is there, clearly observing things as it does when it is very active in a physical body after rebirth. It is in a potential state, just as the tree is present in a seed. Its manifestation is supposed to be prior to the manifestation of other things, namely, Prāṇas, body, etc. So there is first Vijñāna or the intellect, then the mind, the Prāṇas, the senses, and only lastly the physical body constituted of the gross elements—

earth, water, fire, air and ether—pṛthivīmaya āpomayo vāyumaya ākāśamayas.

But if you take birth in a subtle realm like paradise, perhaps you are reborn in Indra-loka then you get a body shining like fire. It will not be a gross body like this. It will be a very subtle body. It is Tejomaya, lustrous, and is ethereal in its form. The subtle body, whether it is reborn in the physical world or in any other realm, has certain desires, and so it can be said to be Kāmamaya. It is filled with desire of some kind or the other. It may be a necessary desire or an unnecessary desire; it may be a liberating desire or a binding desire; it may be a visible desire or an invisible desire; that is immaterial, but desire must be there; otherwise, the individuality itself cannot be there. These desires get withdrawn at the time of fulfilment, and then Kāmamaya becomes Akāmamaya. You appear to have no desire when it has been fulfilled by acquisition of its corresponding object. But if the desire is not going to be fulfilled, if it is going to be frustrated by the impediment imposed by certain external factors, then it becomes Krodhamaya. You get angry. You get annoyed because some obstacle is coming in the way of the fulfilment of your desire. When the obstacle is removed, your anger subsides. Then you become Akrodhamaya. There is no anger at that time. Then, once again you develop your usual normal attitude. It is the cause of your Dharmamayatva or Adharmamayatva. The virtuous way or unrighteous, vicious way in which one lives depends upon the way in which one's desires operate in the world, or whether they work in a constructive manner or a destructive manner. If they are constructive, then the individual is Dharmamaya, full of virtue; but if they are destructive, then one's life is Adharmamaya, characterised by viciousness. It is everything—Sarvamaya, Idaṁ-maya, Adomaya. The individual has potentialities for anything. There is nothing which this individual personality does not contain. It is a miniature of the entire creation. Whatever you can find anywhere in the whole cosmos, you can find inside this body

in a subtle form, in a seed form. This individual is veritably a great marvel. The whole mystery of creation is revealed in a microcosmic form in this individuality.

This whole miracle of life is carried forward each time in the process of reincarnation—births and deaths. 'Whatever one feels, that one thinks; whatever one thinks, that one speaks; whatever one speaks, that one does; whatever one does, that one reaps.' This is how the Upaniṣhad sums up its doctrine of ethical conduct and the psychological effect which our present way of life has upon our future incarnation. Yathākārī yathācārī tathā bhavati, sādhukārī sādhur bhavati, pāpakārī pāpo bhavati; puṇyaḥ puṇyena karmaṇā bhavati, pāpaḥ pāpena; athau khalv āhuḥ; kāmamaya evāyam puruṣa iti, sa yathākāmo bhavati, tat kratur bhavati, yat kratur bhavati, tat karma kurute, yat karma kurute, tat abhisampadyate. Whatever is your inclination within, whatever direction your feelings take, that will be the kind of experience that you will have in the future life.

The deepest longings of the human individual are supposed to determine his future. Sa yathākāmo bhavati, tat kratur bhavati, yat kratur bhavati, tat karma kurute, yat karma kurute, tat abhisampadyate: 'Whatever is your deepest desire will decide the nature of your determination, of the way to act.' The deepest longing of the soul, the desire of the mind or the urges of one's personal nature will influence the will, the volition. The will is nothing but the exoteric function of the desire within. 'As the desire is, so the will is; as the will is, so is the action. And as is the action, so is the consequence, or the result thereof.' Everything seems to be in our hands. Our weal and woe, our future, our destiny is actually operated upon by the deepest mechanism that is inside us. The switchboard of the cosmos, as it were, seems to be inside our own hearts.

Now, the question is: 'What is the cause of bondage?' No one really longs for it. Deliberately, one will not enter the prison, get caught and be put to hardship of any kind. Why

then comes this bondage, when no one likes it? What we reject is exactly what we do not like, but what we do not get is what we are longing for, namely, freedom. The entire teaching the Bṛhadāraṇyaka Upaniṣhad has given us up to this place is a philosophical explanation of the circumstances which have led to the bondage of the soul and which make emancipation difficult. The desire of the human being is said to be the cause of bondage. How could such a desire arise which would involve a person in bondage? The reason behind this erroneous urge is a kind of misconception. This subject we have already studied in detail in earlier sections dealing with what the Upaniṣhad calls Grahas and Atigrahas, the senses and their corresponding objects. The senses crave for objects; they search for things of the world; they hunger for contact, and are restless without these achievements which they are deeply longing for. The senses grasp the objects; the Grahas catch the Atigrahas; and there is a corresponding action from the side of the objects also. There is a tremendous influence exerted upon the senses by the objects which the senses long for. There is a deep desire of the senses to come in contact with objects, but the activity does not merely end with this unilateral movement. It is a bilateral action, action and reaction proceeding from the subject and the object simultaneously. So, the more the desire for the objects, the greater the strength of the pull of the objects on the subject. We are put to greater and greater subjection by the character of the objects on account of the desire for them. The greater is the desire, the weaker is the self. And so, the weakness of the self puts the self to further subjection and ultimately places it under the thumb of the objects. It is as if you are going to be drowned in an ocean—a wave dashes over your head, you go into the ocean, and when you are trying to come up, it dashes you once again, so that you are hit again and again until you cannot come out. Such are the objects. It is not merely this. There is a far more unfortunate situation or circumstance involved in the desire for objects. It is not one object that we desire. We actually do

not know what it is that we want. When we pin our faith in any particular sense object, we are only experimenting with the capacity of that object to satisfy us. We do not know which object is really capable of rendering that satisfaction. Our whole life is spent in such experimentation. We go to the objects again and again under the impression that they are the things that we need, and for the time being there is a feeling that perhaps this is the one that we actually wanted. The experimentation takes some time, and during this period of experimentation the desire goes on increasing and getting intensified. The object also promises a tentative satisfaction on account of the misconceived affection which the senses have for the object. But no object can satisfy any sense, because the senses are mere agents of the desires that exist inside. The senses themselves are not responsible for our bondage. They are used as tools for the manifestation of an urge within us, but unfortunately this urge or desire is incapable of satisfaction.

The desire within us is also a confusion. It is not a desire for an object. What we ask for is not a thing of the world. It is something different, but we are not able to understand what it is actually. The understanding is muddled. There is a complete overturning of the cart, as it were, when the intelligence in the individual begins to operate through the senses demanding objects. The real asking of the individual is for permanent satisfaction and freedom. There is a piety and a holiness, if you say, so involved in the activity of the individual. But the instruments used are inadequate for the purpose. The senses cannot contact the object for which their deepest desires are. What we ask for is an infinity of possession and an infinity of satisfaction and a freedom. Such a thing cannot be communicated to us through the senses because they are externalised agents. We have bad friends in the senses, so they mislead us. They take us to objects and tell us, ‘here is what you wanted’. But that is not really what you wanted. Just as we can be taken along bylanes by misleading guides in a big city, the senses put us off the scent.

And then, due to a misconceived longing for an appearance rather than for a reality, which we begin to really believe in, there is a perpetual effort on the part of the mind, through its will, to maintain the duration of the contact with the object for as long as possible. Now the object changes colour like a chameleon and reveals its incapacity to satisfy us at different intervals of time. We get caught in a confusion of circumstance, with which we die. The body perishes. Our life is very short. We do not have enough time to experiment with everything in the world. By the time we get fed up with even a few things, the body also goes. But the desire has not gone. And the confused desire, which has not been enlightened as to the true nature of what it asks for, remains in that condition even at the time of death. The actions which were performed earlier due to this misconception, having produced results correspondingly, bind the soul once again, so that the body which was shed has gone, but a new body comes. This is the psychology or philosophy of rebirth, the whole difficulty being a misconstruing of the ultimate cause of desire that arises in our minds.

6. tad eṣa śloko bhavati: tad eva saktaḥ saha karmaṇaiti liṅgam mano yatra niṣaktam asya; prāpyāntaṁ karmaṇas tasya yat kiṁ ceha karoty ayam. tasmāl lokāt punar aiti asmai lokāya karmaṇe iti nu kāmayamānaḥ; athākāmayamānaḥ, yo'kāmo niṣkāma āpta-kāma ātmā-kāmaḥ, na tasya prāṇā utkrāmanti, brahmaiva san brahmāpyeti.

Tad eṣa śloko bhavati: 'In this connection, a verse has been cited.' Tad eva saktaḥ saha karmaṇaiti liṅgam mano yatra niṣaktam asya; prāpyāntaṁ karmaṇas tasya yat kiṁ ceha karoty ayam. tasmāl lokāt punar aiti asmai lokāya karmaṇe: 'Attached to the sense objects, longing for things of sense, the individual sheds the body, casts off this mortal coil, takes nothing with itself.' When we leave this world, we take nothing with us. All the associations, physical and social, are cast aside as if they do not belong to us. We go singly,

independently, alone and unbefriended without any association, any appendage whatsoever. But we take something with us. Like an encrustation that has grown upon us, the forces of Karma cling to our subtle body which alone departs when the physical body is shed. Liṅgam mano yatra niṣaktam asya: 'The mind which is the ruling principle in the subtle body carries with it the result of its actions, the Karma-Phala' which clings to it like a leech. It will not leave it, wherever it goes. In some other Upaniṣhad it is said that a calf finds its own mother even in the midst of a thousand cows by moving hither and thither in the herd; as it goes to its own mother though the cows may be thousands in number, likewise our Karma will find us wherever we are. We may go to the highest heaven, but the Karma is not going to leave us. We may go to the nether regions; it is not going to leave us. We may go to any corner of creation, but this is not going to leave us. It will find us. Even as the laws of the government which has long arms try to catch us wherever we are, the laws of the cosmos catch that individual who has been responsible for the particular action. Tad eva saktaḥ saha karmaṇaiti: "Attached, the soul leaves this body; and together with the Karma, it goes." Where does it go? "Where the mind has found its habitation, there it goes." Where is the habitation or the location of the mind? "Those features of the world, those conditions or that type of atmosphere where its unfulfilled desires can be fulfilled, there the Linga-sharira, or the Śuksma-Śarīra or the subtle body, gravitates." Like a rocket the subtle body moves and finds its place. The cosmic law operates in such a just and inexorable manner that the subtle body is taken to the exact spot where it can fulfil all its wishes. Then what happens further?

Prāpyāntaṁ karmaṇas tasya: "Those Karmas which have to be exhausted by experience in that particular place find their completion through experience. Whatever we have done here, the result of it we experience there"—yat kiṁ ceha karoty ayam. Then, what happens again? Tasmāl lokāt punar aiti: "From that world you come again." To which place do

you come? Asmai lokāya karmaṇe. "To this world you come for the purpose of further actions." Why do you do further actions? For further bondage! You engage again in action because your desires have not been fulfilled and the residue of the Karmas has to be further undergone by experience.

The desires get enhanced in their intensity the more they are fulfilled. The fulfilment of a desire is not the way to freedom from desire. On the other hand, the reverse is the case. Desires become fire-like, more and more strong. They are in fact said to be the fuel of satisfaction. As the popular saying goes—na jātu kāmah kāmanam upabhogena śāmyati; haviṣā knṣṇavartmeva bhūya eva-abhivardhate—fire is never satisfied by any amount of clarified butter that you pour over it. It can swallow numerous quintals of clarified butter. The more butter you pour on it, the more ferocious does the fire become. So is desire. Iti nu kāmayamānaḥ: "This is the fate of the one that desires." This is the destiny of the individual who desires and longs for things or the objects of sense.

Now, I will tell you something which will give you some peace of mind and some satisfaction to your soul. The Upaniṣhad shifts its emphasis to another subject. If a person does not desire, then what happens? Athākāmayamānaḥ: Now I speak to you about 'one who has no desire' for objects of sense. Athākāmayamānaḥ, yo'kāmo niṣkāma āpta-kāma ātmā-kāmaḥ, na tasya prāṇā utkrāmanti, brahmaiva san brahmāpyeti: 'A person who does not desire, who is freed from desires, whose desires have gone, whose desires have been fully satisfied, whose desire is only for the Self', what happens to such a person? Now, this gradation mentioned here is very interesting. Only if your desire is for the Self will your desires be fulfilled, not otherwise. You can become Āpta-Kāma only if you are Ātmā-Kāma, not otherwise. Desire cannot be satisfied unless it is directed to the Self and to nothing else whatsoever. If your desire is for anything other than the Self, it is not going to be fulfilled, because you are asking for that which is not there. Naturally you will not get what is not

there. So, it is an Ātma-Kāma only who becomes Āpta-Kāma; the Āpta-Kāma in turn becomes Niṣkāma; the Niṣkāma becomes Ākama and Ākama becomes Ākāmayamāna. So, one who has desire centred in the Universal Self is one whose desires are all fulfilled at one stroke, which in other words means that all desires have left him. Why have all desires left that person? Because all desires have been fulfilled, the reason being that the desire itself has become merged in the Universal Self. Desires leave that person whose desires have been completely satisfied on account of their being centred in the Ātman. Such a person has no desires because they have gone. Such a person is designated as Ākāmayamāna, one who does not desire. If a person is to shed his physical body in that circumstance, without any desire remaining except for the desire of the Universal Being, what happens is that his Prānas do not move hither and thither in search of a new location; they do not move. The subtle body does not depart in space and in time; on the contrary they, the Prānas, and the senses dissolve like bubbles in the ocean then and there—na tasya prāṇā utkrāmanti, brahmaiva san brahmāpyeti. 'He has been contemplating throughout his life on the Absolute Self. He gets identified with the Absolute Self then and there.' This is called in the terminology of the Upaniṣhads and the Vedanta philosophy Sadyamukti, instantaneous liberation. It is an immediate salvation of the soul, which is attained on account of freedom from desire that has arisen on account of desire for the Ātman. This is the glorious destination of the spiritual adept who spends his life in contemplation on the Universal Being.

7. tad eṣa śloko bhavati: yadā sarve pramucyante kāma ye'sya hṛdi śritāḥ, atha martyo'mrto bhavati, atra brahma samaśnute iti tad yathāhinirvlayanī valmīke mṛtā pratyastā śayīta, evam evedaṁ śarīraṁ śete. athāyam aśarīro'amṛtaḥ prāṇo brahmaiva, teja eva; so'ham bhagavate sahasraṁ dadāmi, iti hovāca janako vaidehaḥ.

Tad eṣa śloko bhavati: In connection with this, a verse is cited in the Upaniṣhad. Yadā sarve pramucyante kāma ye'sya hṛdi śritāḥ, atha martyo'mrto bhavati, atra brahma samaśnute: This verse occurs in other Upaniṣhads, also. 'When all the knots of the heart are broken asunder due to freedom from desire, when the birds of desires whose nest is in the heart fly away and there is nothing left inside the heart, then the mortal becomes immortal at once.'

Mortality is a condition that is imposed upon the spirit due to the encrustation of desire. It is in its essential nature. We are not mortals, essentially. Our essential nature is that of immortality, deathlessness, eternity, that of a durationless Being. If we were really mortal, we would not be capable of becoming immortal. There is no such thing as one thing becoming another thing. What a thing is, that it shall always be. We are not essentially bound beings. We are free souls. And we are going to assert the freedom of our real nature by uncovering it through the practice of Yoga. The mortal does not become immortal, really. The immortality that has been hidden under the cover of mortality gets revealed or manifested. That is actually what happens when it is said that one becomes immortal. It is by transcending mortality that one reaches immortality.

Yadā sarve pramucyante kāma ye'sya hṛdi śritāḥ: Sarve—'All desires must depart.' There should be no desire for anything—not merely for a thing, but even for a certain condition of the mind, a particular circumstance or even an enjoyment of a celestial nature. All these desires also should go. Only then there is real freedom. Then, at once the mortal conditions are cast aside and the immortal nature becomes manifest, like the sun shining behind the clouds in the sky is seen when the clouds dispel and the whole firmament becomes clear at once. Atha martyo'mrto bhavati, atra brahma samaśnute: Where do you attain Brahman? Not in some distant place. It is not that you have to move from place to place for the reaching of Brahman. It is not a graduated

ascent. It is not movement in space at all, because it is not a place as such. It is not a geographical location. It is a circumstance of consciousness. It is an unravelling of the Truth within. It is an attainment here itself. Here, under your very nose, lies that which you ask for. That is where lies eternity.

Iti tad yathāhinirvlayanī valmīke mṛtā pratyastā śayīta, evam evedaṁ śarīraṁ śete. athāyam aśarīro'amṛtaḥ prāṇo brahmaiva, teja eva; so'ham bhagavate sahasraṁ dadāmi, iti hovāca janako vaidehaḥ: 'When a freed soul attains its original status, liberation is attained. The body is cast off, as a snake sheds the slough of its body. Lifeless does the body stay here, while the Spirit attains its Universal nature.' The body is not in any way going to limit the Universality of the Spirit when that freedom of consciousness is attained. And what one experiences on the shedding of the body, after the attainment of this knowledge, is the state of Brahman, the Absolute, which is radiance superb. That Eternal Light is the goal of life. This is the message, this is the instruction, this is the lesson which sage Yājñavalkya imparts to emperor Janaka. Janaka is delighted beyond measure. In order to express in a small way the great happiness that he experienced after receiving this lesson, the lesson for the freedom of the soul, so'ham bhagavate sahasraṁ dadāmi, iti hovāca janako vaidehaḥ: he offers the gift of a thousand cows once again to the great Master Yājñavalkya, as he has been doing whenever he felt immensely satisfied with the lesson that was imparted to him.

8. tad eta ślokā bhavanti: aṇuḥ panthā vitataḥ purāṇaḥ; māṁ spṛṣto'nuvitto mayaiva, tena dhīrā api yanti brahmavidaḥ svargaṁ lokam ita ūrdhvaṁ vimuktāḥ.

This path of the Spirit is very subtle. It is not like a beaten track or a national highway where you can drive closing your eyes. Very subtle is this path. Aṇuḥ panthā, says the Upaniṣhad. The path to the Eternal is subtle, invisible to the

eyes, incapable of being grasped by the senses, impossible to understand with the reason or the intellect. Going even by the subtlest of logic, it would be difficult for us to know the way to the Spirit. It is so subtle. Our intelligence, our logical understanding is capable of grasping only objects of sense, and not the way of the Spirit. And so, it is not the senses that lead us to the Spirit. It is not even our understanding or the intellect that is going to be of any help to us. It is a subtle path which is spread out everywhere. Very interesting indeed! It is everywhere and yet it is so subtle. That which is everywhere should be a vast thing, naturally. It should be capable of perception by everyone, if it is everywhere. But it is incapable of perception, notwithstanding the fact that it is everywhere. It is everywhere, and yet, cannot be seen by anyone. It is vitataḥ—'all-pervading', 'most ancient'—purāṇaḥ, and yet, very subtle indeed—aṇuḥ panthā vitataḥ purāṇaḥ.

Māṁ spṛṣto'nuvitto mayaiva: One feels great joy at the time of the liberation of the soul. The Upaniṣhad tells us here that one begins to feel: 'After all, I have reached the goal of life. After all, the destination has come. I have been crying for ages together through all these incarnations that I have passed through, and I have reached, after all. I have contacted the Eternal. Great joy indeed is this that after all I have come to my goal—māṁ spṛṣto'nuvitto mayaiva, tena dhīrā api yanti brahmavidaḥ svargaṁ lokam ita ūrdhvaṁ vimuktāḥ. It is this path that has been trodden by others too who followed this very way. This path that I have trodden is the path of others, too. It is the way that has to be trodden by everyone.

There is only one way to the Spirit, and that is the way which has to be walked by every individual, because the destination is the same. Though the path is spread out everywhere, the movement towards this goal is of a uniform nature. The discipline that is necessary, the practice that is required of us, and the meditations that we have to undergo are of a uniform nature ultimately, though they appear to be

different in the initial stages. Finally, it is a single mode of the mind, a single attitude of conduct that is responsible for the liberation of the Spirit. 'All have passed through this single gate, and I am also in the same place at that gate alone, the strait gate as they call it, and everyone in the future too will move through this path alone.'

9. tasmin śuklam uta nīlam āhuḥ, piṅgalam, haritam, lohitaṁ ca eṣa pantha brahmaṇā hānuvittaḥ tenaiti brahmavit puṇyakṛt taijasaś ca.

Variegated is this path, some people think, but uniform is this path, really, in its essential nature. On account of the difference in the temperaments of people, the way to liberation appears to be manifold, just us we have what is known as the fourfold path of the practice of Yoga. It is actually not four parts of Yoga, but a single part that appears to be fourfold on account of the difference in our endowment or capacity. It is white or it is blue or it is coloured, we say, as it were, according to the nature of our minds and according to the temperaments of our individualities. Sometimes there is an emphasis laid down by us through the reason, or the intellect, sometimes through the will, sometimes through the emotion, or awakened faculty. But the uniformity of this path comes into relief when we consider that it is not any single faculty alone that is going to be of help to us in our liberation, but a blossoming of the whole personality.

In the beginning, a particular faculty is resorted to for the purpose of meditation. But, this single faculty which we resort to eventually draws the entire personality behind it. It is not a single faculty that operates in meditation, not the intellect alone, not the emotion alone, nor the will alone, but all put together converged into a single focus of attention. When you begin, the paths look variegated. You argue within yourself, you do Vichara, you ratiocinate and you finally come to a conviction about the way that you have to tread in the practice of Yoga. The preponderatory faculty may be

rational, volitional or emotional, and according to that particular preponderance of nature you emphasise a particular attitude of your mind in the practice. But once this attitude is taken up as the sole guide, it draws along the entire force and energy of your personality so that when you finally get absorbed in meditation, it matters mighty little whether you are a devotee of the emotional path, of the ratiocinating path, or of any other path. You get absorbed; that is all. The whole being is one with the object.

Certain others think that the various colours mentioned in this verse of the Upaniṣhad represent the various divine lights, sounds, and touches, etc., which one experiences on account of the operation of certain nerve currents within us. In a certain other portion of the Upaniṣhad we were told that there are thousands of nerve currents within us, all which appear to be coloured on account of a serum that passes through them which takes on different hues due to the presence of different qualities or properties, Sattva, Rajas, etc., in varying permutations and combinations. The lights and sounds, etc. that we experience in meditation are caused by that effect of Sattva, Rajas and Tamas in us. We are not wholly Sattvic; wholly Rajasic or wholly Tamasic we are not. None of us is constituted entirely of one quality. We are an admixture of one, two or three in different proportions. According to the proportion of admixture of these properties of Prakṛiti—Sattva, Rajas, Tamas—we have different experiences in meditation. We sometimes see yellow, sometimes white or blue or green, etc., hear sounds of various types and intensities, feel touches or various other sensations, all mentioned in the Yoga Śāstras. They are not indications of any final achievement, but only symbols of our having attained some success in deep concentration of the mind. One should not mistake visions of colours and auditions, etc., for achievement of Brahman, Brahma-Sākshātkāra, or liberation. They are only symbolic of your concentration of mind. You have succeeded to some extent in fixing your attention upon the object, and so a particular

quality of yours has come to the fore. When it acts, it produces these experiences. They are sort of light posts which only indicate what is happening to you on the way, and are not signs that you have actually reached the goal.

'This Panthā, this path is the one that is trodden, ultimately, by all seekers of liberation. The knowers of Brahman, through philosophical reasoning, by study of scriptures and by deep meditation as well as those who perform unselfish actions in the world—all attain to this single goal of life.'

The remaining passages of this section in this Upaniṣhad are a sort of reflection on the various theories through which we have traversed up to this time, touching upon different aspects of knowledge and practice. The very first one is a verse that occurs also in the Īśvasya Upaniṣhad, and it makes out that the path of one's movement to perfection is a sort of harmony between extremes. It is neither exclusively self-expression nor self-withdrawal. Generally, people are either extroverts or introverts. They express themselves vehemently in public and in society and in their own homes, or they withdraw themselves completely into their own private personal lives. A blend of these two is difficult because it requires some sort of an effort on the part of the mind to bring these two divergent urges into a single harness of action which is neither action nor knowledge in the ordinary sense. It is an inward approach of the soul to the Absolute. This path has been described enigmatically in the Īśvasya Upaniṣhad and is also what this Upaniṣhad says in very similar words.

10. andhaṁ tamaḥ praviśanti ye vidyām upāsate tato bhūya iva te tamaḥ ya u vidyāyāṁ ratāḥ.

11. anandā nāma te lokāḥ, andhena tamasāvṛtāḥ tāṁs te pretyābhigacchanti avidvāṁso'budho janāḥ.

'The person who is extrovertly busy in activity, bereft of the understanding that is to go together with it, reaches the world of darkness hereafter, because understanding is light, and absence of understanding is darkness.' Any activity in which we engage ourselves without the requisite understanding behind it will lead us to bondage. The world of externality is called the world of darkness because it is totally devoid of the light of the Self. The extremity of extrovert activity, the pressure that one feels to move outwardly alone, to go forward and onward in external society and in space and in time, when exclusively emphasised to the detriment of the internal light that is required to illumine it, would be a binding process, because that great Reality is not an external movement at all. It is a Total Being. The Totality of Being cannot be approached or experienced by any kind of externality of action, because externality is one side of the matter. The other side of it is quite different. So, the Upaniṣhad says, 'Those who are engaged in the adoration of ignorance go to the world of darkness.' Ignorance is a very wide term including erroneous concepts and activities. Naturally, erroneous activities are propelled by erroneous notions. We think wrongly and then act wrongly. So, the whole thing is nothing but a bundle of nescience, ignorance. Erroneous thought is that which is engendered by the notion that Reality is outside. 'Whatever I see with the eyes is real,' you think. The senses unknowingly contact Reality in everyday life but imagine that only the external objects are real and know not the hidden Reality inside. Thus we live in a sense world of activity—physical, social and everything connected with it. But, it is forgotten that externality is not the character of Reality. It is not a spatial expanse; it is not even a temporal movement; it is something different from either of these. And thus, anything that is wholly involved in the spatial and the temporal circumstance, whether it is activity or thought, cannot be regarded as a function of Reality. Hence it is dubbed as ignorance. Avidyā or ignorance is the concept that the action,

the notion and the external movement are all based on the presumption or assumption that Reality is externally present, and can be contacted only through the senses and through externalised activity. This is one extreme movement, and the result of this kind of engagement is supposed to be suffering in future lives on account of entanglement in the urges of the senses, bereft of the knowledge or the enlightenment of the Self.

The other extreme is total withdrawal from externality into internality. This is called introversion. Tato bhūya iva te tamaḥ ya u vidyāyāṁ ratāḥ: An ethereal knowledge which is bereft of content, you may call it academic knowledge or you may call it erroneous knowledge, whatever that knowledge be, which is divested of its content, remains merely as a featureless transparency, substanceless. It is capable of producing a result much worse than that produced by the ignorance of the person who believes in an externality of activity. That man of knowledge is an egoistic man, generally, because of the presumption that he knows everything. But, what he knows is substanceless. It is mere information. It is a guideline, a map that he has got in his hand, not that which is indicated by the map. A mere map or guideline or architect's drawing cannot be regarded as the material that is indicated by it. So, knowledge which is substanceless, contentless and merely a function inside that is going on within the brain of a person is no knowledge. 'And if one is to regard that as real knowledge, bereft of its content, which is internal of course, then that person, on account of the egoism that is attached to it, may go to a still worse darkness'—tato bhuya iva te tamah ya u vidyayam ratah

People who are ignorant, with no knowledge, are concerned with things of the world. And so, they are in a state of bondage, and they go to bondage in the world hereafter. But that so-called knowledge which is not real knowledge because of its separation from its contents, as we have today professorial knowledge, for instance, cannot

really be called knowledge because it is outside the content of knowledge. Your knowledge of a particular object is not a union with that object. It is only an information; it is a kind of suggestion that is given by the intellect in respect of an existent object. A mere indication, symbol or a suggestion cannot be regarded as knowledge, because what you call Reality is substance; it is solidity; it is completeness; it is a blend of content and illumination. So, where content is divested of illumination and illumination is divested of content there is a movement, wrongly, either on the outer side or in the inner side. Such a person, who is caught up in the meshes of the egoistic presumption of having knowledge with really no content, may go to a worse darkness. Hence, both these are types of bondage. Whether you move outwardly to the extreme or move inwardly to the extreme, you are caught.

The middle path is invisible like the edge of a razor or sword. It is not possible to know what the real path is, because what you see with your eyes is not the path, and what you think in your mind also is not the path. Then, what is the path? No one knows. Āścaryo vaktā kuśalo'sya: It is not for nothing that the Upaniṣhads and the Gītā have been crying aloud that it is a wonder indeed to know what it is; a wonder indeed to learn what it is; a wonder it is to teach what it is. It is not easy to know what this path is. It is not what you think of in your mind, not what you see with your eyes. It is neither of these! So, either way you are caught. If you go forward, you are caught; if you go backward, you are caught. To attain freedom of the soul is a great, great difficulty. Hard is this endeavour, invisible is this path. It is sometimes compared to the path of birds in the sky which cannot be seen with the eyes, or the track of fishes in the water, which also is not to be seen. Such is the path of the soul to the Absolute—difficult to comprehend, still more difficult to practise!

Anandā nāma te lokāḥ, andhena tamasāvṛtāḥ tāṁs te pretyābhigacchanti avidvāṁso'budho janāḥ: 'Non-knowing, unknowing, ignorant, caught up in egoism—such persons go to the world of joyless expanse of thought and action.' There is unhappiness prevalent in that world to which they enter. Darkness and unhappiness, ignorance and sorrow—these are the characters of the regions into which people enter if they are bereft of real knowledge. Avidyāyām antare vartamānāh: Knowing nothing, endowed with no real knowledge—such people having shed this body here, enter into regions of darkness because they do not know what is Truth. They have struggled hard in this life in the wrong manner. So, even this struggle is of no use. What is the use of struggling in a wrong direction? Whatever be your effort, whatever be the energy that you have spent in life for the purpose of achieving the goal, and maybe you have put forth great effort, it has been all mere toil in the wrong direction. Tales and myths tell us of stories of people who, bereft of understanding, may work hard but get nothing out of it. They thrash husk only and naturally get no grain. Mere effort is of no use. You should not exclaim: "I am working so hard!" What for do you labour so? You do not know the direction in which you are moving. Effort alone is not going to bring anything unless it is in the right direction. And that direction cannot be known unless you are illumined properly.

12. ātmānaṁ ced vijānīyād ayam asmīti pūruṣaḥ kiṁ icchan, kasya kāmāya śarīram anusaṁjvaret.

You will not again enter into embodiment and take birth if the proper aim of life has been properly comprehended, if the goal of life is clear to the mind. Most people suffer on account of lack of understanding of the aim of life. The purpose is missed always. Whatever be the effort on your part, the aim cannot be kept before the mental eye, always. It cannot be kept throughout the day before one's eye. It is possible, perhaps, with tremendous energy, to contemplate on it for a few minutes, but immediately it slips from the

mind. Once this true 'Selfhood of Reality is known and realised as inseparable from your own being'—ayam asmīti, as the Eternal Being, Puruṣha, then you will not toil unnecessarily, not desire fruitlessly, and therefore there would be no pressure exerted on your soul to take a fresh birth, as you will no longer create any binding Karma.

We have been studying again and again, in various verses here, that birth is the cause of suffering, and that birth is caused by desire which has been directed wrongly, outwardly to non-Self, to things of sense, and to the fulfilment of the senses. 'If this misdirected desire were not there, why would there be any kind of endeavour? If the Ātman is known, if the Self is recognised in every object, then the object ceases to be an object.' You do not say 'the self of an object', because that epithet cannot apply when the true recognition of the Self is made. Ātmānaṁ ced vijānīyād: If the Self is known as It is in its own essential nature, which means to say, 'Ayam Asmīti, non-separate is your being from this Selfhood'—how can you isolate your Selfhood from your own being? You know the connection between the two. There is not even a connection; it is not a relation; it is just identity. So, if this identity of Self which you feel with your own being is to be recognised in a similar manner, in a similar intensity in respect of other things also, there would be a sudden illumination of what you call Universal Selfhood. This is liberation; and then, there is no further embodiment.

13. yasyānuvittaḥ pratibuddha ātmāsmin saṁdehye gahane praviṣṭaḥ, sa viśva-kṛt, sa hi sarvasya kartā, tasya lokaḥ sa u loka eva.

'One who has awakened himself to this knowledge, who has risen to the consciousness of his pristine nature, freed from this entanglement of the body, freed from this dangerous embodiment called the physical tabernacle, becomes a friend of all things. He becomes not merely that, but a viśva-kṛt—a person capable of effecting anything, not

merely by thought or action, but by mere being. He becomes a maker of all things, a performer of so-called miracles, a supreme performer.' Sometimes one with such an achievement is called Maha-kartā. He is a great doer. There is nothing which he cannot do, and so he is called Maha-kartā. He is also called Maha-tyāgi—'there is nothing which he cannot renounce'. And there is nothing that he cannot enjoy, so he is called Maha-bhogtā. He is a 'supreme enjoyer', a 'supreme renouncer', and a 'supreme doer'. These are the three great characteristics of a realised soul. 'He becomes commensurate with the Reality of the universe'—sa viśva-kṛt. And he becomes a 'wonder maker, a wonder worker'—sarvasya kartā. The world becomes his. He does not long for things; he does not crave for the things of the world, and he does not have any kind of external relationship with the world, even as he has no relationship with his own self. He does not have to contact himself for getting anything from himself. He need not have to speak to himself; he need not have to exert in respect of himself, because he knows the identity of his being with his Self. Such is the attitude he will have, incomprehensible though it be, in respect of things outside. The world becomes his, in the same sense as your body becomes yours. You can lift your finger without anyone's help because it is you. Such is the work that he can do through the things of the world. 'He becomes united with the being of the various things in the world'—sarvasya kartā, tasya lokaḥ.

It is not merely that the world becomes his. Sa u loka eva: 'He is the world itself.' The reason why he is capable of working spontaneously in the world is because the world is not outside him. It is only a name that is given to the phenomenon of his own being. It is an expanse of his own self, and so it is not a work that he does in the world. It is a work that is going on spontaneously within himself. It is not someone doing something somewhere. It is not like that. It is a non-doing of anything anywhere. It is just a spontaneous experience of the expanse of being, which outwardly appears

to be an activity of a person in the world outside, but inwardly or rather universally it is not activity; it is not a thought; it is not an achievement; it is not something that is moved; it is a mere experience. This is the consequence of Self-knowledge, namely, the realisation of the Absoluteness of Being.

14. ihaiva santo'tha vidmas tad vayam, na cet avedir mahatī vinaṣṭiḥ. ye tad viduḥ, amṛtās te bhavanti, athetare duḥkham evāpiyanti.

In this very body you can realise this. You need not quit the body for the purpose of this realisation, because the body itself is not the bondage. It is your attitude towards the body that is the real bondage. The idea that it is an embodiment, or a conglomeration, or a complex, or a spatio-temporal form which is connected with us personally is what is the bondage. The segregation of this body from other bodies, and the feeling of your consciousness being inside this little location all alone, is what is called bondage. The body is not the bondage. It is the connection of the consciousness with the body in an erroneous manner that is bondage. So, in this very body itself we can know it. The body can become a temple instead of becoming a prison. The same building can be a prison or a temple, according to your viewpoint about it or the work that you perform in it. There is hardly any external difference between a jail and a church. They are identical from the point of view of structure, made of the same brick and mortar. But the function, the thought, and the attitude are different.

So, in this very body, this self can be awakened provided it (the body) is harnessed as an instrument for effort towards Self-realisation instead of an instrument for the satisfaction of the senses. Ihaiva santo'tha vidmas tad vayam, na cet avedir mahatī vinaṣṭiḥ: Life is meant for this purpose only. This body has been given to us to be utilised as a noble vehicle for movement towards God, towards the Supreme Being,

towards liberation. This vehicle, this instrument, is not intended for any mischief. It is not meant for any kind of ulterior purpose, action or motive. And if it is not used for the purpose for which it is intended; if this body, if this mind, if this psychophysical complex is misused, abused and not used for the purpose of the realisation of the Self; if you are not going to recognise this life on earth as a link in the chain of the development of the soul to God; if you are not able to recognise that you are a pilgrim in this journey; if you think that this world is the all; if you think that here is the halting place and there is no movement further; if you are under a wrong impression that this is a world of enjoyment and not a world of duty and activity; if you think that there is no hereafter and everything is complete here, and this body is the all, this world is the all, the things are the all; if this is your notion, then there is really a great loss— mahatī vinaṣṭiḥ. If the purpose of life is not realised in this birth, then we may well say that life has been wasted. If the life that has been given to us here through this body is not to be put to proper use, verily we may say that it has been misused and put to wrong use; then great is the loss. You have only wasted your time. It is a waste of time because it has not been used for a higher step in the progress towards God. If it has been used for the proper purpose for attaining God, life has been lived properly. Then only its purpose has been fulfilled; otherwise, its purpose has not be fulfilled. Na cet avedir mahatī vinaṣṭiḥ:: 'Great is the loss incurred by that person who has misused this instrument of the body for purposes other than Sadhana for Self-realisation.'

Ye tad viduḥ, amṛtās te bhavanti: 'Immortality is what you are going to attain if this Truth is known to you.' Athetare duḥkham evāpiyanti: 'If this is not known by you, sorrow is the consequence.' You have to suffer, suffer not merely here, but also hereafter. So, there will be a long chain of sorrows, one following the other. And, what is the cause? The cause is a misapprehension of all values. Hence it is essential for us to struggle hard to get proper a perspective of life. Our vision of

life should be correct. If our vision is not correct, action also will not be correct, because thought precedes action. You cannot act rightly unless you think rightly. If the thought is wrong, how can the action be correct? Hence a proper vision of life, a proper perspective of life, is the first and foremost duty of a human being. The whole thing must be clear to the mind. Then you will know what is your duty, with this vision before you. If you know what is before you, you can also know how to conduct yourself in respect of it. So, knowledge precedes action. It is useless to engage oneself in activity under the impulsion of wrong notions and wrong knowledge, for naught but sorrow will result—duḥkham evāpiyanti.

15. yadaitam anupaśyati ātmānaṁ devam añjasā, īśānaṁ bhūta-bhavyasya, na tato vijugupsate.

This great life that you are aspiring for is not far off. It is not in a distant space. It can be visualised within yourself. It is an immediate presence to you. It is not an object which can be contacted through the senses, or the mind, or the intellect. It is not visualised as you visualise objects of sense. Such words are inapplicable here. Language cannot express the truth of this situation. It is not a perception; it is not an inference; it is not a vision in the ordinary sense. It is an enlightenment from within in respect of what is within you, namely, what you yourself are. 'And the moment this awakening takes place, you begin to visualise that which was past and future at one stroke.' Just as a miraculous surprise is sprung upon you, as it were, when you wake up from a tedious dream, you will be sprung a surprise when you wake up from this dream of the world. Suppose you are absorbed in a very painful dream, and seem to be undergoing much hardship in this dream, and then you wake up into the consciousness of this world which is true for you, which is totally different from the world of suffering in which you were in dream; what would that wonderful feeling be like? You will feel a sense of tremendous freedom and say, 'Oh, the tedious suffering has gone.' Such would be the great

wonderment of the realised soul when this mind, which is limited to the mere hair's breadth of the present, cut off from the past and the future, is suddenly awakened to a blend of consciousness which knows all the past and future at one stroke—īśānaṁ bhūta-bhavyasya. You become at once one with all things in a similar manner as when you have awakened to a reality quite different from the hazy notions that you have had in dream. Then what happens? Na tato vijugupsate: 'You have nothing to ask for; you have nothing to fear from. Neither do you turn away from anything, nor do you ask for anything.' Everything is all right. Everything looks all right because everything was all right and shall be all right. It did not look all right in the middle on account of the maladjustment of your mind with the arrangement of things in the world. Your mind was turned out of tune from the universal arrangement of creation, and so you saw chaos everywhere, confusion everywhere, ugliness everywhere, error everywhere, injustice everywhere, suffering everywhere, and experienced death and rebirth. All this is the experience of that mind which has become out of tune with Reality. It is not that the mind is going to bring about a transformation of the nature of things, but what happens is a proper attunement or a proper coming in harmony of the mind with the arrangement of things already there. When God created the world, He never made a mistake. It is not true that we are going to improve upon His creation. Well, no one will really say that he is wiser than God. But what happens is that you become awakened to the consciousness of the harmony that exists between your way of thinking and the Will of God. Now everything looks chaotic because of the isolation of your will from the Divine Will, but when there is harmony of your will with the Divine Will, perfection and illumination results. Then in that grand condition you ask for nothing and 'shrink from nothing'—na tato vijugupsate.

16. yasmād arvāk saṁvatsaraḥ ahobhiḥ parivartate, tad devā jyotiṣāṁ jyotiḥ āyur hopāsate'mṛtam.

Time is transcended here. Symbolically, the verse says: 'It is above the whole process of duration called time.' What you call year with all its days and nights which is the symbol of transciency, which is the indication of what you call time, above that this stands, which means to say it is transcendent to time, it is durationless eternity. It is not a movement in time, it is not a going to some place at some time. It is not some place because it is spaceless. It is not some time because it is timeless. Whatever be the stretch of your imagination, you cannot know what spacelessness is. You cannot also know what timelessness is, and therefore you cannot know what objectlessness is. The freedom of the mind from thinking in terms of space, time and objects is real freedom. But now we are caught into a compulsion of thinking only in terms of space, time and object. Who can be he, the best genius, imagining anything that is not in space, not in time and not an object! But freedom is that which is freedom from these three meshes. These are the Granthis, as they call it. These constitute the real bondage. So, It, so to say, puts down the whole process of time. 'This Reality is transcendent or above time'—yasmad arvak samvatsarah ahobhih parivartate.

Tad devā jyotiṣāṁ jyotiḥ āyur hopāsate'mṛtam: 'It is the Light of all lights.' The senses are a kind of light. When there is no eyesight, we say that there is no light. When the senses do not function, it looks as if there is no light in the world. You cannot hear; you cannot see; you cannot touch; you cannot taste. Well, it is then all a world of darkness. So when the senses function, it appears that there is light. But that is the Light of this light. You are able to see because of a Light which is different from the light of the eye, also in respect of the other senses, even the mind and the intellect. The gods which the mythologists speak of are nothing but the senses, the mind and the intellect, and they are the light for us. They are the guideposts; they are the indicators; they are our teachers; they are our masters. We act according to their injunctions. But this Reality, this Truth is beyond time and

space and, therefore, beyond the senses. So, it is the 'Light of lights'—jyotisam jyotih. It is contemplated in a kind of meditation as eternal longevity. There are various meditations prescribed in the Upaniṣhads. These meditations are called Vidyās. All types of Vidyās are described in the Upaniṣhads, in the Chhāndogya and the Bṛhadāraṇyaka particularly. Here is one Vidyā, one method of meditation—contemplation on durationlessness, contemplation on timelessness. How is it possible? If it is at all possible, it is one type of meditation. Reality is not a process of time because it is not in space. It is not an object of the senses. It is therefore eternal longevity. Ayur means eternity and 'longevity of an endless character'. This is one kind of Upāsanā prescribed as 'meditation on the immortal essence which is timeless, durationlessness Being'.

17. yasmin pañca pañca-janāḥ ākāśaś ca pratiṣthitaḥ, tam eva manya ātmānam, vidvān brahmā'mṛto'mṛtam.

'The five senses together with their objects are all located in this Reality.' They are not outside It, and It is not outside them. The Real that we are speaking of and are aspiring for is not only a transcendent presence. It is not even an immanent being. It is that which includes the external as well as the internal. 'The five senses which are our light, as well as their corresponding objects; earth, water, fire, air, ether, and everything that is constituted of these five elements; all these objects externally, and the senses which cognise or perceive the objects; the whole creation, as it were, is contained in an atom, you may say, in this vast expanse of Reality. This is the Self'—tam eva manya atmanam. So, the Self is not a little lamp that is shining in your own little physical heart. It is a universal conflagration and radiance which is not physical. This Ātman that the Upaniṣhad speaks of is not your Ātman, yourself or myself. It is not a grammatical self, as when we say, 'I, myself, have done it', or 'you, yourself, are responsible'. Such words of self are used in ordinary language. This is a very meagre apology for the real Self. The

real Self is a container of even the vast creation. It is not merely an indicator as a light within the physical body of an individual. It is not a little candle flame shining in the darkness of your heart. It is universal resplendence, not merely light which illumines some other object like sunlight falling upon something else. It is not merely an ethereal light or a transparency. It is not merely an illumination which helps you to know something outside you. It is itself the light and the object, also. That is the Self. 'One who knows this becomes immortal.' He becomes Brahman, the Absolute—tam eva manya ātmānam, vidvān brahmā'mṛto'mṛtam.

18. prāṇasya prāṇam uta cakṣuṣaś uta śrotrasya śrotram, manaso ye mano viduḥ, te nicikyur brahma purāṇam agryam.

It is the substance out of which everything that we are made of is made. It is the original of which we are duplicates, as it were. It is the archetype and we are merely the external symbols of it. Whatever we have within us—the Prāṇas, the senses, the mind, the intellect—are only feeble expressions of that Total Being which is the original, of which we are meagre parts. Sometimes it looks as if we are parts; sometimes it looks as it we are reflections. Either way, That is far superior. And, as a whole is not complete without a part, the part also cannot be peaceful without its relevance to the whole. So is this situation. Without us it is incomplete, and without it, we are incomplete. It is this Totality that we have to conceive in meditation as pranasya pranam. 'It is the Life of life, the Supreme Sense above all the senses, the Eye of the eyes, Light behind all the possible visions we can have through our eyes. It is the Ear of the ear (śrotrasya śrotram), and the Mind of the mind because it is the Cosmic Mind.' It is the Cosmic ocean of thought, of which we are like small drops. Our little thoughts, our little cognitions, our cogitations, our understandings and rationality are insignificant little invisible bubbles in the ocean of the radiance of Cosmic Being that is Cosmic Mind.

Manaso ye mano viduḥ, te nicikyur brahma purāṇam agryam: It is those who can comprehend this Truth in this capacity that can bring to light in their daily activity the vision of the Eternal, and live in this world as if they are living in the Eternal Itself. This very world, this world of Samsāra, becomes a radiance the moment you wake up from dream. When you wake from dream, you are not going to some other world. You are in the same spot, in the same place, and are the same person. Nothing has happened to you, but a sudden transfiguration has taken place in the way of thinking. That is awakening from dream. Likewise, in this very life, in this very existence, in this very world, at this very spot where you are sitting, this radiance of Eternity can be unravelled, provided the mind is transfigured by deep meditations as are prescribed in the Upaniṣhads.

It is explained now in more detail how the functions of the senses are inadequate for the purpose of the perception of Reality. The reason is that there is a compulsive activity on the part of the senses in the direction of diversity. A single mass of light is refracted and diversified when it is projected through a prism, but this diversity is mingled and comprehended together in the single mass of light. Originally, likewise, the single Reality is projected in a diversified manner when it is visualised through the senses. What the senses do is not to split Reality into pieces; they are not actually creating the diversity, but making it impossible for the mind to observe the Totality by abstraction of certain aspects of it from certain other aspects of it. Let us take the example of colours. There is no such thing as colour; it does not exist. What colour actually means is a particular abstraction of a character from the total capacity of sunlight to the exclusion of the other characters. When we perceive a green object, for instance, that particular object which appears to be green projects only that aspect of sunlight which we call green and excludes every other aspect. It cannot absorb into its body the whole capacity or force of sunlight. So it is with a particular sense-organ: the eye sees

colours, but cannot hear sounds; the ears can hear sounds, but cannot see colours, and so on. The various senses perform independently, isolating characters, which are incapable of identification with their own functional capacities and making it appear as if their function is the only reality—e.g., a colourless world is incapable of perception. Thus, the total mass of Reality cannot really be apprehended at one stroke through the senses. Neither the eye can see, nor the ear can hear, nor the tactile sense can touch It. So, the Upaniṣhad says:

19. manasaivānudraṣṭavyam, naiha nānāsti kiṁ cana: mṛtyoḥ sa mṛtyum āpnoti ya iha nāneva paśyati.

Manasaivānudraṣṭavyam: 'It is only through the purified mind that It can be comprehended'—not through the senses. Here, the word 'mind' has to be understood in its proper connotation. It is not the lower mind or the psychological function which acts in total dependence upon the senses that is indicated here. There is a particular aspect of our mind which functions only in relation to senses. There is nothing that we can think which we have not seen or heard or sensed in some other manner. Even if we stretch our imaginations to the farthest extent, we will see that the mind can conceive only in terms of colours, sounds, solidity, three-dimensions, etc. So, this is the lower mind which is merely the functionary in terms of a synthesising activity of the various reports received through the senses. The diversity of sense-perception is put together in a blend in the mind, and then the mind is able to feel the harmony or unity among the various sensations. So there is perceptive synthesis in the mind. The mind does not give us any new qualitative knowledge. This part of the mind does not give, in spite of its synthesis, a knowledge which is qualitatively superior to the sensory knowledge. It synthesises, no doubt; it brings together in harmony all the diversities of sense function, no doubt; in that sense it appears to be a higher agent, but it is only a quantitative superiority that it exercises over the

senses, not a qualitative superiority. Qualitatively, it is the same. There is however one aspect of our mind which is called the higher mind. It is rather difficult to distinguish it from the lower one. Sometimes we call it pure or higher reason, Para Vidyā, as the Bhagavadgītā also puts it. With this pure reason—Manasa—we may grasp It. It can be grasped only through the intellect, not that intellect which is dependent upon the senses, but the pure intellect which can ratiocinate on the basis of the unity of things rather than the diversity of things, knowing that this diversity does not exist at all—naiha nānāsti kiṁ cana.

Manasaivānudraṣṭavyam, naiha nānāsti kiṁ cana: 'Inasmuch as the diversity is not there, really'—the senses are not the instruments, not the proper ones for the perception of Reality, as they always distort the vision. The idea of diversity is the cause of attachment to things. So you can now find out why we cling to things. It is because of our dependence upon the senses. Attraction and repulsion are both caused by dependence on sensory activity. Diversity is taken for the ultimate truth. The being that is projected through the senses as a target thereof, an object as we call it, is regarded as the sole reality as far as the senses are concerned, so that the particular sense which is after a particular object regards it as the sole reality. But it is not the sole reality, because it is vitally connected with other objects. The connection of one object with another is invisible to the eyes. It cannot be seen. There is a connection, for instance, between the various frequencies of radio waves; otherwise, they cannot travel through ether. Yet, they are different. They do not clash with one another. That they do not clash among one another means that there is a unity behind them. There is a basic uniformity of substratum upon which they travel which you call the ether. Likewise, there is a basic substratum underlying the diversity projected through the senses, but it is not seen. And because it is not seen, it is not believed, also. For the senses, the philosophy is 'seeing is believing'. When you cannot see a thing, it cannot be

believed, it cannot be trusted. So, they follow this peculiar doctrine of believing only that which is seen or sensed, in some way or the other. Now, this is a very dangerous philosophy, inasmuch as it does not purport to present what is really there. The truth is that diversity is a false abstraction by the senses of certain characters of Reality to the exclusion of others. The Total Reality cannot be seen by the senses. That can be done only by a higher mind which can infer the existence of unity through diversity. How does the higher mind know that there is unity? Even the higher mind cannot actually cognise the presence of Reality, but it can infer its existence through a kind of logical induction and deduction. That is what we call philosophy. The entire system of metaphysics is a process of induction and deduction. You argue by certain premises that are given and you infer the existence of certain things, though they are not perceptible actually, physically, solidly. This is a very shrewd and tactful activity of the higher mind by which it concludes the existence of certain things which are ordinarily not capable of perception.

So, it is not possible to perceive Reality; it can only be inferred. And the inference can be so convincing, so firm in its being established as a final solution to the problem of diversity, that the mind can contemplate upon it. The philosophical inference is not a real perception. It is an activity of the mind alone. No doubt it is an activity of the higher mind, but it is not a realisation; it is not an experience. However it can be so mathematically precise, so scientifically perfect, that it can drive conviction into the mind, and where conviction is complete, the mind can go nowhere else. It can go to that alone. It is lack of conviction that makes us drift from one thing to another. But when the conviction is complete and it is founded well in one's own heart, in one's own feelings, then meditation follows automatically. 'If this cannot be achieved, one clings only to diversity; the achieved state is then of birth and death.' Mṛtyoḥ sa mṛtyum āpnoti ya iha nāneva paśyati: No one can escape birth and death; no one

can be free from transmigratory metempsychosis as long as there is belief in the diversity of objects, because the conviction and the belief that there are really multitudinous objects in the world compels one to run after them. It is impossible for one to be free from one's longing for things which are seen with the eyes as real, because they are believed to be such on account of the incapacity of the lower mind to infer the existence of something which is underlying them. The conviction that diversity is true, ultimately, compels the mind to long for finitude. One takes finite objects as targets of experience and satisfaction. Finite things cannot satisfy the mind, because a finite object is hanging for its existence on certain other finite objects. There is an interconnectedness of things, but this is imperceptible to the senses. Relying on the truth of sensory perception, there is no satisfaction; the body is shed in a condition of mental dissatisfaction, and this unsatisfied condition of the mind during which the body is shed becomes the cause of rebirth for the satisfaction of unfulfilled desires. So it is the perception of diversity that leads to rebirth. The senses, therefore, are not the real guides of an individual in the comprehension of Reality. It is the higher mind, the higher reason alone, that should be taken here as our mentor.

20. ekadhaivānudraṣṭavyam etad aprameyaṁ dhruvam, virajaḥ para ākāśād aja ātmā mahān dhruvaḥ.

Ekadhaivānudraṣṭavyam: The perception of Reality should be practised in our daily activity. It is not easy to do it because the senses are our friends, and not so the higher mind. Unfortunately, we never take the higher mind to be our friend in our daily activities. It rarely functions. Even if it tries to peep through, the activities of the senses overwhelm it. Like a mighty wave that dashes down all things that come before it, the sense activity puts down or stifles the activity of the higher mind, on account of the vehemence of attachment to things. But 'practice makes perfect'; so the adage goes. A daily attempt has to be put forth by everyone to see that the

senses do not gain an upper hand, and that you do not trust the report of the senses too much because, as we have seen, they are bad friends. They are going to bind us one day or the other and throw us to hell. The higher mind has to be taken as our real guide and philosopher. The oneness of being is, therefore, to be practised as a regular routine in spite of the overwhelming vehemence of sense activity. It is like taking a bath in the tumultuous ocean, which is not particularly easy due to the waves that are constantly trying to press you into the bosom of the ocean. Likewise, the senses will not allow you to contemplate unity. Who can see unity? You open the eyes and see many things, many objects. The eyes are not the guides; the ears are not the guides; no particular sense-organ can be regarded as an instructor to us in the perception of Truth. In spite of the multitudinousness of variety that the senses present before us, a very piercing intelligence has to work behind them and 'the practice of the perception of the unity inferred in the background of this sensory diversity should be made a regular programme of daily life'—ekadhaivānudraṣṭavyam.

Etad aprameyaṁ dhruvam, virajaḥ: It is eternal Reality, no doubt, but it is 'immeasurable' to the senses. However much you may strain your eyes, you cannot see it. Whatever be the instrument of observation that you use, it cannot be observed, because the subtlety of physical instruments is nowhere comparable to the subtlety of this Supreme object of quest of this goal of one's life. There is no instrument conceivable other than the mind. It is our superior mind only that is going to help us in convincing us of the nature of Truth. Any kind of activity, speaking or hearing, seeing or touching, tasting or smelling, whatever it be, is not the correct philosophical instructor for a seeker of Truth. The real instructor is the higher philosophical and logical reason which alone can tell us that there is an apprehension of a Being which is more profound than the finite objects which are presented by the senses. Though immeasurable to the senses, it is measurable by the higher intellect. 'It is free from

the Rajas, or the character of distraction, which preponderates in the senses'—virajaḥ.

Para ākāśād aja ātmā: 'It is superior even to the extensiveness of space', and therefore we find it difficult to conceive even with the mind. The infinitude of the Supreme Being is inconceivable because it is far more infinite than even the conceptual infinite of spatiality that we think of in our minds. It is more difficult to conceive this unity for another reason also. It is the Self of all beings—Ātman as well. First of all, the difficulty is due to the incapacity of the senses to apprehend its being. It cannot be seen. However much you may scratch your head, it is not there. By chance, if you do stumble upon it through the work of pure inductive reason, it is still difficult to make it a part of the daily meditation, because is not merely an infinitude of objectivity, but is the Self, also. It is hard for one to combine these two aspects; it is almost like a circus feat, a kind of acrobatics that you have to perform through the high reason. How is it possible to conceive, first of all, an endlessness of existence? And if it is practicable at all, it becomes even more difficult when it is identified with the Selfhood of beings. An endlessness of Being identified with the Selfhood of beings is hard to conceive. But that is the key to true meditation. 'This is the great Being, the eternal'—para ākāśād aja ātmā mahān dhruvaḥ.

21. tam eva dhīro vijñāya prajñāṁ kurvīta brāmaṇaḥ nānudhyāyād bahūn śabdān, vāco viglāpanaṁ hi tat iti.

Here, like a mother, the scripture gives a piece of good advice. 'One should not read too much or speak too much. It is a waste of energy.' Though a little of study and education is necessary in the earlier stages, too much of bookishness is not going to help in the end, and not too much speech, also. One has to restrain the tongue, because through it energy is spent too much. Speaking too much, reading too much are not advantageous in the higher stages of spiritual practice. 'A

heroic seeker, a bold aspirant, should take this alone as the goal of life, and should not divert his attention to objects which are finite in their nature.' Having understood the character of this Reality through the analytical reason, one should try to fix one's mind in this understanding. Practice should follow correct understanding. One should not be too eager to practice without proper understanding, because when understanding is incomplete, whatever be the practice, it will not be able to bring the required result. There is no use merely complaining, 'I have practiced and practiced and meditated and meditated for years and years, but nothing comes.' May be it is so, but it cannot yield the desired result because it is based on incorrect understanding of the nature of the object. There is a fundamental error on the part of the mind itself, which has not conceived of Reality properly. You are not able to absorb into your feeling the character of Reality in its completeness. And much time may have to be spent even in understanding what It is. Perhaps, the major part of one's life goes only in study and understanding the character of that which we are aiming at. Practice is not the difficulty; the difficulty is understanding. And so, the Upaniṣhad says: 'Having understood, you must strive for realisation.' Such is the nature of what the ancients call a Brāhmaṇa. Nānudhyāyād bahūn śabdān: 'Too much reading is not necessary.' Vāco viglāpanaṁ hi tat iti: 'It is a mere weariness of speech.'

So, this is a practical advice, a serious admonition which the Fourth Chapter of the Upaniṣhad gives us as a kind of sequel to its main gospel. Now, we are coming to the close of this chapter, which winds up its teaching by pronouncing its great message. According to the renowned commentator Achārya Śankara, these little passages that follow are the essence of the whole Upaniṣhad. It is a pronouncement of a final judgment, as it were, which the Upaniṣhad gives as a quintessence of its teaching, the message of the whole of the Upaniṣhad. It is short, but very profound.

22. sa vā eṣa mahān aja ātmā yo'yaṁ vijñānamayaḥ prāṇeṣu; ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ, sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kanīyān. eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti, yajñena, dānena, tapasānāśakena; etam eva viditvā munir bhavati, etam eva pravrājino lokam icchantaḥ pravrajanti. etadd ha sma vai tat pūrve vidvāṁsaḥ prajāṁ na kāmayante: kiṁ prajayā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyaṁ loka iti. te ha sma putraiṣaṇāyāś ca vittaiśaṇāyāś ca lokaiṣaṇāyaś ca vyutthāya, atha bhikṣā-caryaṁ caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā; ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agṛhyaḥ, na hi gṛhyate; aśīryah, na hi śīryate; asaṅgaḥ, na hi sajyate; asito na vyathate, na riṣyati; etam u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam akaravam iti; ubhe u haivaiṣa ete tarati, nainaṁ kṛtākṛte tapataḥ.

This is a longish passage, a single sentence, as it were, which tells us that the practice of spirituality is a double endeavour on the part of the individual to grasp something and renounce something at the same time. It is the renunciation of all finite attachments and a grasping of the nature of the unity of things, a blend of Vairāgya and Ābhyāsa, renunciation and practice.

'This great Being, Mahan Aja, is the Ātman, or the Self of beings.' Sa vā eṣa mahān aja ātmā: 'This immortal great Reality is the Self of all beings', a very interesting sentence. It is the great Reality; It is also the inner Self of all beings. You should not forget this aspect. It is not an extra-cosmic creator of the universe; it is not a transcendent God who is above our heads. It is at once the Ātman, our very Being, our very Self, and the very Existence of all things. It is the immortal Being which is also the Self of things. Yo'yaṁ vijñānamayaḥ prāṇeṣu: 'It is manifested as the light in one's own intellect, in one's

own reason, in one's own understanding. The little light that peeps through our intellect is this great Light of Being.' It is luminous in one's own heart as the deepest conscience. The heart that you speak of generally, the feeling that you speak of, the conscience that you speak of, is the Hṛdaya of the Upaniṣhad. It is cosmic in its nature. The little heart of yours which appears to be encased in the body is really cosmic in its nature. It is all-pervading. The little ether in the body is very much like the cosmic ether. The little space inside a small vessel is not distinguishable from the vast ether outside, as we all very well know. Likewise is this little peeping, twinkling consciousness-ether in our own hearts, indistinguishable from the consciousness ether of the Absolute outside. The comparison is very interesting and very apt, of course. The space within a little tumbler is indistinguishable from, not different from, the vast space outside. The distinction between the two is only apparent; it is not real. It is only the walls of the vessel that make us feel that there is a distinction between the space within and the space without. There is no such thing as space within and space without. It is an impartite all-comprehensive expanse. So is the consciousness which is the ether of our hearts. So, this ether of the heart within us, the little space within, which is twinkling with the light of intelligence in our own selves, is identical with the Universal Light.

Ya eso'ntar-hṛdaya ākāśaḥ: Here, in this little ether of ours is the Ruler of all, the great Master of beings, the great Creator, Preserver, Destroyer. The God of the universe is seated in the little heart of the human being also. Tasmin śete, sarvasya vaśī: 'The great Controller, who keeps everything under subjection and to whom everyone is obedient, including the sun, moon, stars and all creation; sarvasyeśānaḥ—the Master and the Ruler of all; sarvasyādhipatiḥ—the Overlord of all beings is within each one's heart.' You carry this great treasure within yourself and yet walk like a fool, like a beggar on the earth. This is a great message of the Upaniṣhad, very useful for deep meditation.

Sa na sādhunā karmaṇā bhūyān: 'This great Being within you is not going to be affected either by your good deeds or by your bad deeds.' It is unconcerned with what you do or what you think, just as the activities in this world are not going to affect the space, or the ether outside. Neither the fragrance of a scented stick nor the sharp edge of a knife are going to affect space. It is unconcerned with what is happening within it. Likewise, what you call virtue is not going to affect this great Being within. What you call evil, too, is not going to affect it, because 'it is uncontaminated Existence'—sa na sādhunā karmaṇā bhūyān no evāsādhunā kanīyān. Eṣa sarveśvaraḥ: 'This is the Overlord of all.' Esa bhutadhipatih: 'This is the king of all.' Eṣa bhūtapālaḥ: 'This is the Protector of all.'

Eṣa setur vidharaṇa eṣāṁ lokānām asambhedāya: 'This is like a bank or a bridge, as it were, to connect every apparent diversity in this creation.' The so-called diversity of things would have caused them to be scattered like particles of sand, hither and thither, without any interconnectedness among themselves but for the fact of the existence of this connecting link. How is it that you know that there is diversity? How can I be aware that many people are sitting in front of me if my consciousness is segregated? It is not segregated. It is indivisible. If I am also one of you, if my consciousness is just one particle, one individuality, I would not be able to even apprehend the existence of diversity. The consciousness of intelligence that apprehends a multitude or a variety is transcendent to this multitude. It is more comprehensive than the variety that is presented before it as objects. My consciousness should be as vast as this hall, otherwise I cannot know that the hall exists. My consciousness should be as vast as this entire space, otherwise I cannot know that space exists. My consciousness should be at least as extensive and expansive and comprehensive as the object that I apprehend with my mind. Otherwise, how is it possible for the mind to apprehend it? So, by inference in this manner, you can know your own

greatness. You are not a little, tiny, insignificant person. You are a great being with tremendous capacity, and a huge maxim of force is hidden there in the hearts of you all. This Being is the connecting link behind all apparent diversity. The sun, the moon and the stars, and the variety of objects that are visible in this world, are all apprehended by this single Being. The system, the symmetry of action, the justice of creation, the methodology of action and the precision with which everything works in this world, is due to the fact of this Total Being bringing all of them together under its compass—Eṣa setur vidharaṇa eṣāṁ lokānām asambhedāya. If it were not to be there, the world would collapse in one second, just as when the government is not there, people fight among themselves. There would be chaos in one day. There would be a chaotic universe and it will not anymore be fit to be called a universe. It will be only a confusion, a mass, a medley of unknowable diversities. This does not happen on account of the existence of this Being who is indivisible. The indivisibility of the existence of this Being is the cause of the symmetrical existence and the precise activity of the diversity that is visible outside.

Tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti: tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti,: You cannot know this by mere reasoning also. There are many people who can argue, but they cannot understand, because the argument also has to be based on right premises. It should not be based on false premises. Logic is good if it is based on a proper foundation; otherwise, it becomes a dangerous weapon. You can establish anything through logic. You can prove and disprove, either way. It becomes a help only when it is based on right apprehension of premises that are acceptable. Now, this is a difficult task for the senses because they do not know what is proper, and they cannot have even the least idea of the right foundation or the right premise for the purpose of argument in the line of the assessment of the nature of Reality. Vedas are the true guide. They include the Upaniṣhads, also. They are supposed to be revelations of

Masters who had direct experience of Reality. Tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti: 'All seekers have tried to apprehend this Reality through the word of the Veda.' The Divine Word is the gospel to be followed, because it comprehends and describes such Truths as cannot be grasped through the senses or gross mind. The practice for the realisation of this Being is put in three small terms—yajñena, dānena, tapasānāśkena.

Yajña, Dana, Tapas—these three are the terms used in the Upaniṣhad. They also occur in the Bhagavadgītā. 'Yajño dānam tapas cai va pāvanāni maniṣinām', says Bhagavan Sri Kriṣhna in the Eighteenth Chapter of the Bhagavadgītā. 'You can renounce any other action, but you cannot renounce these three actions—Yajña, Dāna and Tapas.' Here the Upaniṣhad also says: 'By Yajña, Dāna and Tapas It has to be known.' Yajña is, in some way we may say, the duty that we have towards God. Dāna is the duty that we have towards the world and Tapas is the duty that we have towards our own selves. Yajña is the sacrifice of the self for the purpose of the realisation of the Absolute. Dāna is the charitable feeling that we have towards the people outside in the world, and Tapas is the austerity of the senses which has to be performed for our own selves in order to subjugate the passions which urge us to move towards the objects of sense. So service of God, world and soul are all three comprehended here in one gamut of expression by the terms Yajña, Dāna and Tapas. Ānāśkena: A peculiarly difficult word is used here, ānāśaka, which perhaps indicates that the 'practice should be moderate and should not go to extremes of starvation and death'. You may at times practise such austerities that you may even kill yourself. Of what use is that? That is not the intention of the scripture; that is not the intention of the teacher. There should be a moderate approach to Reality, and the practice should be a golden means, not an extreme of any kind. 'There should be moderate activity, moderate enjoyment and moderate subjugation of the senses,

ultimately ending in complete mastery'—yajñena, dānena, tapasānāśkena.

Etam eva viditvā munir bhavati: 'Having known this Supreme Being in this manner, by such practice meticulously conducted every day in one's own life, one becomes a sage, or a Master. You become a Yogin.' You become a great sage. A Muni is a sage. Etam eva pravrājino lokam icchantaḥ pravrajanti: 'Renunciates set aside all their attachments because of their aspiration for this great Being.' You must have heard of various types of monks and various orders of hermits in this world. Hermits exist in every religion. The order of hermits is indicative of a higher aspiration that is present in people. Why do they set aside their attachments? Why do they renounce things? Why do people become monks and nuns? Why do they go to monasteries? What is the reason behind all this? The reason is simple. The reason is an aspiration within to catch the Highest, and to achieve a freedom far above the clamour of attractions and repulsions of this world. For the purpose of the realisation of this great goal of life, people renounce things belonging to this world—etam eva pravrājino lokam icchantaḥ pravrajanti.

Etadd ha sma vai tat pūrve vidvāṁsaḥ prajāṁ na kāmayante: 'Because of this great aspiration within, ancient seekers renounced their attachments to the temporal values of this life.' There are many interesting things in this world, many things that attract us, many things that we regard as worthwhile. Great things do exist in this world also, but they are not great in comparison with this great Being. So, desire for even the highest values in this world are set aside, are renounced, are relinquished for the purpose of a greater achievement which is the realisation of Brahman, the Absolute. They had neither desire for children nor desire for wealth nor desire for fame. These are the three great desires of man. They renounced all these three for the sake of the achievement of a higher purpose—vidvāṁsaḥ prajāṁ na kāmayante.

Kiṁ prajayā kariṣyāmaḥ: 'What is the use of these acquirements which you call wealth and progeny, name and fame?' That which we can attain through these instruments of satisfaction, we can attain also through that which we ourselves are. We do not anymore require external instruments for our satisfaction. We ourselves are the instruments. We require external aids or tools for satisfaction as long as we act as agents or remain as independent individual subjects separated from the objects that we are asking for or looking for in this world. But, when we have become something which is superior to this dualistic existence of subject-object relationship in this world; when we have become the comprehensive Ātman itself; when the object of aspiration has become part and parcel of our own daily life, why should we struggle hard to acquire these objects of sense? The senses ask for objects because they are outside the senses. They are unreachable by ordinary grasp, but if by an indescribable and an extraordinary type of practice one has succeeded in assimilating the existence of the object into one's own being, where comes the desire of the senses to grab them? Knowing this they renounced all longing for these temporal motives in life, keeping alive their desire for the realisation of the Self—kiṁ prajayā kariṣyāmaḥ.

Yeṣāṁ no'yam ātmāyaṁ loka iti: 'This world is a part and parcel of our life.' We do not live in the world anymore; we have become the world itself. It becomes a great satisfaction for one to know that the world has become an inseparable appendage of one's own existence. When we think, we think through the world; when we act, we act through the world; when we breathe, we breathe through the world. And so, the world that we are seeking through the activities of the senses has become inseparable from our existence, because the world has become the Self. Up to this time the self was only an individual subject that was running after the objects of the world. But now what has happened? The cart has turned upside down. The tables have turned. The object is not anymore a mere content in the world that is external to the

individual subject. It is not a target of the senses anymore. That which was looked upon as a source of satisfaction to the senses has now become his very own, inseparable from his very existence. When such a realisation has come, where comes the occasion for ordinary desires?

23. tad eṣa ṛcābhyuktam: eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān tasyaiva syāt pada-vit, taṁ viditvā na lipyate karmaṇā pāpakena, iti tasmād evaṁ-vit, śānto dānta uparatas titikṣuḥ samāhito bhūtvā, atmany evātmānam paśyati, sarvam ātmānam paśyati; nainam pāpmā tarati, sarvam pāpmānaṁ tarati; nainam pāpmā tapati, sarvam pāpmānaṁ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati; eṣa brahma-lokaḥ, samrāt; enam prāpitō'si iti hovāca yajñavalkyaḥ; so'ham bhagavate videhān dadāmi, māṁ cāpi saha dāsyāyeti.

Tad eṣa ṛcābhyuktam: eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān: 'The greatness of the knower of Brahman does not increase or decrease by action done or action not done.' The question of good action or bad action does not arise in his case, just as there is no such thing as good and bad in nature as such. To the universe, there is neither good nor bad. And also to God, there is neither good nor bad. Anything that is directly or indirectly connected with the Supreme Being we think is good, and anything that falls short of this ideal we regard as erroneous. Now, the question of goodness and badness arises on account of the extent of self-affirmation involved in one's personal life. The greater the self-affirmation and body-consciousness, the greater the assertion of individuality; the greater the appropriation of meaning to oneself exclusive of the existence of other people, the greater the selfishness of existence characterised by what is called bad. And anything else which is morally bad, ethically bad, socially bad, communally bad, or politically bad follows automatically as a corollary from this central evil which is self-affirmation. All other evils are offspring of this self-assertion, meaning the

affirmation of the ego as an exclusive principle, independent of connection with other individuals. Now, this sort of affirmation is abolished when knowledge of the Absolute dawns. There is affirmation, no doubt, but a universal affirmation. If you call it the ego, it is universal ego. There is a humorous anecdote in this connection. It appears, one of the disciples of Achārya Śankara came after bathing, but Śankara was inside the room and the door was bolted. The disciple knocked at the door, whereon Śankara asked from inside, "Who is there?" "I" was the answer. "Oh, either expand it to infinity or reduce it to zero," was the retort of Śankara from inside. This 'I', either expanded to infinity or reduced to zero, is good. But it should not be left midway. The essential trouble with all human beings, the trouble with every created being, is this mid-positioning of the ego.

The knower of Brahman is consciousness as such. It is difficult to define what we mean by a knowledge of Brahman. In common parlance we identify a knower of Brahman with a human being who has knowledge like a professor. A physics or chemistry professor is a human being who has a great learning in that subject. He is a learned man, yet he is still a human being. Likewise, we are likely to connect the appendage of knowledge as an accessory to the personality of the individual whom you call the knower of Brahman. The Upaniṣhads do not connote the meaning of the knower of Brahman in this sense. He is not a knower 'of' Brahman. Language does not permit us to put this truth in any other better manner but the fact is, it is not 'of' something. 'Brahma-vid brahma eva bhavati', is what another Upaniṣhad tells us. The knower of Brahman does not know Brahman as I know you or you know me, or X knows Y, etc. It is not an 'of' of something. The 'of' is a redundant particle that appears in the sentence. It is a consciousness that becomes suddenly aware of its own being; that is all. This is called knowledge of Brahman. So a Brāhmaṇa is a person, if you want to call him a person, becoming conscious of himself as a universal existence. Such a being who is not a human being, not even a

person, is the supreme apex of impersonality, is the knower of Brahman. It is Brahman alone that knows Brahman. It is not I or you that know Brahman. It is God that knows God, not anyone else. So, in that case, of course, the question of Karma does not arise, much less the question of evil, good, bad, etc. So, the knower of Brahman, who has identified himself with the Cosmic Essence, who is called a Brāhmaṇa in the language of the Upaniṣhad, neither increases by good actions nor decreases by bad actions. If a beautiful fragrant breeze blows on your nose, the wind is not going to be credited for that. If a stink comes from the air, the latter is not going to be discredited for that, because it is not connected with any personal motive and it is not a person at all.

The relativity of things comes into relief when we consider the interconnectedness of all things, so that the placement of a particular value in its own context is what will enable us to know the truth of that particular thing. We always misjudge things on account of placing a thing in the wrong place. Where the nut is to be, there the nut has to be; it cannot be in the dining room. Where the belt is, there the belt has to be. You cannot hang it somewhere else, on your neck for example. It is hard for the individual knower to place things in their proper context because of this evil self-assertion. There is always a preconceived notion that 'I know everything' and everything should pass through the rut and the crucible of 'my' understanding. If this egoism vanishes and if we are good enough to accede and concede as much value to others as we are attributing to our own selves, considering others also equally subjects of knowledge as we ourselves are, then we would be giving due respect to people. The highest respect that you can pay to a person is to regard him as a subject and not an object of understanding and judgment. You are nobody to judge anybody, because you immediately convert a person into an object the moment you judge. It is a very ridiculous attitude that you adopt in respect of other people, because the reverse can take place

and you may be judged in the same way as an object. When you consider everyone as an object, you are in Samsāra. That is called bondage. Everyone is an object. I am an object for you and you are an object for me. So, everyone is an object only. The whole world is filled with objects. The consideration of the whole world as a conglomeration of objects merely, and nothing more than objects, is called Samsāra, or bondage. But you can shift your emphasis to the subjectness of beings. Why should I regard myself as an object of you? Am I not a subject by myself, so also you? So, if everyone is a subject, there is only subjectivity everywhere. Look at the wonder. The moment you shift your emphasis of consideration, the very world of objects has become a world of subjects. That is called Mokṣha. So, in one and the same place there is bondage and liberation at one stroke, and in the same person you can see both object and subject, both friend and foe. Viewed as an object he is an enemy, and viewed as a subject he is a friend. This is the great point of view taken by the knower of Brahman. In his case no Karma arises, either good or bad, because these appellations are inappropriate in that supreme condition of a person—eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān—as he only sees subjects and no objects.

Tasyaiva syāt pada-vit, taṁ viditvā na lipyate karmaṇā pāpakena: 'Evil is unknown to him.' Just as there is no shadow in the sun, there cannot be sin or evil in God, and also in anyone who is God-conscious. One who has simply awakened himself to this knowledge becomes the being of knowledge itself. Hence, the question of Karma, evil, etc., does not arise there.

Iti tasmād evaṁ-vit, śānto dānta uparatas titikṣuḥ samāhito bhūtvā, atmany evātmānam paśyati: 'Such a person automatically becomes self-restrained.' We ordinary ones have to struggle hard to be virtuous, and have to put forth great effort to see that we are not committing any error. Virtue becomes a Sādhana or a means of purification for us.

But in the case of a knower it becomes an effulgence emanating from his body. You cannot say that the light of the sun is an effort put forth by the sun. It is a spontaneous emanation. So, what is an effort, an enforced practice of virtue on the part of an initiate or a beginner, is the spontaneous nature of the knower of the Absolute. 'Such a person is tranquil' at all times because of the unruffled condition of consciousness being free from Rajas and Tamas—Shānta. 'Automatically the senses converge into the mind and the intellect' and the Supreme Mahat, a Dānta. Uparata—is 'free from all distractive activity which is directed usually for ulterior motive'. Titikṣuh—is 'able to bear anything' because he has no good or bad, right or wrong. Everything becomes correlated to each other, and therefore, he has nothing to say, either positively or negatively, in respect of anything. He neither says, 'Yes! He is good', nor does he say, 'No! He is bad'. Neither of these statements will come from his mouth because he is Sāmahita—'He is one-pointed, concentrated in the essence of Being.' And, what does he visualise? 'He sees himself in himself', nothing else. He does not see people; he does not see the world; he sees himself in himself. Now, does it mean that he sees only the personal self? This misconception may arise in the mind of an untutored student of the Upaniṣhad. Atmany evātmānam paśyati: Does it mean that he is an introvert in the psychoanalytical sense, closing his eyes and looking upon himself and enjoying his own personality, engrossed in his physical body? Is this the meaning of knowing oneself and beholding one's own self in one's own self? No! It is corrected by the subsequent statement—sarvam ātmānam paśyati. 'He sees the Self in everything', not looking at himself only as the Self but looking at everything as the Self. This is what I mentioned already as the subjectivity of the universe being revealed to the consciousness of the person who has known Brahman—sarvam ātmānam paśyati.

Nainam pāpmā tapati: 'No evil can cross over him' because it does not really exist. How can it then touch him?

How can the shadow touch the sun who is so bright and hot? Sarvam papmanam tarati: 'He crosses over all that you call evil and untrue in the world.' Nainam pāpmā tapati: 'No evil can burn him.' Sarvam pāpmānaṁ tapati: 'He burns all sins.' Vipāpo—'Free from evil of every consideration.' Virajo—'Free from distraction of every kind.' Vicikitso—'Free from doubt of every kind.' Brāhmaṇo bhavati —'He becomes the knower of the Absolute, the Supreme Knower of Brahman.'

Eṣa brahma-lokaḥ, samrāt: "Janaka! This is the goal that you have to reach," says Sage Yājñavalkya. This is Brahma-loka, the world of Brahma. It does not mean some distant world of Brahma; it means the world itself is Brahma. The universal itself is the Absolute. "This realisation is the goal of your life, O Emperor Janaka. This is the final message for you," instructs Sage Yājñavalkya. You can imagine the joy of the disciple, the glorious student. He was just overwhelmed at having received this knowledge of the consummation of being. Samrāt enam prāpitō'si: "I have taken you to this goal and I have done my duty," says the Guru to the disciple—Iti hovāca yajñavalkyaḥ. So'ham bhagavate videhān dadāmi: Previously he (Janaka) used to say, "I give you a thousand cows." Now he says, "I give you the whole kingdom and I am here as your servant. Use me as you like." Videhān dadāmi, māṁ cāpi saha dāsyāyeti: What else can he offer? "The whole kingdom is at your feet, Master, and I am at your service as your servant. Now nothing else can be offered to you in return for this great wisdom that you have imparted to me."

24. sa vā eṣa mahān aja ātmā, annādo vasu-dānaḥ; vindate vasu ya evaṁ veda.

'This great Ātman is immortal.' 'This Ātman' refers to the great Ātman, not your individual localised bodily Ātman. We are not referring to the Jīvātman. It is not the you or the I that we are speaking of. It is the Selfhood of the entire creation we talk of. That great Being, Mahatatva, the Supreme Being, Cosmic Intelligence—that is the real Ātman that we are

speaking of. 'It is the eater of everything'—annādah. 'It is the consumer of all objects.' Every object is connected with it as inseparable from its own Being. It is not like a son connected with a father, or a subordinate connected with a boss, or a servant connected with a master. It is not such a loose connection of object with subject. It is an inseparable organic oneness of 'Being as such'. Such is the unity of subject and object in that great Ātman. As the objects are inseparably involved in the Being of the Subject, it is supposed to be the great consumer of all things. Vasu-dānaḥ: 'It is the Being which dispenses the highest justice and commands the due reward of actions to follow in accordance with their own intensity and direction.'

'Whoever knows this Truth also becomes like that.' Vindate vasu ya evam veda: You will also be a Master of this kind; you will be as great as this Mahat Ātman; you will be an enjoyer of all things; you will not be a poverty-stricken beggar or a hermit wandering from place to place in search of God, once you know this. You have already found Him. Why do you wander like a hermit anymore? You are as great as He and your glory is as great as His glory. Vasu ya evaṁ veda: 'One who knows' knows in the real sense of the term. Here in the Upaniṣhad, knowledge is being. You must never forget this truth. Knowledge does not mean knowledge of something. It is knowledge itself which is the being of everything.

25. sa vā eṣa mahān aja ajātmā, ajaro amaro'mṛto'bhayo brahma; abhayaṁ vai brahma, abhayaṁ hi vai brahma bhavati ya evaṁ veda.

'This great Being, this great Ātman is unborn. It is not caused by anything, and therefore it cannot be destroyed.' It has no birth and, therefore, it has no death. 'It is immortal. Fearlessness is Brahman' because there is no second to it. Where there is another external to you, there is fear from that being. Fearlessness is the state of the Absolute because

next to it nothing is, second to it nothing exists—abhayaṁ vai brahma, abhayaṁ hi vai brahma: What is Brahman? ‘Fearlessness is Brahman’ because it is Oneness and, therefore, it is fearlessness. Abhayaṁ hi vai brahma bhavati ya evaṁ veda.: ‘You become that fearless existence the moment you know That to be identical with your own existence.’

FIFTH BRĀHMAṆA

THE SUPREME SELF AND THE SUPREME LOVE

This, the last verse of the preceding Brāhmaṇa, is the message of the Bṛhadāraṇyaka Upaniṣhad finally, but the Fourth Chapter does not end with this recitation. It goes on further, repeating once again the great conversation that took place between sage Yājñavalkya and his consort, Maitreyī. We have already covered that section, which is only repeated here again. Achārya Śankara, the commentator, gives the reason as to why it is repeated literally, word for word. He says that this is the system of logical induction. There is a proposition; there is an argument and there is a conclusion. The proposition was the great teaching of Yājñavalkya to Maitreyī, and it was substantiated by arguments of various kinds. The arguments were studied in the form of conversations in the preceding sections. Now we are coming to the conclusion that the proposition is correct. So once again the author is repeating the same thing, to bring to mind the original proposition, the teaching of Yājñavalkya to Maitreyī, where he explained that all love was love of God. All love is love of Self; all love is love of the Absolute, and there is no love other than that. Even the affection that you have for a cat or a dog is nothing but the Supreme Being calling you, summoning you in some fraction, in some manner. So, all love is divine. There is no such thing as undivine love if you properly understand from where it comes, why it is directed and what it is that summons.

Finally, Yājñavalkya sums up his teaching to Maitreyī, saying that in the state of liberation there is no externality consciousness; there is no objectivity of any kind; there is nothing to be seen or sensed or understood or thought, because of the fact that all beings are consumed in its own Existence. Having given this final teaching, Yājñavalkya leaves home and goes for higher meditations.

We do not propose to expatiate on this subject because we have already covered it earlier. The Sixth Section merely names the successive sages who taught this scripture. So, here we conclude the Fourth Chapter of the Bṛhadāraṇyaka Upaniṣhad. The philosophical, the mystical and the metaphysical sections are over.

★

CHAPTER V

FIRST BRĀHMAṆA

BRAHMAN THE INEXHAUSTIBLE

Now we come to the Fifth Chapter, which is replete with certain contemplations, Upāsanās, Vidyās, or meditations that will help us in conceiving Brahman for the purpose of higher practice. The Śānti-Mantra—Om purānaṁ adaḥ, etc.—is the initial invocation of this chapter.

1. purāṇam adaḥ, pūrṇam idam, pūrṇāt pūrṇam udacyate pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. aum kham brahma, kham pūrṇam, vāyuraṁ kham, iti ha smāha kauravyāyaṇī-putraḥ, vedo'yam brāhmaṇā viduḥ; vedainena yad veditavyam.

Om purāṇam adaḥ, pūrṇam idam, pūrṇāt pūrṇam udacyate pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate: 'The great fullness or plenum is Brahman'—the Absolute. From fullness, nothing that is not full can come. So, 'what comes from fullness is fullness only'. Now, this word fullness is used in different senses. How is it that what comes out of the fullness is also fullness? Because in the microcosm, the macrocosm is reflected. You can see in the pore of a single sand particle of the beach the whole cosmos vibrating if your eyes are penetrating enough. The entire universe is reflected in every particle of sand, every grain of matter and every atom of existence, even as in every cell of the body the whole personality can be seen. Physiologists and biologists will tell us that to understand a human being you have only to take one cell of the body and that will tell you what the person is biologically. Likewise, a little particle, our so-called finite existence, the effect that follows in the process of creation, is not really an effect in the form of a diminution of the glory of the cosmos, but the cosmos reflected wholly in it. The whole is present in the effect also in a mysterious manner which is inscrutable to the ordinary mind of the human being. You can

study any individual and you would have studied the whole universe. Everything that can be seen in God can be seen in this world also. Whatever is in Vaikuntha or Kailaśa or Brahma-loka, can be seen inside this very lecture hall. But you can only see it with the proper apparatus, that is all. Whatever is anywhere, is everywhere, and whatever is everywhere, is anywhere.

Pūrṇam idam, pūrṇāt pūrṇam udacyate: 'That is full; this is full.' What was the cause? That is the full. And what is the effect? That is also the full. 'And from the full the full has come'—the full effect has come from the full cause. When something is taken from something else, generally there is a shortage on the part of that from which you have taken it. You know very well that if from ten quintals you take five quintals, only five quintals remain there. But it is not so here. When the universe has come out of the Absolute, there is no diminution in the content of the Absolute. This is a mysterious emanation indeed. Even when the rays of the sun emanate from the sun, there is combustion going on and a kind of diminution of the intensity of the heat of the sun, physically speaking. But in this case nothing changes and there is no diminution whatsoever. The content is as full as it was, as it is, as it will be. So, pūrṇasya pūrṇam ādāya: 'After having taken away, or after the coming out of the effect from the Supreme Cause, what remains is full only.' This is another way of symbolically telling you that nothing has happened; no creation has taken place, it only appears as if it has to the blinded eyes of ignorant individuals—pūrṇam ādāya pūrṇam evāvaśiṣyate.

Now, after having given this symbolic message of the fullness of Brahman and the way of contemplation, a further elucidation of the same subject is taken up for consideration. The first Mantra—aum pūrṇam ādāya—also is a passage intended for meditation. This is a Vidyā by itself. It is a method of Upāsanā. How is one to contemplate the Supreme Being as the completeness, the felicity, the plenum, the

Bhūma, the Absolute, the Pūrṇa? The answer follows. When you contemplate Brahman, you cannot conceive of it as anything other than completeness. Pūrṇam brahma: Because it is full, it is called Brahman. Anything that is apparently outside it would be naturally included within it, because anything that has something outside it cannot be called full. So, when you designate the Supreme Being as full, naturally you have to include everything within it. In the earlier stages one would, of course, exclude oneself from that contemplation because one cannot imagine oneself as also included in it. One has to bring together everything in creation into a completeness or wholeness of concept in the meditation of the Absolute as all-in-all. That is the first stage of meditation on Brahman. Later on, one must also concede that when everybody has been included there, why not yourself also? How can you alone stand outside as a privileged individual? You also go into it. Then who contemplates Brahman? The answer must come from you only. This is the highest meditation which this Mantra—purāṇam adaḥ, pūrṇam idam—tells you.

Aum kham brahma: Another Upāsanā is given to you. You can meditate on Brahman in another way. If you cannot conceive this kind of all-pervasiveness and totality of existence at one stroke, with the power of your understanding, you have got space, the vast space to meditate on. Think of space—how vast it is, how big it is, where does it end and so on. You can close your eyes for a few minutes, or even open your eyes, and look at that vast expanse and see the glory of this unbounded something we call space. Where does it end? However far you may travel, you will not know where it ends. Everything is contained within it, but it is not contaminated by anything that it contains. Now to go further, one teacher tells us that the space referred to here is the Ether of consciousness. It is the Ancient One, Pūrṇam, not the ordinary one. Aum kham brahma, kham pūrṇam: 'The ether or the sky of consciousness it is that is referred to when we speak of space as Brahman'.

Consciousness is like space because it is unlimited. It is lit up by the illumination that is within its own being. Can you conceive of consciousness as vast as space, like space everywhere, uniform, homogeneous, ubiquitous? Well, such is consciousness, such is my essential nature; that is the nature also of the Absolute. Can you conceive this ether of consciousness as present everywhere? The ether everywhere and the ether within an empty pot are one and the same. Likewise the ether of consciousness, which is the Absolute, is also the ether of conciousness within me, the so-called individual. Thus, contemplation on the ether of consciousness is veritably contemplation on the Supreme Being.

Another teacher says, why go so far? Even this ordinary space will do for you. Vāyuraṁ kham: This space which is filled with air, that also can suffice for the purpose of meditation. You need not stretch your imagination to the ether of consciousness which is rather difficult for you to imagine. Contemplate on this physical space. How far is it, how long, how wide, how deep and what does it contain, etc.? This space, you know, is the cause of all the elements. This earth can be dissolved in water, water can be dried up by fire, fire can be extinguished by air and air can be absorbed into space, so that the whole solidified earth and all this glory that you call this world will go into air and ether when involution takes place. Even modern scientific discoveries confirm this. It is only space and time that exists, not solid objects, they say. So space, even physically conceived, is a great thing. Why go as far as the ether of consciousness which is far superior? So, vāyuraṁ kham, this Kham, or Ākāśa, or the space which is filled with air, the physical one, even that itself is enough for you as a symbol for meditation on the Supreme Being. Everything is space. Everything is space and time interconnected, with nothing outside whatsoever. So, because physical space is visible to us and it is easy for us to conceive it, one teacher, the son of Kauravyayani, tells us to take this as the symbol. Otherwise you may meditate on the

ether of consciousness, or still better on Om purāṇam adaḥ, pūrṇam idam. Whatever is suitable to your present condition of mind, that you may take as the symbol, as the instrument for meditation.

Aum kham brahma, kham pūrṇam, vāyuraṁ kham, iti ha smāha kauravyāyaṇī-putraḥ: 'The son of Kauravyayani tells us that physical space can also be taken as a symbol.' Vedo'yam brāhmaṇā viduḥ: This is the highest Veda. What is Veda? It is knowledge supreme; and what knowledge can be superior to this knowledge! What knowledge can be higher than this great knowledge where you are told everything that has to be told? So, this little passage here is identified with Veda itself. Vedo'yam brahmana viduh: 'The great knowers have declared this itself as the Veda.' Om is the Veda. Eka eva purā vedah praṇava sarva-vangmāyah, says the Bhagavat Purāna. 'In the beginning there were no Vedas as such. Only Praṇava existed. Om or Praṇava was the Veda. Afterwards there was a split of the constituents of the Praṇava into syllables, then the Pādas of Gāyatrī, then the Puruṣha-Sūkta and finally the three Vedas, the huge tomes that you see today as the Ṛg Veda, Yajur Veda, and Sāma Veda. They are all contained like the branches of a huge tree inside this small seed which is Praṇava, or Om. So, Om is all,' says this passage of the Upaniṣhad. It is the Veda itself, and all the Vedas have come from this seed Om. Vedo'yam brāhmaṇa viduḥ: 'All the knowers have declared Om as the Veda itself.' Vedainena yad veditavyam: 'Whatever is to be known can be known through this.' If you have understood this, you will understand everything else, because when you have been given the theorem, the corollary necessarily follows.

This very short section consisting of only one invocatory Mantra and one instructive passage completes the first Brāhmaṇa of the Fifth Chapter. Then follow very short sections which, however, are full of deep meaning.

The Upaniṣhad now goes into a little more detail, bearing in view that these above meditations are very difficult and

that they are not meant for everyone. Intellectually, one can grasp their significance, but the heart will not accept it easily. The feelings are repelled by the very thought of this Totality, Completeness, Being, etc., because the senses are very violent. They are not going to leave you so easily. Whatever be your understanding capacity, the senses also have some capacity, and they try their might to the last. Even at the hour of doom they will not leave you. The Upaniṣhad knows this. The teachers of the Upaniṣhad are compassionate and they tell us that there are some ways of subduing these opposing forces which prevent us from understanding the Truth and contemplating on it.

There are three great evils, if at all you can call them evils, that are the oppositions to contemplation. They prevent you from conceiving Totality and insist on particularity. When these forces begin to work, a complete thought of anything cannot arise. You will only see partial appearances. Even if you look at a thing, you will not see the whole of that thing. You will see only some aspect of that thing. When a gold necklace is seen, for example, it will be seen by various individuals differently. For a person who wants jewels, it is an ornament. There is only beauty and jewellery there for him or her. For a goldsmith, it is only the weight of gold that is the value. For an animal, say a monkey, it has no meaning because he does not know it's worth. So, from one's own point of view, things can be looked at differently. It can be mine, then it is very dear, beautiful, very necessary. If it is not mine, it is wretched, useless, 'let it go', you say. Let it go anywhere, nobody cares. So, if it is mine, it is very nice; if it is not mine, it is not nice. How can one thing be both? When it is mine, then it is not yours. For you it is not good, but for me it is good. So, various troubles arise in our minds when we look at things as particulars, as individuals isolated from the whole. These are called Kāma, Krodha, Lobha—desire, anger and greed. They will not allow us to think of totals. They only want particulars, because when completeness is there, they cannot work. They 'walk out' of

Parliament! They cannot stand there. So, they insist that particularity be there; that finitude is there; that individuality is the only reality. If such a vehement assertion is made by these forces within us, how can the poor understanding, the reason or intellect function at all? So, the Upaniṣhad says that it is better to pay the devil its due at the start, before ascending to higher pedestals. If you are completely under the subjection of these lower forces, it is not possible to suddenly rise to the level of meditation on Brahman. In the beginning you must find out as to what extent you are under the thumb of these forces. If they are only lightly interfering with your practice, you can intelligently tackle them by a judicious manner, by rationality, philosophical investigation, etc. But if they are very violent, then you have to employ various suitable ways. In connection with this, there is a short anecdote, which we will consider in the Second Brāhmaṇa of this chapter and which will give us an idea as to how to subjugate these big three!

SECOND BRĀHMAṆA

THE THREE PRINCIPAL VIRTUES

1. trayāḥ prājāpatyāḥ prājapatau pitari brahma-caryam ūṣuḥ, devā manuṣyā asurāḥ, uṣitvā brahmacaryaṁ devā ūcuh; bravītu no bhavān iti; tebhyo haitad akṣaram uvāca; da iti, vyajñāsiṣṭā iti; vyajñāsiṣma iti hocuḥ, dāmyata, iti na āttheti, aum iti hovāca, vyajñāsiṣṭeti.

Trayāḥ prājāpatyāḥ prājapatau pitari brahma-caryam ūṣuḥ, devā manuṣyā asurāḥ, uṣitvā brahmacaryaṁ devā ūcuh; bravītu no bhavān iti: On one occasion the gods, the human beings and the demons all observed self-restraint, Brahmacharya, Tapasya and austerity for the sake of gaining knowledge from the Creator. Having observed great austerity they went to Brahma, the Creator Himself, and said, "Give us instruction." Who went? Three groups. One group of the

celestials, the gods, denizens of Indra-loka, paradise, who enjoy all sorts of pleasures, second the men of this earth plane, and third the demons, extremely cruel in their nature. To the gods he said, "I give you instruction. Listen! Da." He said but one word, "Da". "Do you understand what I say?" "Yes, we understand." "Very good! So, follow this instruction." Then he looked to the human beings, "Do you want instruction from me?" "Yes!" "Da," he said again. "Do you follow what I say?" "Yes, we understand." "Very good! Now go and follow this instruction." Then the demons were called and he said "Da" to the demons also, and the demons, like the others said, "Yes, we have understood what it is." "Go and follow this instruction." To all the three he told the same thing, but the meaning was taken differently by the different groups. "Da, Da, Da," he said. That is all he spoke.

The celestials, the people in paradise, are supposed to be revelling in pleasures of sense. They are fond of enjoyment. There is no old age there. There is no sweating, no toiling, no hunger, no thirst, no drowsiness and nothing untoward as in this world. It is all pleasure and pleasure, honey flowing everywhere in paradise. They are addicted to too much enjoyment. So the instruction to those people was Da—'Dāmyata'. In Sanskrit Dāmyata means, restrain yourself. Dāmyata comes from the word Dam, to restrain. Subdue your senses. Do not go too much in the direction of the enjoyment of the senses. That was 'Da' to the celestials. Kama is to be controlled by self-restraint.

Human beings are greedy. They want to grab everything. Hoarding is their basic nature. "I want a lot of money"; "I have got a lot of land and property"; "I want to keep it with myself"; "I do not want to give anything to anybody". This is how they think. So, to them 'Da' meant Datta—'give in charity'. Do not keep with you more than what you need. Do not take what you have not given. Do not appropriate what does not belong to you. All these are implied in the statement—be charitable. Charitable not only in material

giving but also in disposition, in feeling, in understanding and in feeling the feelings of others. So, to the human beings this was the instruction—Datta, give, because they are not prepared to give. They always want to keep. Greed is to be controlled by charity.

And to the demons, who are very cruel, who always insult, injure and harm other people 'Da' meant Dayadhvam—be merciful to others. The third 'Da' means Dayadhvam—be merciful. Do not be cruel and hard-hearted. Demons are hard-hearted people. They eat, swallow, destroy and demolish everything. Anger is to be controlled by mercy.

So, these three letters Da, Da, Da instructed three types of individuals in three different ways. All instructions were conveyed by a single word only; a single letter, but the meaning was conveyed properly to the individual groups concerned. Wear the cap that fits—tebhyo haitad akṣaram uvāca; da iti, vyajñāsiṣṭā iti; vyajñāsiṣma iti hocuḥ, dāmyata, iti na āttheti, aum iti hovāca, vyajñāsiṣṭeti.

2. atha hainam manuṣyā ūcuh: bravītu no bhavān iti; tebhyo haitad evākṣaram uvāca; da iti; vyajñāsiṣṭā iti, vyajñāsiṣma iti hocuḥ, datta iti na āttheti; aum iti hovāca vyajñāsiṣṭeti.

3. atha hainam asurā ūcuḥ, bravītu no bhavān iti; tebhyo haitad evākṣaram uvāca; da iti, vyajñāsiṣṭā iti, vyajñāsiṣma iti hocuḥ, dayadhvam iti na āttheti, aum iti hovāca vyajñāsiṣṭeti. tad etad evaiṣā daivī vāg anuvadati stanayitnuḥda—da, da, iti, damyata, datta, dayadhvam iti. tad etat trayaṁ śikṣet, damam, dānam, dayām iti.

These are the three great injunctions given by Prajāpati, the Creator, to three types of people. If this instruction can be followed in its spirit, then the desire, greed and anger of the personality can be sublimated by self-restraint, charity and mercy respectively.

This instruction, which was communicated to the Devas, Manushyās and Asuras—gods, men and demons—by the single letter Da repeated three times, meaning Dāmyata, Datta, Dayadhvam—be self-controlled, be charitable and be compassionate, is applicable to all mankind. This is like a thunder of teaching. Stanayitnuḥ: A 'roaring sound'. This message of Prajāpati is not merely an ancient one; it is an eternal one. This is what the Upaniṣhad tries to make out because it was not intended for only a particular time in creation, but is a teaching for everyone. Evaiṣā daivī vāg anuvadati stanayitnuḥda—da, da, iti, damyata, datta, dayadhvam iti. tad etat trayaṁ śikṣet, damam, dānam, dayām iti: 'This is a Divine teaching, a supernatural message.' Daivi vag anuvadati: 'Like a thunder coming from the clouds in the sky.' Like the thunderclap you hear during the monsoon, this thunderclap of message comes from God Himself, as it were, in the form of a mere sound 'Da' repeated several times. In fact, all instruction is comprehended in this teaching. That is why so much importance has been given to it in the Upaniṣhad.

Let us study further the three difficulties mentioned earlier, which have to be overcome before one realises the aim of one's perfection. The difficulties are the limitations of one's own personality. There are a variety of limitations and many permutations and combinations of these. But they all fall broadly into three major groups. The urge of the mind to go towards objects—this is one difficulty. The mind is always so engrossed in things that it cannot find time to think of itself. The mind has no time to think of itself. All its time is taken away by objects. This is a great problem before us. There is not one who can escape this difficulty. We always think of something or the other, but never our own thought. Thought is always directed towards something else. This urge of the mind towards an object outside is prevented from working havoc by the practice of self-retraint. Self-restraint is nothing but the withdrawal of the mind from its impetuous movement towards objects outside. The mind runs towards

external things for reasons multifarious. It is not for a single reason that the mind goes towards objects. It has different reasons at different times, and different objects call for its attention under different circumstances. So the urge of the mind, the impulse of the mind, the force of the mind towards external objects, the inclination of the individual towards anything that is outside, like the inclination of the river towards the ocean, is a problem and that too a very serious one. Because of this externalising impulse of the mind, the attempt at universalisation miserably fails. When there is an urge for externalisation, how can there be universalisation! The universal impulse is the outcome of a sublimation of the other impulses, whether they be outgoing or ingoing. So the outgoing impulse of the mind, which is called desire in ordinary language, is a psychological urge felt from within for external things. It need not necessarily be an unholy desire; it can also be a so-called holy desire; it can be anything for the matter of that; it can be very pious in its intention, very religious in its motive, but it is all the same an externalised urge and it can be a counterblast to your aspiration for the universal. As unholy things bind, so holy things can also bind if they are not in consonance with the ultimate aspiration for Universal Being. This powerful expression of finitude of our nature known as desire can be held in check by self-restraint, as indicated by the teaching Dama implied in the first 'Da'.

The second difficulty with us is the desire to appropriate things. Greed is ingrained in everyone's mind. It is not merely the trader, the miser, or the shopkeeper who is greedy. Greed can take a very subtle form. A desire to keep everything is a form of greed. "It is a very beautiful thing made in Bavaria; I would like to have it." Why do you like it? Well, it is a tendency. Anything you see anywhere, you want to appropriate and keep; not that they are necessary. So greed is a kind of urge of the mind towards appropriation of things which are not really necessary for the maintenance of one's life. If they are absolutely essential for the maintenance of

your psychophysical existence, they are permissible as necessary evils at least. But if they are not necessary for your existence and you can exist even without them and comfortably too from the point of your ultimate aim of life, then of course it would not be at all permissible to keep them. So greed is another expression of our finitude. This we have seen is to be kept in check by practice of charity.

Then we have a very peculiar trait in us of finding pleasure in the sorrow of others. It looks strange. How can one find pleasure in the grief of another? But this trait is present in every person. This is the cruel element in us, the demon working within us. The Asura is right here within us, not only in the nether regions. He is not in the army of Ravana or Hiraṇyakashipu merely. Any tendency in us to see others punished, put behind bars, hung up with chains or sent to the gaol; any tendency in us to see the subdual of others, our vindictive attitude, the attitude of reaping vengeance—whatever be the reason behind it, whatever be the justification behind it, is the Asura element within us. If you can be happy when others are made unhappy, you are a demon. You are not even a human being. This feeling has to be checked by practice of mercy. These are the three terrible traits within us—the general impetuous urge of the mind to go to any external object especially when it is an object of what you call enjoyment or pleasure, the tendency of the mind to appropriate things more and more, and the tendency of the mind to see the grief of another, sadistic instinct is the word that is used in psychoanalysis, which is the Asura instinct. How can you have an aspiration for the Universal when there is the presence of even one of these? All of them are never absent at any time! Sometimes one is predominantly present, sometimes two, sometimes all the three, but never are all of them absent! Impossible! So comes the importance of this great teaching—Dama, Dāna and Daya for the subdual of the urges of personality, for the purpose of the fructification of the aspiration for the Supreme Universal. Damyata, datta, dayadhvam iti, tad etat trayam śikset: These

are the three types of advice that we have to imbibe, take in and learn from elders. These three instructions, self-restraint, charity and mercy are the three great virtues everyone has to acquire!

Now, as we have observed earlier, the Fifth Chapter of the Bṛhadāraṇyaka Upaniṣhad abounds in certain meditations, not the type of meditations which we have already studied in the First, Second, Third and Fourth Chapters, but another type altogether which we may call symbolic meditations. You can take a particular object, external or internal, or a particular concept or idea as representing the great object of your spiritual aspiration. That can be considered as a fit instrument for your meditation. How can you meditate on Brahman? You have not seen Brahman; therefore you cannot think of Brahman, and therefore you cannot meditate on Brahman. Hence, the scriptures, especially the Upaniṣhads, give us certain hints as to how we can raise the status of our thoughts from the lower to the higher, gradually by Upāsanā and symbolic meditation. The secret of meditation is one-pointedness. This is an essential feature that we have to remember. Ultimately and finally it matters little as to what is the object upon which we are meditating. What is important is how we are meditating, what is our attitude towards the object of meditation and what are the thoughts that come to the mind during the time of meditation. What you are concentrating upon is secondary, ultimately, because everything and anything in this world can become a symbol for meditation. Just as by touching any branch of a tree, you can go to the trunk of the tree; just as by rowing along any river in the world, you can reach the ocean; just as any road can take you finally to Delhi because they are all interconnected, likewise any object can take you to the Absolute, because any object in the world is but a part of the cosmic body. If you touch one finger of the body you have touched the body, as a matter of fact, and you can reach up to any other part of the body and even the whole body by merely grasping this little part. So

the purpose is to hold on to the concept of the whole of which the symbol forms a part. Your intention is not to cling merely to the part or to the symbol. Just as when you take a boat in the Ganga and your intention is to reach Ganga Sagar in the Bay of Bengal and then from the Bay of Bengal to go to the Indian Ocean and the Pacific; you do not want to merely rest here in this very area, so you go further and further, rowing down and ultimately reach the Ocean, even so when you contemplate an object of meditation, the purpose is not to cling to the finitude or the shape of that object, but to convert it into a symbol or a pathway leading to that whole of which it is an integral part and to which it points, of which it is a symbol. From this point of view, anything that is dear to you as a philosophical concept or a religious ideal can be taken as an object of meditation. This is called the Ishta in ordinary parlance. The Ishta is that which is dear to your heart, not in a sensuous sense but in a religious and spiritual sense. It is that which you regard as fit enough to attract your attention entirely for the purpose of spiritual illumination and experience.

Some such symbols for meditation are mentioned in the following sections. The symbols mentioned here are not usual ones. They are very uncommon. They are not things which you have heard of in any book; neither are they easy of concentration, because they are the ideas of ancient Masters who lived thousands of years ago and whose vision of things was a little different from the vision of things we have in the twentieth century. So, while it may be a little difficult for us to sum up all the ideas that they have expressed through these passages due to our modernised way of thinking, yet if we deeply ponder over the significance and the important spirit behind the teaching, we will find that any of these can be a fit symbol or aid for meditation to any one of us.

THIRD BRĀHMAṆA

BRAHMAN AS THE HEART

1. eṣa prajāpatir yad hṛdayam, etad brahma, etad sarvam. tad etat try-akṣaram; hṛ-da-yam iti. hṛ ity ekam akṣaram; abhiharanty asmai svāś cānye ca, ya evaṁ veda; da ity ekam akṣaram, dadatyasmai svāś cānye ca ya evaṁ veda; yam, ity ekam akṣaram; eti svargaṁ lokam ya evaṁ veda.

'This heart within us is God Himself', thus begins this passage. Eṣa prajāpatir yad hṛdayam. Of all things inside us, the most inscrutable is the heart. It cannot be understood easily. The word used here in Sanskrit is Hṛdaya, a word with three letters, Hri, Da and Ya representing together the word heart. The heart is one thing for the physician, the doctor, the biologist or the biochemist. For him, the heart is that particular organic part of the body which pumps blood and supplies energy to the lungs and to the different parts of the body. This is what is called the heart in ordinary language, but it is another thing when used in a symbolic sense, e.g. 'I cannot understand your heart', 'yes, I understand your heart'. When we use such expressions as these, we do not mean the physicist's or the biochemist's or the physician's heart. We mean the feelings within, the deepest motives within, the intentions inside and the spirit of the person. So, the Upaniṣhad especially takes the spirit into consideration when it defines Hṛdaya or heart as the essence of a person.

The heart is an object for meditation. By understanding the heart you can understand everything because it is in the heart you are located, you are seated, you are rooted. Your heart is you. What your heart is, that is your being. Even in ordinary life we seem to appreciate this point of view. Your heart is superior to every other faculty of yours. Even the ratiocinating faculty can be subordinated to the feelings of the heart. The heart has its reasons, as they say, which reason cannot tell. It can overwhelm even a rational

conclusion. You cannot accept rational conclusions which are opposed to the feelings of the heart, to the conscience. The conscience is the heart which is the touchstone of Reality and which is the Union Jack or national flag of the government of God. Here you have the symbolic representation of the Absolute, embedded in your own being, it being situated in your own heart. Our heart speaks the language of God, and so, what the heart speaks can be regarded as an indication from the above. Here in this verse the literal meaning of the very word Hṛdaya is taken as a symbol for meditation. Hṛ-da-yam iti, hṛ ity ekam akṣaram: The first letter of the word Hṛdaya is Hṛ, a Sanskrit letter. Now the teacher of the Upaniṣhad tells us that you can meditate on the import of this single letter Hṛ. Do not go to the entire meaning of the word Hṛdaya, or heart; here Hṛ, the first letter, is itself sufficient. What does it mean? How do you contemplate on the import of the first letter Hṛ? Hṛ ity ekam akṣaram: 'Hṛ is one letter.' Abhiharanty asmai svāś cānye ca, ya evaṁ veda: Hṛ means draw. That is the grammatical root meaning of the word Hṛ. Drawing, to attract, to pull towards oneself, to compel everything to gravitate towards oneself, to bring everything under one's control, to subjugate everything, to superintend over all things and to be overlord of everything—all these meanings are comprehended in the root meaning of the letter Hṛ. When you contemplate the heart, bring to your mind the meaning of the very first letter of the word Hṛdaya, that which draws everything towards itself. And, what is the conclusion? What is the result that follows by this protracted meditation? Abhiharanty asmai: 'Everyone gravitates towards that person.' Like the gravitational pull of the sun exerted upon all the planets that move in their own orbit and revolve round the sun, so all creatures will rotate, revolve and gravitate around you if you contemplate; the capacity that one has to draw everything towards oneself, as the Supreme subject. Abhiharanty asmai svāś cānye ca: 'Everything comes to you' means—whatever belongs to you and whatever does not belong to you also

comes to you. People pay tribute to you, not merely people who love you. 'Even those who are not your friends', even those with whom you are not personality related, even they shall pay homage to you. They shall also pay tribute to you. They shall accept the supremacy of your being. Svāś cānye ca abhiharanty asmai: This is the grand result that is proclaimed by mere meditation on the implication of the root meaning of the letter Hṛ, 'to draw'. Think! I shall also pull the cosmos towards myself, as the Supreme Consciousness, which is the Subject of all objects.

The other letter is Da. In the word Hṛ-da-ya, 'Da is the second letter'. Dadatyasmai svāś cānye ca ya evaṁ veda: 'Everyone shall give to you' rather than take anything from you, which means to say, everything shall become obedient to you, everything shall become subservient to you. Da connotes the meaning, 'to give' in Sanskrit. So the meaning of this root syllable here, the etymological significance of the letter becomes the object of meditation, and when you contemplate thus as the centre of a force that receives everything towards itself as an ocean that receives all rivers into itself—'such contemplation brings the result of complete acquisition. Everything shall come to you'.

Yam, ity ekam akṣaram; iti svargaṁ lokam ya evaṁ veda: The third letter is Ya of Hri-da-ya. In Sanskrit, Ya means 'to go'. You go to the highest heaven by contemplation on the meaning of the letter Ya of the word Hṛdaya. So contemplate not merely the light in the heart, or the consciousness in the heart, or the ether in the heart, but the linguistic significance of the very word Hṛdaya also. Even this can be a symbol. If you cannot go deep into philosophical and mystical techniques of contemplation on the heart, can you not at least understand this much, a mere linguistic meaning, a grammatical connotation, a literal significance of the word Hṛdaya? This, too, can take you to a great glorious achievement.

FOURTH BRĀHMAṆA

BRAHMAN AS THE TRUE OR THE REAL

1. tad vai tat, etad tad āsa, satyam eva. sa yo haiṭan mahad yakṣam prathamajaṁ veda; satyam brahmeti, jayatīmāṁl lokān. jita in nv asāv asat, ya evam etan mahad yakṣam prathamajaṁ veda; satyam brahmeti. satyaṁ hy eva brahma.

This is another symbol for meditation. Meditate on that Being as truth 'the true'. That alone can be true and nothing else can be true. Regard the Ultimate Being, or Reality, as true, for That alone was. Tad vai tat, etad tad āsa: The word Tat is repeated three times here. 'That, That alone that existed, and what existed was true.' 'This is the most adorable of all beings'—mahad yakṣam. Yaksam means adorable, worthy of worship and veneration. Great venerable Being is Mahad Yakṣam. It is the first of all existences, 'the primeval Reality'—prathamajaṁ. Nothing existed prior to it. A thing that can be absorbed into its cause cannot be called ultimately true because it is an effect of some other cause. The true is that which can maintain its status for all times. There is nothing in this world that can maintain such a status. Everything changes. Everything transforms itself into something else because everything is an effect of some other cause. There comes a time when the effect will go back in to the cause. Inasmuch as everything in the world seems to modify itself into something else, it is apparent that the whole world is an effect and not a cause by itself. Therefore the world cannot be regarded as true. The evolutionary process will reveal that nothing anywhere in the process of evolution can be regarded as true, because when A is absorbed by B, B can be absorbed by C, C can be absorbed by D, and so on and so forth. There is a chain action of one thing absorbing another. There must be an end for this somewhere. A small stream goes to a rivulet and the rivulet enters the river and the river goes to the ocean, but the ocean

does not go anywhere. It is self-contained, self-sufficient, self-complete. So, likewise, everything goes to something else. Everything hangs on something else, everything tends to something else in the evolutionary process, but there is a stage where everything stops. The end of evolution is reached. That cannot be called an effect of anything, because it is not modified into something else. It exists in its own status. It is precise Existence, and therefore That is what is true.

That Being is true. Contemplate thus. Prathamajaṁ—'the original Being'. Satyam brahma—'Truth is Brahman.' If this can be conceived, it will be an adequate symbol for meditation. Satyam brahmeti jayatīmāṁl lokān: 'Just as truth succeeds everywhere, he succeeds everywhere who meditates thus.' Everywhere, wherever you touch, you will have success. There can be no suffering, no defeat, no withdrawal, no setback. Everywhere you shall win victory provided you are able to contemplate the Supreme Brahman as truth, because truth triumphs and you shall also triumph wherever you go, wherever you are, whatever you do. Jayatīmāṁl lokān: 'The whole world you conquer,' says the Upaniṣhad, because of this contemplation on truth as the Absolute. Jita in nv asāv asat: 'You cannot have any opponent afterwards. Nobody can oppose you. Nobody can oppose truth.' If you contemplate truth as Brahman, you become an embodiment of truth. None can then oppose you, for no one can oppose truth. You will have no enemies afterwards. There can be no adversary. The adversary becomes a non-existent something. Asat he becomes, because you contemplate Sat. No Asat can stand before Sat. So, inasmuch as you contemplate Sat as Brahman, Asat cannot be before you. So everyone who is an object, who is in the position of an external, ceases to be before you. You conquer everything. There cannot be any adversary or enemy or opponent before you, afterwards. Jita in nv asāv asat, ya evam etan mahad yakṣam prathamajaṁ veda: 'Who conquers all things?' 'He who contemplates truth as Brahman as the most adorable

all-Being, most venerable, most desirable, the origin of all things, the cause of all causes into which everything returns in the end. One who knows this truth as Brahman becomes truth veritably'—Brahmeti. Prathamajaṁ veda; satyam brahmeti. satyam hy eva brahma: 'What else can be Brahman but true? How can you define it in any other way except that it is true? The highest characterisation of Brahman would be that it is true, and truth is God. While someone may deny that God exists, none can deny that truth exists. And when you say that truth is God, no one has anything to say to it. Such a contemplation would lead to the success of all enterprises in life because success is the prerogative of truthfulness, and when you are in consonance with the highest Reality which is truth, you shall meet success wherever you are and whatever you do. Thus is the symbolic meditation on truth as Brahman. Just as you had a symbolic meditation on Hṛdaya, the heart, as Brahman in its linguist connotation, here you have another meditation on truth as Brahman.

As we noted, contemplations of this kind are not easy. You have understood the meaning of these instructions, but you cannot easily set your mind to the task of contemplation in this manner, because no one can whole-heartedly get oneself absorbed in a particular thought unless one is convinced that thought is the whole thought and not a partial thought. All failure in meditation is due to the incompetency of oneself in convincing one's own self that the thought of meditation is a complete one. You have always a subconscious doubt that it is only one of the thoughts among many other possible thoughts that you are entertaining in meditation. You may not logically argue out this kind of conclusion, but the subconscious mind pinches from inside. The unconscious revolts. It says, this is only one of the thoughts that is possible, why not have some other thoughts instead of this? So the meditation fails. If some other thoughts also are possible in addition to the thought that you are trying to entertain in meditation, and if any other thought can be equally good, as good as the one that you are thinking

of, entertaining in meditation, why not go to the other thought? If that shop is as good as this, I can as well make purchases from the other shop. But if you know that this is the only shop where you can have everything and this is the shop where everything is available, then you need not go to the other shop. It is so hard to reconcile oneself to the feeling that the thought entertained in meditation is the whole thought.

We are psychologically poor and philosophically bankrupt; therefore meditation is hard. Hard task is meditation of course, because who can convince oneself that the thought in meditation is a comprehensive thought? Even if it is a thought of God, you will have a subconscious possibility, an alternative provided, to think of what is other than God. You cannot, at that time, argue that there is nothing other than God. The mind falls from its original conviction and philosophical conclusion that God is All. Though the conclusion, the idea with which you started to contemplate was that God is All and outside it nothing can be, something begins to crop up outside God when you start meditation. Then you think of the tree, you think of the dog, you think of the mountain, you think of the shop, you think of anything. Now, the idea that it is possible to have something other than or external to the Being of God is a frailty of meditative consciousness. It is a weakness in our thought. You are not up to the mark to meditate. It only means that. How did you convince yourself that God is All and now begin to say that there is something other than God, and let the mind go out? How can it go out when you have already satisfied yourself that it is the All on which you are contemplating? How can there be something more than the All, external to the All, other than the All? So, psychological weaknesses persist even in advanced types of meditations. What I point out is that meditations are not easy. Though the understanding of these techniques may appear to be intelligible to you, the heart will revolt because of the old habit of thinking in terms of particulars, and the habit of mind to imagine, to entertain the

notion that whatever be the characterisation of the All in your meditation, there is something outside the All. However illogical that concept is, it does persistently present itself in meditation and brings you down to the level of the so-called other, which is a travesty in meditation and from which one has to guard oneself.

Philosophically, you have to be unshakable. No one should be able to shake your thoughts and conviction by any amount of logic. Your logic should be superior to every other logic in the world. Only then you can start meditating. If somebody tells you something else, your mind wonders, 'Oh, perhaps he is right!' That means you have never understood anything. Why do you meditate? So, first of all, be sure that your logic is unshakable, that no other logic can shake your logic; you have understood all the aspects of logical thinking, and that you have come to a final unshakable conclusion. No question of the mind thinking something else as an alternative or a different possibility should then arise. With such conviction, meditation should commence and it shall surely reach the required result.

FIFTH BRĀHMAṆA

THE REAL EXPLAINED

Among the various methods of meditation, a popular one is what is known as the resolution of the effect into the cause. This is a very popular method prescribed in many other scriptures. It is easy to understand too and stands to reason. A suggestion that this method can be adopted in meditation is made in the following section. The method is a contemplation on the process of retracing the steps that are taken in the process of evolution. Evolution is how things come from causes and shape themselves into effects. We have to understand the theory of evolution, creation, manifestation and how the one becomes the many, gradually, by stages. The same stages have to be now contemplated

backward. The grossest appearance of manifestation is this earth plane. We individuals inhabit this earth. We have all come from certain substances emanating from the earth. We can thus be resolved back into the earth. The body, for instance, which is constituted of the essence of food, is resolvable into the earth element because the substance of food is the substance of the earth. Thus, anything that is in the body, physically, is subject to return to its cause, namely, the earth, as actually happens when the body is cast off at the time of death. The physical constituents return to their original abode, which is the earth. The earth has come from water, water from fire, fire from air, and air from ether. And ether is itself an effect; it is not an ultimate cause. It is the first manifestation of Hiraṇyagarbha, Virāt and Īshvara. They are the causes of even this space. The gods, the fourteen worlds, the different levels of existence, all stages of being are manifested in the Virāt. And all this manifestation which is tripartite, Īshvara Hiraṇyagarbha, Virāt, is also in turn resolvable into the Supreme Brahman. That alone is. Hence, even these effects are nothing but the cause appearing in some form. The perception or the effect is not in any way a bar to the contemplation of its relation to the cause which is the true essence, or the contemplation of the existence of the cause in the effect. One of the methods of weaning the senses from the objects of perception is by resolving the very tendency of the senses to move towards objects. The objects are converted into the characteristics of their causes, and these causes are also the causes of the body, the individuality and the senses themselves. Whatever is the cause of our own personality is the cause of the world outside. When one thing is resolved into that cause, the other thing also goes. So, when we contemplate the resolution of the effect into that particular cause, the senses for the time being get cooled down, calmed down, and it becomes possible for the mind, then, to pay attention to the nature of that cause, alone, of which both the object outside and the subject inside are

manifestations. Some such thing is stated in this section of the Upaniṣhad.

1. āpa evadaṁ agra āsuḥ, tā āpaḥ satyam aṣrjanta, satyam brahma, brahma prajāpatim, prajāpatir devān. te devāḥ satyam evopāsate, tad etat try-akṣaram: sa ity ekam akṣaram; ti ity ekam akṣaram, yam it ekam akṣaram: prathama uttame akṣare satyam, madhyato'nṛtam; tad etad anṛtam ubhayataḥ satyena parigṛhītaṁ satyabhūyam eva bhavati. naivaṁ vidvāṁsam amṛtaṁ hinasti.

In the beginning, what was there? There was an undifferentiated, unmanifested, indistinguishable something. Āsīt idam tamo bhūtam aprajātam alakṣanam apradartyam avijyān prabhūtam sarvogata: It was as if there was a Cosmic sleep. It looked as if it was darkness. It was of the characteristic of darkness because there was no light of sense perception. There was no one to see anything. That which was to see and that which was to be seen, both were resolved into that which is now designated here as apparent darkness. How can you designate it except as absence of light, because we always define light as the instrument of perception and perception does not exist there. There were no objects because there was no world. There was not this manifestation. It was like a Cosmic ocean. It was like water spread out everywhere, not the waters that we drink, but a symbolic term applied to designate the undifferentiated condition of matter, the potential state of Being, Mula-Prakriti in its essentiality where the Trigunas—Satva, Tamas, Rajas—are in a harmonised state. There is Gunatamya Avastha; there is a harmonisation of the three Gunas, so that you do not know what is there. Everything is there and yet nothing appears to be there. Such a condition of homogeneity of potential being is usually called, in philosophical symbology, 'Cosmic Waters'. They are called Nāraḥ in Sanskrit, and one who is sporting cosmically in these Universal Waters is called Narayanaya. So Īshvara Himself is called Nārayanaya. Nārayanaya is that Being who sleeps, as it

were, in the Cosmic Waters of the potentiality of being. Such was the state of affairs originally. Āpa evadaṁ agra āsuḥ: So, in all these cosmic, cosmical and cosmogonical descriptions in the scriptures of different religions we are told that in the beginning there was a universal state of liquidity, as it were, a symbolic way of putting into language the condition of homogeneity of the Ultimate Cause of the universe.

Tā āpaḥ satyam aṣrjanta, satyam brahma, brahma prajāpatim: That condition becomes the precedent to the manifestation of something which we call the Creator of the universe. The Creator of the universe, or the Divine Will which projects this whole universe, is a blend of this universal potentiality and the great Absolute. That particular state where the Absolute appears as a Will to create or manifest is, for all practical purposes, the original creative condition. That is called Satyam because there the true state of affairs can be seen. The original condition of all those things that are to be manifested are to be found there in their originality, in their archetypal being. It is something like the ideas present in the mind of a painter. The baby has not been projected yet on the canvas, but what will appear on the canvas or a cloth outside is already present in his mind. That ideation which is to project itself externally in the shape of visible objects—that is Īshvara; that is truth for all practical purposes; that is Brahman itself. It is called Saguna Brahman, or Kārya Brahman. It is the manifested form of Brahman—satyam brahma. That creates Prajāpati, Hiraṇyagarbha, the subtle form of things which as an outline of the future universe to be manifested is visible. In the beginning it is only in a form of thought; only an idea in the Cosmic Mind. Now it is appearing outside as a bare outline, like the drawing with a pencil which the painter sketches on the canvas before the actual painting is started. The idea of the painter is visible now in the form of outlines in pencil. They have been projected into a grosser form, yet they have not taken a complete form. That Hiraṇyagarbha becomes Virāt,

the projected universe. The whole painted picture of the universe in its completed form is what is called Virāt.

From that Being, all the gods come—devāḥ satyam evopāsate. What are these gods doing? They are contemplating their own origin. The first manifestation in individual form are the celestials. The celestials are supposed to contemplate a Universal Sacrifice. This Universal Sacrifice contemplated in the minds of the gods is the subject of the Puruṣha-Sūkta of the Veda. It is a Universal Sacrifice, a sacrifice performed without any kind of external materials. All the materials necessary for the sacrifice were present in the minds of the gods, says the Sūkta. The gods performed the sacrifice through the materials culled from the body of the Puruṣha Himself, who is the Supreme Sacrifice. 'So the Devas performed this Upāsana in the form of meditation on their own cause, the Virāt, by attuning themselves to its Being. They contemplate the Satya, or the truth which has manifested itself as Īshvara Hiraṇyagarbha, and Virāt'—devāḥ satyam evopāsate.

Truth is an object of meditation. Here in this Upaniṣhad we have got a very strange suggestion given for contemplation on truth. Just as we were asked to meditate on the literal connotation of the letters of the word Hridaya, or heart, apart from the meditation on the essence of the heart which is a higher form of meditation, here we are asked to meditate on the letters of the word Satya, or truth, not the meaning, not the implication of the word Satya which is a different subject altogether, but on the grammatical implication of the letters of the word itself.

Satya is a word in Sanskrit which means truth. How is this word formed? The Upaniṣhad has its own etymological description of this word. Tad etat try-akṣaram: 'This word Satya is constituted of three letters, of three syllables into which it can be resolved. Sa ity ekam akṣaram: The first letter is Sa. The second letter is Ti—ti ity ekam aksaram. The third letter is Ya—yam iti ekam akṣaram. Sa, ti, ya—these are the

three letters which form the word Satya.' Now, symbolic is the interpretation of the meaning of these three syllables. The Upaniṣhad tells us that truth envelopes everything and there is that particular character about truth which is encompassing everything. It is present everywhere, in every part of this world, and what you call untruth is a meagre frail existence in the middle of this all-consuming, all-enveloping Being which is truth. Or to put it in more plain language, the phenomenon that we call this creation, which is sometimes called the unreal or the relative, is enveloped by the real or the neomenon. The neomenon is real; the phenomenon is the unreal. But the phenomenon is enveloped by the neomenon. Reality encompasses the whole of existence. It is present everywhere, it covers untruth from all sides as if to swallow it and to give it only the character of an appearance. Even what you call appearance or phenomenon has an element of reality in it. So the Upaniṣhad says that truth is present even in untruth. The Absolute is present even in the relative; the neomenon is present even in the phenomenon; reality is in the appearance also. If reality were not to be in the appearance, there cannot be any appearance at all because appearance must also appear. If the reality element were not to be present in appearance, appearance will not appear even. Then there would be no such thing as appearance. The relative reality that we attribute or conceive to what we call appearance is due to the presence of a degree of reality in it. So, reality is present everywhere. It covers unreality from both sides, from every side. Likewise, is the import of the syllables of this word Satya. Sa is reality; Ya is reality; the middle one, Ti, is unreality. It is a purely etymological derivation and so we must be able to enter into the mind of the teacher of this Upaniṣhad to understand why he conceives the meaning of the word Satya in this manner.

The commentators tell us that the middle syllable, Ti, is called phenomenal, a form of death or unreality, because this letter Ti occurs in such words as Mṛtyu, Anitya and such other words which denote unreality or phenomenality. So

the Upaniṣhad apparently suggests that those who cannot conceive the magnificence of truth, as it is in itself, may do well to contemplate at least the etymological significance of the word, just as those who do not understand what the heart is and cannot meditate on the essence or the meaning of the heart may at least do well to contemplate the etymological meaning of the word Hṛdya, as was suggested earlier.

Prathama uttame akṣare satyam: The first and the last letters of the word Satya may be contemplated as the periphery of this universal manifestation of truth; the circumference as it were; the aspect of reality which covers unreality from both sides, within as well as without. Satya, or truth, is inside as well as outside. It is only in the middle that it does not appear to be. But even this appearance is made possible only on account of the preponderance of an element of Satya in it, says the Upaniṣhad. Prathama uttame akṣare satyam. Madhyato'nṛtam: 'Only in the middle there is an apparent unreality.' Tad etad anṛtam ubhayataḥ satyena parigṛhītaṁ: 'From both sides untruth is covered by truth' as it were, overwhelmed by truth and flooded by truth. So even where you see impermanence, there is permanence hiddenly present. Even where you see transciency, there is eternity manifested. Even in temporality, there is the presence of Absolute Being because even the conception, the sensation, the perception, etc. of what is not real is made possible only because of the presence of the real. So, on either side there is truth and in the middle only there is a phenomenal experience which is regarded by us as untruth.

Satyabhūyam eva bhavati: After all, truth is supreme. The whole of creation is inundated with truth. So, in the worst of things and in the least of things; even in the lowest category of existence which we dub as untruth wholly, truth is present. And the Upaniṣhad tells us in conclusion that 'it is abounding in truth'. You cannot have a spot in space or a

nook or a corner in creation or even an atomic element in creation where this truth is not present.

Naivaṁ vidvāṁsam amṛṭaṁ hinasti: If you can know this fact that truth is supreme and that the ultimate cause is present even in the least of its effects; that the Supreme Absolute is present entirely even in the lowest degree of its manifestation, even in the grossest of its forms and in the most external self of objects; if you can be in a position to contemplate the presence of truth in this manner, untruth cannot harass you. There cannot be trouble to that person from untruth, which means to say that 'the world cannot cause any pain to that person, any sorrow to that person, any kind of grief to that person who is able to feel or visualise the presence of truth in those things which otherwise are usually called untruth or unreality'.

This is a meditation on the abundance of truth in all creation, the presence of God in all things, the "practice of the presence of God", in the words of Brother Lawrence. This is one of the symbols, one of the methods prescribed for meditation. Very abstract it is to conceive. We require to stretch our imagination to be able to conceive the presence of reality even in the appearances which are philosophically called unreal. Thus you may meditate, and you will find that by deep contemplation and meditation in this manner, you will be able to visualise the presence of God in creation, of truth in objects and of the principle of Mokṣha or liberation, even in this world of Samsāra or bondage.

2. tad yat tat satyam asau sa ādityaḥ. ya eṣa etasmin maṇdale puruṣo yaś cāyaṁ dakṣiṇe'kṣan puruṣaḥ. tāv etāv anyo'nyasmin pratiṣṭhitau; raśmibhir eṣo'smin pratiṣṭhitaḥ prāṇair ayam amuṣmin, sa yadotkramiṣyan bhavati. śuddham evaitan maṇḍalam paśyati. nainam ete raśmayaḥ pratyāyanti.

So, we have completed the description of one type of meditation. Now we are told of another kind. How do you see

an object? With the help of sunlight. There is thus a connection between the sun and the eye. The light outside and the eye within are connected in a mutually correlative manner. That truth which is in the sun is present also as truth in the eye that perceives. There is a coordinating element between the sun and the eye. The deity of the eye which is the sun, presiding over the eye, has an internal as well as an external connection with the eye. 'The Puruṣha in the sun is also the Puruṣha in the eye. The truth in the sun is also the truth in the eye.' Sa ādityaḥ. ya eṣa etasmin maṇdale puruṣo yaś cāyaṁ dakṣiṇe'kṣan puruṣaḥ. tāv etāv anyo'nyasmin pratiṣṭhitau: The sun connects itself with the eye by the rays that he projects. The rays emanate from the sun and impinge on the retina of the eye. Then the eyes begin to see the brilliance of the light of the sun, and the same light when it falls on an object of sense becomes responsible for the perception of that object through the eye. But, it is not merely the light of the sun that is responsible for this perception of the object outside. There is something inside us without which perception would be impossible. The conscious element within us that peeps through the eyes and receives the impressions of light emanating from outside brings about connection with the form of light outside. It may appear for all precise purposes that light is inert and unconscious and that we are conscious; that the perceiving individual is conscious and that the light that is responsible for the perception of an object is inert, physical. The Upaniṣhad, at least, does not believe in an ultimate physicality of things. Even the so-called physical objects are ultimately spiritual in their nature, because logic and ratiocination compel us to accept that dissimilars cannot come together and coincide. Consciousness cannot come in contact with that which is dissimilar in its character. Light and consciousness cannot come in contact with each other if consciousness were something different in nature from the light through which perception is made possible. If light is wholly material, unspiritual, or non-spiritual, bereft of the element of

consciousness, consciousness cannot come in contact with it. Then there would be no such thing as the perception of an object. So the Upaniṣhad says that the idea that light outside is physical, and not endowed with consciousness, is erroneous. There is a Puruṣha in the sun as well as in the eye. The consciousness that is responsible for the action of the eye in the perception of an object, the consciousness which actually becomes aware of the presence of an object, is connected with the Puruṣha, or the consciousness in that which emanates the light, or projects the light. 'The Puruṣha in the sun is the Puruṣha within you.' Dakṣiṇe'kṣan puruṣaḥ tāv etāv: That which is within him, that which is within me, that which is within you and that which is within the sun—they are one. If the two are not one, there would be no connection between light and eye. The connection between the light and the eye and the correlativity of the action of light and the action of the eye implies that there is a similarity of structure, similarity of being, similarity of essence and reality between the sun and the eye. 'So the sun influences the eye through his rays, and the individual that perceives objects connects himself or herself with the sun through the sense-organs, particularly the eye.'

Raśmibhir eṣo'smin pratiṣṭhitaḥ prāṇair ayam amuṣmin: The connection between the sun and the eye is explained, and this connection is supposed to be through the rays of the sun. Here in this context, the Upaniṣhad makes a remark. When one is about to die he will not be able to see the sun. The rays will not impinge upon the eye and the eye will not receive the light of the sun. Yadotkramiṣyan bhavati. śuddham evaitan maṇḍalam paśyati: 'The orb of the sun will appear not to emanate any ray at all at the time of the departure of the soul from this body.' That is the absence of perception. One will not be able to see things when the light rays do not fall on the retina of the eye. What actually happens is something like a mystery. The sun is continuing to emanate the rays even at the time of the death of a person. He does not withdraw his rays, but the eyes cannot receive these rays.

The eyes will not be able to contact the rays of the sun and there would be no such correlative activity between the Puruṣha within and the Puruṣha without. When a person is unable to see the rays of the sun, then they say he is about to die. It is an indication of impending death. 'I cannot see'—that means death is coming.

Now, certain interpretators of this passage say that this is a description of ordinary death where anyone will be in this condition, whatever be the spiritual state of that person at the time of death. But others are of the opinion that this is a description of those people who are to pass through the passage of the sun in the process of gradual liberation, or Krama-Mukti, when the sun is to embrace you, when sun is to give you passage. This interpretation seems to be the correct one as it is corroborated and substantiated by certain passages that follow. The sun will give you passage. There are about fourteen stages mentioned in the Upaniṣhad along which the soul has to pass. One of these stages is the sun, and the sun is therefore regarded as a very important halting place of the journeying soul on the path to liberation by Krama-Mukti. So, at the time of the departure of the soul of that person who has already been meditating in this manner, meditating on the identity of the Puruṣha in the sun with the Puruṣha within; who has been performing Surya-Upāsanā in a spiritual sense, looking on the sun as the gateway to Moksha, he will be given an indication of the time of the departure from the body by the sun himself, who will be luminously present before the mind's eye, but his rays will be withdrawn. You have a similar passage in the Īshvara Upaniṣhad, towards its end, where it is expressed in the form of a prayer offered by the dying soul to the Supreme Puruṣha in the sun. "Withdraw thy rays. Let me see thy true being, O Supreme Puruṣha in the sun," says the dying man in this prayer of the Īshvara Upaniṣhad. So, here again we are given to understand some such situation taking place at the time of the departure of the soul when it is to be liberated and not reborn. What happens at that time? The orb of the sun is seen

to glow without any kind of emanation, which is supposed to be a hint from the sun that he is ready to receive you—'Yes, you can come.' Śuddham evaitan maṇḍalam paśyati. nainam ete raśmayaḥ pratyāyanti: 'There will be only a luminosity without any kind of projection of rays' to that person who is to depart and achieve liberation.

This is an explanation by the way. The point made out in this section is that to meditate on the sun is not gazing at the sun physically, but a contemplation on the spiritual essence of the sun as the glorious energiser, sustainer and the producer of all living creatures on earth, an emblem of God Himself. Sūrya prakaksh devata: Sūrya, or the sun, is regarded as the emblem of God in this world, because none can be so glorious as he, none so indispensable as he, so resplendent as he, and so complete in every respect as he. This is spiritual Sūrya-Upāsana.

3. ya eṣa etasmin maṇḍale puruṣaḥ, tasya bhūr iti śiraḥ; ekaṁ śiraḥ, ekam etad akṣaram; bhuva iti bāhū; dvau ete akṣare; svar iti pratiṣṭhā; dve pratiṣṭhe dve ete akṣare. tasyopaniṣad ahar iti; hanti pāpmānaṁ jahāti ca, ya evaṁ veda.

Ya eṣa etasmin maṇḍale puruṣaḥ, tasya bhūr iti śiraḥ: You can expand this meditation on the sun by certain further elucidations thereof. This verse that follows gives some more details of the same meditation. The sun is supposed to be the deity of the Gāyatrī, Mantra, which is the principal Mantra of the Vedas. And the essence of the Gāyatrī, is what is known as the Vyahriti. Bhūr, Bhuvah Svah—these three symbols, letters or words are regarded as the quintessence of the Gāyatrī, Mantra. Now, one can contemplate on the literal meaning of these Vyahritis, not necessarily their philosophical or spiritual meaning. The literal meaning of the Vyāhṛtis, Bhūr, Bhuva, Svah, the essence of the Gāyatrī Mantra, is also indicative of a meditation on the Puruṣha in the sun. What sort of Puruṣha is this in the sun? You can imagine the Puruṣha in the sun in this manner through the

Vyāhṛtis. Puruṣaḥ, tasya bhūr iti śiraḥ; ekaṁ śiraḥ: The word Bhūr is representative of all physical creation. You can imagine that the whole of physical creation is comprehended in the symbol Bhūr. 'This is the head of the Puruṣha or the being in the sun.' You can contemplate in this manner. Bhur is one letter, and head also is single—ekam sirah. Ekam etad akṣaram: 'The letter is one and the head also is one.' That is the similarity between the two. Bhuva iti bāhū: Bhuva is the astral or the atmospheric region which is above the earth. This word Bhuva consists of two letters, Bhu and Va. They can be identified with the two arms of this Puruṣha. 'The arms are two and the letters of the word Bhuva are also two.' That is the similarity between the two, the Puruṣha and the letters of the word—bhuva iti bāhū; dvau ete akṣare. Now, you have the third word of the Gāyatrī, Svah. Svar iti pratistha; dve pratisthe: You can imagine Svah as the legs of the Puruṣha on which his whole body is supported. 'Two are the legs; two are the letters of the word, Svah—sv, ah.' That is the similarity between the letters of the word and the legs of the Puruṣha. So, the head, the hands and the feet may be imagined in meditation as representing or as represented by the meaning of the three words in the Vyahritis of the Gāyatrī Mantra, Bhūr, Bhuva and Svah—dve pratisthe dve ete aksare.

Tasyopaniṣad ahar iti: Upaniṣhad means the 'secret meaning'. What is the secret meaning of this Mantra—Vyāhṛti. Its secret is also the secret of the Gāyatrī Mantra. There is one word in the Gāyatrī Mantra which is supposed to be indicative of the destruction of all things. Bharga is the word. There is a word called Bharga in the Gāyatrī which means the destroyer of all things; and the character, the capacity, the function of the sun is to destroy all things. Day that is the effect of the rise of the sun is also indicated by a word which is suggestive of destruction of sins—Ahar. In Sanskrit, Ahar means daylight, and daylight emanates from the sun himself. Now 'Ahar is a word that is derived from the root, Hri which suggests the destruction, of sins.' So the sun is the destroyer of sins, even as the Vyāhṛtis, which are the

essence of the Gāyatrī Mantra, are capable of the same effect. So, how do you contemplate the sun? As a Supreme Puruṣha, or a divine being, who is the deity of the Mantra of the Veda of the Gāyatrī, of the three Vyāhṛtis and as the supreme destroyer of sins. He who contemplates on the Puruṣha in the sun as the destroyer of sins, destroys all sins. No sin can touch him. Hanti pāpmānaṁ jahāti ca, ya evaṁ veda: 'One who knows this becomes pure like the sun and free from sins in every respect.'

Passage four is identical with three, except for the word 'Aham', which replaces the word 'Ahar'.

The present theme is an attempt on the part of the meditator to unify the objective side with the subjective side. A symbol that is used in this way of meditation is the correspondence or the coordination between the sun and the eye; between the Puruṣha in the sun and the Puruṣha within; between the God above and the soul inside. These two are en rapport; they are coordinated and they represent the universal or the cosmic side and the individual side respectively. One of the points specially mentioned in this particular method of meditation is that while the sense of selfhood or 'I'ness is the main characteristic of the conscious subject, that characteristic is absent in the object. We cannot feel a sense of selfhood in the sun, or for the matter of that, in anything outside us. The sense of 'I' is identified only with the conscious subject, the AHAM or what is regarded as the perceiving individual. It does not occur to any individual at any time that this sense of 'I'ness or the sense of selfhood can be present in others also. Though it may be accepted as a logical conclusion and a tenable position in philosophy, it is not directly cognised in daily activity. The selfhood in others is never recognised. It is not recognised even in God Himself. He is held as an object of contemplation, a kind of form cosmically conceived, fit to be meditated upon by a conscious subject. The 'I', or the self, refuses to be externalised. And so, taking this stand, the Upaniṣhad tells us that the conscious

subject, or the Puruṣha within, is characterised by the feeling of 'Aham' or 'I', whereas the attributes which are superimposed on the sun are anything and everything except the sense of selfhood. So, the term used here is tasyopanisad ahar iti. The secret name that we give to the Puruṣha in the sun is Ahar, the destroyer of sins, the magnificent Puruṣha, the radiant being and so on and so forth, but never do we say that it is the self, because the self can only be one. You cannot have two selves. The difficulty of recognising the selfhood in others is that we cannot accept the presence of two selves. It is repugnant to the sense of 'I' that there be another 'I'. So, instinctively we refuse to recognise the presence of 'I', or self, in other people and other things, notwithstanding the fact that we can philosophically accept that there is intelligence in others, that there is selfhood in others and that there is a status each one maintains for one's own self, not in any way inferior to the one that is attributed to one's own self. This is a philosophical, rational conclusion, but instinct speaks a different language. The instinct says that the 'I' is the conscious being, that which perceives, that which understands. But that which is understood, that which is thought of, that which is cognised or perceived, that which is ahead of me, in front of me as an object, it has a different name altogether. That which I see with my eyes is not a subject—it is an object; how can I attribute the term 'I' to it? This meditation tries to overcome this difficulty by establishing an inward coordination between the external Puruṣha—the Puruṣha in the sun, and the Puruṣha within, which means to say that the universality of the Puruṣha in the sun should be capable of being identified with the selfhood of the Puruṣha within. This is the secret of this meditation—anam iti tasyopaniṣhad. The selfhood that we attribute to our own self should be identified with all the realities that we see in external things. Now, this point is elucidated further on in a very important meditation that is hinted at in the following Mantra.

SIXTH BRĀHMANA

THE DIVINE PERSON

1. manomayo’yam puruṣaḥ, bhāḥ satyaḥ tasminn antar-hṛdaye yathā vrīhir vā yāvo vā. sa eṣa sarvasyeśānaḥ, sarvasyādhipatiḥ, sarvam idaṁ praśāsti yad idāṁ kiṁ ca.

‘This Supreme Puruṣha who is conceived by the mind, meditated upon by the mind and embodied as the Universal Mind on one side and the individual mind on the other side, is radiance is essence.’ Bhāḥ means lustre, light, luminosity, and the characteristic of this Puruṣha, or Satya, or truth. Reality is the nature of this Puruṣha, which means to say that what you call the Puruṣha, within or without, is indestructible. That which is subject to transformation or destruction is not called Reality. So, when it is called Satya, or real, it is understood that it is free from the trammels of change of any kind. Now, this Puruṣha is ‘the smallest of the small and the biggest of the big, the greatest of the great’—ano’raniān mahato mahiān. Nothing can be smaller than that, and nothing can be larger than that. Nothing is nearer than that, and nothing is more distant than that. If you are trying to locate it somewhere outside, you are not going to catch it however much you may pursue it, even as you cannot succeed in grasping the horizon. It is apparently in front of us, but is not capable of being grasped. It recedes as we proceed onward in its direction. It is inward; it is also outward. Tad antarasya sarvasya: ‘It is inside everything’ and yet it is outside everything. It is inside everything because of the fact that it is the Self of all beings; it is outside everything because it is beyond the limitations of the body-individuality. It is that which envelops the whole universe, and because of this universality of character it is very distant to you. Who can know the boundaries of the cosmos. It is very far, and yet very near. Because of the expanse which it is, because of the largeness of its comprehension, because of its infinitude,

because of its omnipresence, it is very distant. But, because it is inseparable from what we ourselves are, it is the nearest. 'It is smaller than a grain of rice; it is smaller than a grain of barley—so small!' It is smaller even than these illustrated examples, 'but it is the Lord of the whole universe—sarvasyeśānaḥ, sarvasyādhipatiḥ. It is the controller of all things, and it rules everything'—sarvam idaṁ praśāsti. One who knows this truth also shall become like this—yad idāṁ kiṁ ca.

It is not possible to rule, or to become the lord of anything, or to become the controller of all things, unless one becomes tuned up to the reality of all things. The great point that is driven home to our minds in the Upaniṣhads, especially, is that power is not that which we exercise externally. It is an influence that we exert internally that is called power. An external coordination and organisation may look like a power, but it is capable of disintegration. Anything that is of a complex nature can decompose itself into its components. Everything is complex in its nature, including the constitution of the body. This body is complex; it is made up of different ingredients. So is every type of organisation, whether it be social or cosmic. Everything shall come to an end. It is not possible for one thing to control another, on account of the absence of coordination between them. It is impossible to exert any kind of influence on a totally external being, because externality is the character of a total isolatedness of existence. If an external being is to be the subject of another who rules it, that power which is exerted on the subject will not last long, because the self which exerts the power on the external is different in character from the thing upon which this power is exerted. That which is the Self, and that which is recognised as the Self in all, alone can be the source of power. So power is not a force that emanates from one being to another—it is the recognition of one's own being in another. So, ultimately, no real power is conceivable or practicable unless the Selfhood which is recognised in one's own self is felt and realised in the object also. That

which is the smallest is supposed to be Self, this is called the Ātman. And that which is the biggest is Brahman. These are the two great terms in the Upaniṣhads. The two are identified. The extreme of the cosmic is identified with the extreme of the microcosmic. It is the subtlest and the smallest because it is the deepest in us. It is the principle that precedes even the function of the understanding in us. Even the intellect is external to it, though for all practical purposes we may think that the intellect is the internal faculty with which we think and understand. We have a being within which faintly manifests itself in deep sleep when our presence is felt, yet the intellect does not function. The endowments of the psychic being, intellect, feeling, will, etc. are all absent in deep sleep, and yet we do exist. So, we can exist independent of psychological functions. Hence, even the subtlest of rationality in us is external to the deepest in us, which is the Ātman. Because of the depth and profundity of its reality, it is called subtler than the subtle, deeper than the deep, smaller than the small. It is not small in a mathematical or an arithmetical sense. The smallness that is attributed to it is on account of its subtlety. And the largeness that is attributed to Brahman outside is due to its infinitude.

So, that which is deepest in us, the subtlest Ātman or Self in us is the same as the Cosmic Ruler, Īshvara, or Brahman. Thus can meditation be practised. Consciousness which is designated as the Ātman, the subtlest and the smallest, is indivisible. It cannot be partitioned; it cannot be conceived as having parts within itself; it has not any internal distinctions. This is an essential characteristic of consciousness which is the Ātman. Whatever be our conception of the magnitude of this consciousness in it, it has to be accepted that it is incapable of partition or division. The consciousness that there is something outside oneself would not be possible if our consciousness were limited to our own body. How could we be conscious of the limitation of anything or the boundary set to anything unless consciousness exceeds the limit of that boundary. We cannot know that something is finite unless

we know that something is infinite, because the very awareness of finitude is an implication that we are subconsciously aware of the being that is infinite. Thus we can contemplate the Ātman which apparently is located in our own bodies as if it is finite, but is infinitude; is consciousness; is Chaitanya. Consciousness cannot be finite because the very consciousness of finitude is an acceptance of the fact that it is infinite. Hence, consciousness must be infinite, and this infinitude of consciousness is called Brahman, the Absolute. Hence the Ātman is Brahman. In this manner one can meditate.

SEVENTH BRĀHMAṆA

BRAHMAN AS LIGHTNING

1. vidyud brahma ity āhuḥ; vidānād vidyut, vidyaty enam pāpmanaḥ, ya evaṁ veda, vidyud brahmeti, vidyud hy eva brahma.

Here you have another Upāsanā prescribed. We can meditate on the flash of lightning, the radiance which projects itself through the clouds when there is a clap of thunder or a heavy downpour of rain. It is a mystery by itself; it is a great beauty. You can wonder at the beauty of nature by the perception of the flashes of lightning and the thunder that you hear during the pouring of rain. And the beauty of nature in the monsoons is, of course, something which needs no explanation. One can contemplate even the beauty of nature as representing God's beauty itself. 'The flash of lightning can be taken as an object of Upāsanā,' says the Upaniṣhad. And in meditation we are supposed to have flashes of this kind. We have visions, and visions come like flashes of lightning. So, the similarity between the inward flashes that we experience in meditation and the outward flashes of lightning in the sky is that they are both flashes. With this comparison in mind, one can contemplate the flash

of lightning as an object, so that through this finite symbol of the flash of lightning one can raise one's conception to the larger one which is the flash of reality itself in meditation.

Just as a flash of lightning pierces through the darkness of the cloud, so is this flash of consciousness which breaks through the darkness of ignorance. Vidānād vidyut: 'That which breaks through darkness of any kind, that which dispels that atmosphere where we cannot see anything, that can be regarded as Vidyut, or lightning.' Just as lightning outside dispels darkness caused by the clouds or by the absence of the sun in the darkness of the night, so this lightning or flash of consciousness within, in meditation, dispels ignorance in respect of oneself as well in respect of others.

There are two kinds of ignorance—the external and the internal. In technical language, we call external ignorance Sthūla-Avidyā and internal ignorance Mula-Avidyā. is the ignorance that covers the objects outside on account of which you cannot perceive them. The perception of an external object is made possible by the flash of an external light, but the internal being cannot be seen like that unless the Mula-Avidyā, or the root ignorance, is dispelled. It can be done only in deep meditation. So, the capacity to dispel darkness is common to both lightning inside and outside. With this commonness in mind, one can meditate on the flash of lightning. Vidyud brahmeti: 'Where lightning is Brahman.'

Vidyud brahma ity āhuḥ; vidānād vidyut, vidyaty enam pāpmanaḥ: 'This light of consciousness breaks through not only the darkness of ignorance, but also breaks through the fortress of sins.' All sins are destroyed when this flash takes place inside, just as all the errors that you commit in dream are incapable of production of any effect when you wake up. Even the worst of sins that you commit in dream have no effect when you wake up, merely because you have woken up, not that you have done something else to counteract the sins in dream. It is not one action that counteracts another

action. It is mere illumination that counteracts all actions. This is the case with any sin, any action, for the matter of that, which is otherwise regarded as binding. No action can bind if illumination is there, just as no action in dream can bind you once you have woken up from the dream. But if you have not woken up, you have to reap the consequences thereof as the law of Karma operates. No law of Karma can operate where there is awakening from the realm where this law operates.

So, it is this flash, this resplendence of consciousness which destroys not only the darkness of ignorance, but also sins of every kind. 'One who knows this secret is afraid of nothing. He becomes a flash to every one else. He becomes a light to others. He illumines the lives of other people also.' Thus meditate, therefore, on 'lightning as Brahman'. This is one Upāsanā.

EIGHTH BRĀHMAṆA

THE VEDA SYMBOLISED AS A COW

1. vācam dhenum upāsīta tasyāś catvāraḥ stanāḥ; svāhā-kāro vaṣat-kāro hanta-kāraḥ svadhā-kāraḥ; tasyai dvau stanau devā upajīvanti, svāhā-kāraṁ ca, vaṣat-kāraṁ ca; hanta-kāraṁ manuṣyāḥ, svadhā-kāram pitaraḥ. tasyāḥ prāṇa ṛṣabhaḥ, mano vatsaḥ.

Now the Upaniṣhad goes to another kind of meditation, the meditation which requires the identification of the Veda with a cow. 'The Veda is like a cow', says this Upaniṣhad. What is this cow? The cow has four nipples through which the milk oozes out. Likewise is the Veda with four nipples. It exudes milk, the milk of knowledge, just as the milk of nourishment is given by the cow through its nipples. This is a symbol. If you cannot think of anything abstract, you can think of your own cow and compare its function of secreting milk with the capacity of the Veda to secrete knowledge.

Vācam dhenum upāsīta: 'The Veda is to be meditated upon as the cow.' Tasyāś catvāraḥ stanāḥ: 'There are four nipples for the Veda, like those of the cow.'

Svāhā-kāro vaṣat-kāro hanta-kāraḥ svadhā-kāraḥ: These are all peculiarities of the application of Vedic Mantras in sacrifices. When a Mantra is chanted in a particular sacrifice, it is concluded with a particular colophon. This colophon, or completing part of the Mantra, is fourfold. Svāhā, Vasat, Hanta and Svadhā—these are the ways in which a Mantra is concluded when it is utilised for the purpose of offering oblations in a sacrifice. Indra-e-svāh, etc. means, these oblations we give to Indra. According to the nature of the recipient, the colophon varies. To some it is Svāhā, to certain others it is Svadhā, Hanta or Vasat.

Tasyai dvau stanau devā upajīvanti: 'Two nipples of this cow are connected with the gods, the celestials in heaven.' Svāhā-kāraṁ ca, vaṣat-kāraṁ ca: When any oblation is offered in the sacrifice towards gods, then Svāhā or Vaṣat is the word used to complete the chant of the Mantra in the sacrifice. So, 'Svāhā and Vaṣat are the two nipples of the cow of the Veda which have correspondence with the gods in heaven', in paradise. Hanta-kāraṁ manuṣyāḥ: 'But, when an offering is made to a human being, the word Svāhā or Svadhā is not used. What is uttered is Hanta.' You offer anything to a human being by recitation of a particular Mantra. For instance, when a sacred offering is given to a guest, a particular chant is taken resort to and it concludes with Hanta. It implies a sentiment of sympathy or readiness to serve or to give hospitality to people who have come as guests—hanta-kāraṁ manuṣyāḥ. Svadhā-kāraṁ pitaraḥ: But if you offer any oblation to the ancestors, the forefathers, not to the gods, not to human beings, then the Mantra ends with Svadhā. So, 'Svadhā is the term used for Pitṛs'. All the Mantras in the Veda are of this kind. Either they are used for offering to Pitṛs, to human beings, or to the gods. So, these

four ways of chant endings are like the four nipples of the cow of this great reservoir of wisdom which is the Veda.

Tasyāḥ prāṇa rṣabhaḥ: The cow is associated with a bull. The bull is always with the cow and cow is with the bull. So, this cow has a bull with it, and 'this bull is the Prāṇa'. Just as the ox or the bull is responsible in some way for the secretion of milk from the cow, Prāṇa is responsible for the chant of the Mantra. It is the Prāṇa that actually comes in the form of the chant. If the Prāṇa is not to operate, there will be no chant of the Veda. So, in certain parts of this Upaniṣhad we have been already told that the Veda is nothing but Prāṇa manifest in some form. A particular modulation of the voice is the Veda, and what is modulation of the voice but a particular manifestation of Prāṇa itself. So, you can say that it is the Prāṇa that vibrates through the Mantra of the Veda. The force of the Mantra is nothing but the force of the Prāṇa, ultimately. Hence the bull of the Veda is Prāṇa and the Veda-cow is taken care of, protected and enabled to secrete the wisdom or the Vedic knowledge by its very presence. Mano vatsaḥ: 'The calf is the mind.' If the calf is not there, the cow will not yield milk. It will give a kick. What is this cow? The Veda is the cow. Who is the bull? The Prāṇa is the bull. Which is the calf? The mind is the calf. Just as the connection of the calf with the udder of the cow becomes responsible for the secretion of the milk through the udder, so the thought generated in the mind at the time of the chant of the Mantras of the Veda becomes responsible for the manifestation of knowledge. If the mind is absent, knowledge will not manifest itself in spite of the chant. So, this is a beautiful combination for the purpose of contemplation. The bull, the cow and the calf; the Prāṇa, the Veda and the mind—these three have to be combined in a blend as one organic force for the purpose of the realisation that we expect through these processes of contemplation.

As we have already observed, these are methods of meditation. These are symbols. They do not represent in

themselves the goal that is aspired for through meditation. Just as the road is not the destination, the symbol is not the goal. But the road is necessary to reach the destination. Likewise, the symbol is necessary to drive the mind along this path of contemplation to the realisation of the ultimate goal.

NINTH BRĀHMAṆA

THE UNIVERSAL FIRE

1. ayam agnir vaiśvānaro yo'yam antaḥ puruṣe, yenedam annam pacyate yad idam adyate; tasyaiṣa ghoṣo bhavati yam etat kaṛnāv apidhāya śṛṇoti, sa yadotkramiṣyan bhavati, nainaṁ ghoṣaṁ śṛṇoti.

Now, the Upaniṣhad tells us that we can also contemplate on the great Vaisvanara present in our own selves. The great Vaisvanara, the Supreme Being, performs a unique function in our own bodies as the fire that digests food. The gastric fire is God Himself working. It is a mysterious force within us. It is connected with a particular Prāṇa within us called Samāna. It is centred round the navel in the stomach. What that heat is, we cannot understand. From where does this heat come? It generates great energy in us and digests any kind of food that we take. You know very well that a corpse cannot digest food. The corpse also has a stomach, it has a mouth, it has a tongue, it has teeth, it has an alimentary canal, it has intestines; it has everything. But the corpse cannot digest food. What is lacking in the corpse? Some peculiar thing is lacking in it. That thing is what we call life. You may say it is Prāṇa. It is Prāṇa, no doubt, but what is Prāṇa? It is the Universal Divine Energy that works in an individual.

This Vaiśvānara, this Agnī, this Fire in the stomach produces a peculiar sound. A rumbling sound is produced in the stomach. It is not the sound that is produced when you have any trouble in the stomach, but it is a psychic sound

which can be heard only when you close both the ears and the nostrils, through the performance of a Mudra called Shambavi Mudra. It is practiced as an exclusive method of meditation by certain seekers. Close the eyes, close the two nostrils, close the two ears also, and then observe very carefully what is taking place inside your body. You should not hear any sound from outside, because your hearing of the sound from outside will disturb your attention on what is happening inside; nor should you see anything with the eyes outside, because the eyes will distract you by drawing your attention to other objects; nor should you have the distraction of breathing. Every distraction is stopped at the time of this meditation. Close the nostrils, close the eyes, close the ears and then you will hear the sound. A very beautiful, mellow, rumbling sound like that of an ocean wave is heard inside us.

Ayam agnir vaiśvānaro yo'yam antaḥ puruṣe, yenedam annam pacyate: 'The fire inside the stomach is the Supreme Vaiśvānara Himself. He is the Puruṣha within. By Him the food that is taken is digested'—tasyaiṣa ghoṣo bhavati. 'The sound that is made by the fire inside is heard when—yam etat kaṛinav apidhāya śṛṇoti—you close your ears and hear it properly.' Closing the ears one can hear this sound, not by opening the ears. Sa yadotkramiṣyan bhavati, nainaṁ ghoṣaṁ śṛṇoti: 'When you are about to die, this sound will not be heard.' So, they say that one can apprehend the time of one's own death by observing the presence or absence of this sound. If you are about to pass away from this world, this sound will stop. The Vaiśvānara will withdraw Himself. Just as when war takes place, ambassadors are withdrawn by governments, so when some catastrophic thing is to take place, Vaiśvānara withdraws its force. So close the ears and see if you hear any sound, then you can find out how long you are going to live. If no sound is heard, be prepared to quit. This is what the Upaniṣhad tells us. But, if the sound is heard in a very sonorous way, very melodious manner, it means that your health is all right.

You know very well how doctors find out the condition of health of a person by hearing the sounds of the heart. Everyone has some sound in the heart, but various types of sound are produced by the heart under different circumstances of health. By the very sound the doctor can find out what is wrong. Likewise is the sound here inside, produced by the great Divine Being in us. Now, contemplate in this manner. This is one of the Upāsanās. Close the eyes, nostrils and the ears and hear the sound inside. Gradually the mind will get absorbed in this Anāhata. It is a sound that is not produced by the contact of two things, like the stick and the drum, for instance. The sound that is produced by the contact of stick and drum is Āhata. Ahata means produced by contact, but this is Anahata because it is not produced by contact of one thing with another. It is an automatic sound. So, this Anāhata Muni, or the spiritual sonorous sound or vibration within, can be heard and converted into an object of meditation. This is Anāhata Upāsanā, one of the important meditations.

TENTH BRĀHMAṆA

THE COURSE AFTER DEATH

Those who practise meditation on any kind of symbol, those who are engaged in meditation which is connected with some form, even if it be a largely extended form, reach up to salvation through stages. This gradual ascent of the soul to final emancipation is called the process of Krama-Mukti. In mystical circles, two ways of the attainment of salvation are recognised—the gradual one and the immediate one. Under certain circumstances, due to the intensity of the force of meditation, one may attain immediate liberation at one stroke, like the sudden awakening from sleep into the world or reality. This sort of immediate awakening is called Sadya-Mukti, awakening, or emancipation at once, an entering into spaceless and

timeless eternity by being suddenly shaken up from the perceptional consciousness of the temporal world. Such an immediate experience of final liberation is hard to obtain, and it is not given to those who are accustomed to ordinary types of meditations. But, what happens to those who are engaged in meditation throughout their lives, on some form or the other, intently concentrating upon their Ishta-Devata or even Saguna Brahman, the Absolute, with a conceptual form attached to it? Because of the form, because of the peculiar relationship of the mind concentrating upon the form with the form on which it concentrates, because of the interference of the space and time between the meditating mind and the object of meditation, irrespective of the quality of the object or the immensity of the object of meditation, because of this reason there is a passage in space and time. This rise of the soul to final emancipation through a passage is called Krama-Mukti—gradual ascent. So, here in this section of the Upaniṣhad we have a mention of the various stages through which the soul passes in its gradual ascent to the Absolute. More detailed passages occur in the Chhāndogya Upaniṣhad and in another place in the Bṛhadāraṇyaka Upaniṣhad, but here it is a very succinct and precise statement. When the soul leaves the body, having been absorbed in meditation throughout life, what happens to it? Here we are not speaking of the ordinary souls of people who are bound with their desires to the mortal world. Here the subject is the status of that soul after death, which has been spiritually inclined and absorbed in spiritual meditation throughout life. What happens to such a soul? Such a soul, after it casts off the body, reaches a step that is immediately above the physical world. Here, very symbolic language is used by the Upaniṣhads, symbolic in the sense that the names or epithets of the various stages represent not merely the grammatical meaning or the geographical meaning of the names given, but the deities superintending over these stages. A particular deity, a particular divine force takes possession of this soul, and through these ascents the

soul confronts various divinities who become its friends on account of the meditation that it has practised in life.

We are told that the immediate ascent is to the deity of the flame or fire, which is subtler than the physical plane. The human mind cannot conceive how many degrees of Reality there are. We cannot understand what these stages actually mean. No one has seen these stages, and the language also is such that the intention of the Upaniṣhad cannot be easily intelligible. Commentators have always failed with passages of this kind. We have such a description in the Eighth Chapter of the Bhagavadgītā also, where two paths are described—the Northern path and the Southern path. Now, the ascent to the Absolute through these graduated stages is through the Northern path, the Archaradi-Marga, or the Uttarayana-Marga. The deity of fire, which is identified with flame, takes possession of the soul. The physical realm is transcended and the soul becomes lustrous. The physical body, having been cast off, the soul assumes a new body of an ethereal character. A subtle body is there no doubt, but it is not the physical body. The Sukshma Śarīra, or the body that is characterised by mere mind, Prāṇa and senses, remains even after the physical body is cast off. As there is a gradual ascent from the lower to the higher; there is also a gradual effectuation of the transparency of this body. The soul's body becomes more and more pellucid, more and more transparent, more and more capable of reflecting Reality in itself, which it was most incapable of doing while in the physical plane. The physical life is opaque to the influence of Reality. The existence of Reality is completely outside the purview of the existence of the individual in the physical world. For instance, we are apparently not influenced by the existence of other people outside. We have an intensity of feeling of personality, so that we are tied down to the reality of the body alone. But, this is not the case during the ascent. There is an increasing feeling of Reality outside oneself as the ascent continues. So, from the physical realm there is the ascent to the realm of fire.

Archi is the word used in the Upaniṣhad. Archi means flame, a luminous fire. Having been purified by contact with the deity of fire, or Agnī, it rises still further and goes to the deity of the day. Every day is presided over by a particular force. That is why we have the difference of different days. Each day is different from the other on account of a particular influence exerted upon it by certain natural forces. These forces are divine in their nature. They are super-physical. superphysical. So, from the deity of flame the soul goes to the deity of the day, and from the deity of the day it rises to the deity which presides over the bright half of the lunar fortnight. A lunar month consists of two halves—the bright and the dark. The bright half is superintended over by a particular deity, and that deity here takes possession of the soul. This is the stage to which it reaches after the day is transcended. Then the soul goes up further to the deity which presides over the six months during which the sun goes to the North. This is what is called Uttarāyana in the traditional language. In Indian tradition, the Northern course of the sun has always been regarded as very sacred, for reasons highly mystical. And even such great Masters like Bhishma of the great Mahābhārata have waited for the coming of the sun to the North before discarding the body. The deity that presides over the half of the year during which the sun moves to the North takes possession of the soul further on. Then the soul goes up to the realm of the deity which presides over the entire year. There are sixty years in a particular cycle, according to calculations astronomically made. Each year has a particular name, just as there are names for particular days—Sunday, Monday, etc. The deity that presides over the year is responsible for the purification of the soul further on after it ascends from the lower level. Then the soul is supposed to go up to the realm of the wind, or Vāyu. The atmosphere itself takes possession of it. It becomes a citizen of a larger area, not merely of a limited locality. Then it goes up to the sun. The sun is regarded as a very important halting place of the soul in its passage to the

Supreme Being during the Northern movement, or by the Archaradi-Marga. Then there is a movement further to a realm which is designated as moon, in the language of the Upaniṣhad. Here, commentators differ in their opinion as to what is this moon. Evidently, it cannot be the moon that we see with our eyes, because that is not be supposed to be superior to the sun or transcending the sun. So, some teachers think that it is a more blissful intermediary condition, very cool like that of the moon.

The stages beyond the sun are very hard to describe. They are something most unthinkable. They have nothing to do with this world practically, and they are not characterised by any kind of experience usually available in this world. Up to the region of the sun we may be said to be in the temporal realm. Beyond that it is non-temporal and something unusual. Then, the Upaniṣhad says there is a flash—the realm of lightning—not this physical lightning, evidently. Maybe the light of the Supreme Being Himself, the light of Brahman flashes. Just as there are lightning flashes in the sky during the monsoons which indicate the movement of electricity in their atmosphere, likewise we are given an indication of our approach to Brahman as if we are on the borderland of the Absolute. The flashes of light of a supernatural nature the soul is supposed to behold. Beyond that, what happens to the soul? This is a great mystery, says the Upaniṣhad itself. Evidently, the gravitational pull exerted by its own existence is inadequate for the purpose of further ascent. The ocean pushes even the river back a number of miles when the force of the waves is too much, too intense. The gravitational pull of the rocket of the soul, which moves of its own accord, with its own energy, is now inadequate. So, at this level of lightning some supernal help comes to its aid. A superhuman being comes, Puruṣho-Amānavah, says the Upaniṣhad. Someone who cannot be called human comes there and takes the soul by the hand onwards. It is guided by another force altogether, not the force of its own personality or its own understanding. There are people who think that this superior

being is the Guru who comes there, the Guru who has initiated you, who has taught you, who has shown you the path and who has taken care of you spiritually. He is not dead even after the physical body is cast off. His soul visualises the course of the soul of the disciple and He comes there in His subtle form and takes the disciple's soul by the hand, as it were, and directs it onwards. There are others who think that it is God Himself coming in one form. Well, it makes no difference to us whether it is God or Guru, because the Guru is a form of God only, as far as the spiritual life is concerned. Then it goes up further to the realm of the Cosmic Waters whose deity is designated as Varuṇa, not of the ordinary waters, but of the Cosmic Waters. The soul becomes cosmic and universal in its nature. It sheds its personality, its individuality, and then goes to the Supreme stage of Virāt where it becomes practically absorbed into Universality. Then it reaches the Absolute.

So, this is the gradual ascent of the soul, stage by stage, through Karma-Mukti.

1. yadā vai puruso'smāl lokāt praiti, sa vāyum āgacchati; tasmai sa tatra vijihīte yathā ratha-cakrasya kham; tena sa ūrdhvā ākramate, sa ādityam āgacchati; tasmai sa tatra vijihīte yathā lambarasya kham; tena sa ūrdhva ākramate, sa candramasam āgacchati, tasmai sa tatra vijihīte yathā dundubheḥ kham; tena sa ūrdhva ākramate, sa lokam āgacchaty aśokam ahimam; tasmin vasati śāśvatīḥ samāḥ.

Here, the passage is short. It mentions only a few of the stages, not all those that I mentioned to you just now. 'When the soul leaves this world it reaches the wind,' it says. And the wind-god releases the soul from the clutches of the atmosphere. The force of this earth is relaxed and it does not pull you any more downward, as it used to do earlier. As if there is a hole in the atmosphere through which one can pass, the soul visualises a passage. Highly symbolic language is this, again. As large a hole as the size of a wheel of a

chariot, is the hole which the soul visualises in the atmosphere, and it passes through it to the realm of the wind. Thence it goes to the region of the sun, who also allows passage, which passage in turn is as wide in diameter as that of a kettledrum. The sun is very large. Many people cannot reach it. He will obstruct the ascent of the soul further, but he allows the movement of the soul onwards if it has practiced meditation, especially on the Vaiśvānara as has been indicated in the earlier section. Then it goes up to the realm of the moon, to which we made reference just now, by a passage which is as wide in diameter as that of a big drum. Sa ūrdhva ākramate, sa lokam āgacchaty aśokam ahimam; tasmin vasati śāśvatīḥ samāḥ: 'A sorrowless world is reached where the physical laws do not operate.' Neither the ordinary psychological laws which bring about sorrow to the mind operate there, nor does any other law pertaining to this world. Such is the blessedness which the departed soul obtains by practice of meditation on the Vaiśvānara, which is the context of the subject on hand. This particular section on meditation, whose object is Vaiśvānara, is here concluded.

There are other kinds of symbols through which one can practice meditation. Many of these symbolic suggestions given in the Upaniṣhad look fantastic to people who are not used to appreciate the relationship between the physical world and the higher world. Why do we use symbols for descriptions? Because transcendental truths are not visible objects, and so they cannot be explained through a language which is useful only to describe objects of sense. If I ask you to describe what is fourth dimension, what language can be used? No scientist will be able to explain in available language what is fourth dimension. He will only say, it is fourth dimension. It is impossible to describe it because it is not of the nature of anything that we can think of in this world. There is no such thing as four-dimensional to our mind, because everything here in this world is three-dimensional only. So, whatever be the stretch of your imagination, that thing called fourth dimension will be

outside the ken of your knowledge. How will you meditate upon it if I ask you to contemplate that realm? Inasmuch as language is impotent here, symbols are used. It is something like this, something like that—this is what is called a symbol. So is the utility of symbols in meditation.

ELEVENTH BRĀHMAṆA

THE SUPREME AUSTERITIES

1. etad vai paramaṁ tapo yad vyāhitas tapyate; paramaṁ haiva lokaṁ jayati, ya evaṁ veda; etad vai paramaṁ tapo yaṁ pretam araṇyaṁ haranti; paramaṁ haiva lokaṁ jayati, ya evaṁ veda etad vai paramaṁ tapo yam pretam agnāv abhyādadhati. paramaṁ haiva lokaṁ jayati, ya evaṁ veda.

If one is sick, one need not grieve, says the Upaniṣhad. The Upaniṣhads do not want grief of any kind. They are accustomed to a life of exuberance, joy and positivity. What you call sorrow or grief is a condition into which the mind enters when it cannot adjust itself with that condition. After all, pain or sorrow of any kind is nothing but a conscious experience of an irreconcilable position. If it can be reconciled, it is not sorrowful. But our physical and mental states are such, unfortunately for us, that they cannot reconcile themselves with anything and everything in this world. So, when certain things impinge on us, physically or psychologically, when we are forced to undergo experiences of conditions which cannot be reconciled with our physical or mental states, then it is called pain. Now, merely because something is painful or sorrow-giving, it need not mean that it is an undesirable object. It only means that we cannot reconcile ourselves with it. I cannot adjust myself to the conditions demanded by the presence of that thing which is immediate to me. Therefore it causes pain to me. It does not mean that it will cause pain to everybody. To me it causes pain. The particular environment in which I am living, the

particular atmosphere in which I have to continue my life in this world, the particular object or person in front of me is irreconcilable for reasons of my own, and therefore it causes pain. But the Upaniṣhad tells us, this is not the correct attitude to things. Even if you have high fever, you are supposed to understand why the fever has come. You are not supposed to cry and shed tears. So, that itself is a meditation—the understanding of the nature of sorrow and an attempt on the part of the meditating mind to reconcile itself with it through understanding.

Etad vai paramaṁ tapo yad vyāhitas tapyate: 'When you are suffering due to fever or illness, contemplate on the condition of illness.' What is the meaning of illness? Something which I do not like. A physical condition mostly which is tormenting my mind—that is illness. Why is the mind tormented when my body is ill? Because the mind requires of the body certain given conditions only. It does not require other conditions. There is an agreement or a pact signed, as it were, between the mind and the body. We have to adjust ourselves in this manner—I give this, you give that. That is called a pact or an agreement. That pact has to be followed by the body as well as the mind. Then there is psychophysical health. But if the mind revolts against the body, there would be insanity, and if the body revolts against the mind, there is what is called Vyādi, or illness. You do not want any kind of revolt. Now, the Upaniṣhad does not talk of mental revolution, because then the question of meditation does not arise. It is taken for granted that the mind is sane and it can understand things, but the body is not reconciling itself with the condition of the mind. It is in a state which we call ill-health. Ill-health is itself an object of meditation. When you have temperature, you contemplate on temperature itself. Naturally it is difficult, because it is painful. You are undergoing a Tapas, says the Upaniṣhad. A Tapas is a heat that is generated by intensity of thought, and fever is a great heat produced in the body. Now, this heat itself becomes an object of meditation. How is it an object of meditation? You

will be laughing at the Upaniṣhad. How is it possible? It is not a deity; it is not a god; it is not going to help you in any manner, you think. It is going to help us in the manner of an understanding because, as I hinted earlier, the incompatibility of physical illness with the present mental state is the cause of pain, and the mind is supposed to understand the nature or the reason behind this incompatibility. Why is there this incompatibility between the condition of the body and the mind? Because the mind cannot adjust itself with the condition of the body. When you are dipped into the cold waters of the Ganga in winter, you know what you feel. You shiver to death. You may actually die if you are placed inside the water for one hour. But why do not the fish feel the cold? They are inside the water and they are so happy. How are they so happy? Because the condition of the body of the fish is compatible with the condition of the water of the Ganga. That is all. There is no incompatibility. But our body is irreconcilable with that condition. So, it is a kind of maladjustment of personality with the outer atmosphere and the outer conditions prevailing, that is called ill-health and any kind of sorrow or pain, for the matter of that. So let the mind contemplate on the possibility of a reconcilability or a compatibility with everything. That is one kind of Tapas.

The Upaniṣhad tells us further that you can also contemplate the condition of your being carried to the cremation ground. You have not yet been taken like that; but just imagine that you are still on the deathbed, and that you will be carried to the cremation ground in procession. Can you imagine this condition? 'Yes, I am gone, here I am on the stretcher, people are weeping, some are happy, perhaps; they carry me, and to the cremation ground do I go.' Contemplate like this. Then the sorrow of death also will be averted. You are deliberately contemplating the practicability, the possibility of going to the cremation ground and being burnt there.

When you are carried to the forest or the jungle to be buried there or to the cremation ground, a very uncomfortable experience is of course capable of being entertained in the mind. Nobody wishes to undergo that experience of falling ill, of being taken to the jungle for being buried or on a stretcher to the cremation ground to be burnt there. Who would like such an experience? But every experience is an experience. It has to be taken philosophically and scientifically. You will lose nothing by being buried; lose nothing by having an illness; you will lose nothing by going to the cremation ground. It looks like a horror on account of incompatibility again, an inadjustability of the mind with conditions outside. The whole point of the meditation here is that the mind should be able to contemplate a reconcilability of itself with any and every condition. In other words, it is a symbolic hint at meditation on universality.

TWELFTH BRĀHMAṆA

THE VIA MEDIA OF ATTITUDE

1. annam brahma ity eka āhuḥ, tan na tathā, pūyati vā annaṁ ṛte prāṇāt; prāṇo brahma ity eka āhuḥ, tan na tathā, śuṣyati vai prāṇa ṛte’nnāt, ete ha tv eva devate, ekadhābhūyam bhūtvā, paramatāṁ gacchataḥ tadd ha smāha prātṛdaḥ pitaram, kiṁ svid evaivaṁ viduṣe sādhu kuryām, kim evāsmā asādhu kuryām iti. sa ha smāha pāṇinā: mā prātṛda, kas tv enayor ekadhā bhūyaṁ bhūtvā paramatāṁ gacchatīti. tasmā u haitad uvāca; vi, iti; annaṁ vai vi; anne hīmāni sarvāṇi bhūtāni viṣṭānī; ram iti prāṇo vai ram, prāṇe hīmāni sarvāṇi bhūtāni ramante; sarvāṇi ha vā asmin bhūtāni viśanti, sarvāṇi bhūtāni ramante, ya evaṁ veda.

It is a favourite theme of the Upaniṣhads to consider the whole Reality as matter and spirit, or as the material universe and the universe of Prāṇa, energy. A meditation is

prescribed on the correlation between Anna and Prāṇa, the two terms here representing matter and energy. There are those who think that matter is everything, it is the whole of creation, forgetting the fact that it is an expression of Prāṇa, or energy, which is equally cosmic; there are others who think that energy alone is the ultimate reality, forgetting the fact that it manifests itself as matter, or object form, in the world of experience.

Annam brahma ity eka āhuḥ, tan na tathā: 'It is not true that mere material bodies can be regarded as real ultimately, because they decompose themselves into their original components when Prāṇa is absent in them.' It is the Prāṇa, or the energy, or the force that is behind things which keeps them in shape and maintains the form which they have taken at any given moment of time. It is also not true that matter does not exist, because it is an expression in space and time of the very same energy which is behind it as the invisible formless substance. So, form and formless being are the two aspects of Reality. They have to be blended together in contemplation. Neither should we go to the invisible, ignoring the visible, nor should we concentrate upon the visible merely, ignoring the aspect of the invisible reality behind it. Pūyati vā annaṁ: 'Everything that is material or of the nature of food decomposes itself and decays when Prāṇa is absent.' And Prāṇa, too, sustains itself on matter because it operates through matter. Our life is sustained by the food that we consume, and food in turn is maintained in its original freshness by the energy that pervades it. So, there is an interdependence of matter and energy. On this, there is a linguistic concept introduced for the purpose of meditation, just as we had a mention made of contemplation on the literal significance of the letters of the word Hṛidya, or heart, on an earlier occasion. Here we are asked to contemplate symbolically on the meaning of a certain word—'Vi'. Vi, iti; annaṁ vai vi; anne hīmāni sarvāṇi bhūtāni viṣṭānī: 'Everything is rooted in the material form and the food that is consumed, because of the fact that they are rooted in the material form.'

The Sanskrit word for rootedness is Viṣṭatva, Viṣṭānī, and so, contemplate on the very first letter Vi of this significant word Viṣṭa, to be rooted, to be fixed or to be encompassed by something. Similarly, ram iti prāṇo vai ram, prāṇe hīmāni sarvāṇi bhūtāni ramante: 'it is on account of the manifestation of life, or Prāṇa, that people are happy'. The joy of life is nothing but the joy of breathing, and energy manifesting itself as Prāṇa, and the Sanskrit word for this is Ramana. To Ram is to enjoy, to be happy, to be pleased and to be delighted. So, the words Ram and Viṣṭā—these two are semantically conceived and the first letters of these words are taken together, Vi and Ra. 'Contemplate on these only,' says the teacher. This is a way of meditation, using merely the first letter of the two words which indicate certain significances of the function of the two aspects of Reality—Anna and Prāṇa. 'Whoever contemplates thus on a blend of the two aspects of Reality as Anna and Prāṇa, matter and energy, enters into these two at the same time, combines the two in his own being and in his personal experience and life.' One who knows this secret of meditation does not over-emphasise either the aspect of matter or the aspect of energy. In other words, he combines in his practical life the two aspects of externality and internality. He is neither externally engaged as the extroverts are, nor is he internally engaged too much as the introverts are, but strikes a balance between the two.

The whole moral of the teaching in this section of the Upaniṣhad seems to be that we must strike a via media, a golden means between the outward looking attitude and the inward investigation of a psychological nature. We should neither be too much engaged in external investigation of material form to the exclusion of the internal aspect of Reality which is psychological and of the nature of energy, nor should we emphasise too much on the internal aspect only, namely, things psychological, ignoring the external aspect, because the internal and the external, the energy aspect and the matter aspect are two sides of a single Reality.

Meditation should ideally be on a harmony between the two. This is, perhaps, the intention of the teacher in this section.

THIRTEENTH BRĀHMAṆA

MEDITATION ON THE LIFE-BREATH

1. uktham; prāṇo vā uktham, prāṇo hīdaṁ sarvam utthāpayati. uddhāsmād uktha-vid vīras tiṣṭhati, ukthasya sāyujyaṁ salokātaṁ jayati, ya evaṁ veda.

Now the Upaniṣhad tells us that we can meditate on Om, or Prāṇava, or a particular chant of the Sāma Veda called the Uktha. This is a ritualistic interpretation of the employment of Om in certain sacrifices. Uktha means Om or also a particular chant of the Sāma Veda. Uktham prano: 'The Prāṇa is Uktha.' Every chant is made possible by the operation of the Prāṇa, or energy within us. Contemplate the Prāṇa as Om or the chant of Sāma. Now again, here we have a meditation prescribed on the symbolic meaning of the letters of the word Uktha. Utthāpayati uddhāsmād uktha-vid vīras tiṣṭhati, ukthasya sāyujyaṁ salokātaṁ jayati, ya evaṁ veda: 'One who meditates on Uktha or this mystical chant rises above all others.' The meaning that one rises above all others is to be drawn out from the etymological meaning of the components of the word Uktha. Utthāpayati means 'rise above', stand above or even raise someone else above the present position. So, one who contemplates on the etymological meaning of the word Uktha, which signifies rising above or standing above, raises oneself above the present condition of life, stands above others in every respect, causes others also to rise above themselves into a higher position, and 'ultimately reaches union with the Cosmic Reality which is Uktha, or Om, a universal vibration with which one becomes united, having been able to meditate on it in this manner'.

2. yajuh. prāṇo vai yajuh, prāṇe hīmāni sarvāṇi bhūtāni yujyante; yujyante hāsmai sarvāṇi bhūtāni śraiṣṭhyāya. yajuṣaḥ sāyujyaṁ salokatāṁ jayati, ya evaṁ veda.

Similarly we are asked to 'meditate on Prāṇa as Yajus'. Here again we are given a purely linguistic meaning. 'The Prāṇa unites things, and where Prāṇa is absent there is disintegration.' Prāṇe hīmāni sarvāṇi bhūtāni yujyante: 'Whoever contemplates Prāṇa as Yajus, one of the Vedas, gets united with all things.' Not only that; he unites everything that is discrete and particular; he becomes a harmonising element in society; he becomes a peacemaker. One who has united himself with Reality becomes capable of uniting others also with Reality. Yujyante hāsmai sarvāṇi bhūtāni śraiṣṭhyāya. yajuṣaḥ sāyujyaṁ salokatāṁ jayati, ya evaṁ veda: 'He who is able to meditate on Prāṇa as Yajus, that which unites things, attains pre-eminence. And, after casting off this body, attains that realm of the divinities which is hymned by the Mantras of the Yajur Veda.' He becomes one with the gods, the realm which is indicated by the Yajus, a celestial realm, far superior to the physical and the atmospheric regions. This is the consequence of meditation on Prāṇa as Yajus, a uniter, a combiner, or a harmoniser of everything, a meaning that is drawn out from the etymological significance of the word Yajus.

Raising the minds of ritual-ridden people to higher realms superior to the realm of the rites or the rituals of sacrifice in religion, instead of suddenly giving them a philosophic concept for meditation and drawing them gradually from the ritual realm to the philosophical realm through the realm of the ritual alone—this seems to be the purpose of the Upaniṣhad in this meditation.

3. sāma: prāṇo vai sāma, prāṇe hīmāni sarvāṇi bhūtāni samyañci; samyañci hāsmai sarvāṇi bhūtāni śraisthyāya kalpante. sāmnaḥ sāyujyaṁ salokatāṁ jayati, ya evaṁ veda.

Likewise, we are asked to contemplate on Prāṇa as Sāman. 'That which unites things' is also the meaning of Sāman. In the same way as one is enabled to attain to the realm of the deities of the Yajus by the contemplation on the Prāṇa as the uniter of all things and an harmoniser of principles, similarly is the effect that follows by meditation on Prāṇa as the Sāman. To unite, is the meaning that is drawn out from the word Yajus. 'To harmonise, is the meaning that is drawn out of the word Sāman. Everything comes together for him who contemplates Prāṇa as Sāman, and one who thus meditates throughout one's life attains the realm of ultimate harmony of things after the casting off of the body. This is the result of this meditation.'

4. kṣatram: prāṇo vai kṣatram, prāṇo hi vai kṣatram: trāyate hainaṁ prāṇaḥ kṣanitoḥ. pra kṣatram atram āpnoti, kṣatrasya sāyujyaṁ salokatāṁ jayati, ya evaṁ veda.

Kṣatram prāṇo: 'Prāṇa is to be meditated upon as Kṣatra.' This again is a peculiarity in Sanskrit. Kṣatram prāṇo trāyate hainaṁ prāṇaḥ kṣanitoḥ: The word Kṣatra is taken as an occasion to contemplate on Prāṇa as 'that which saves people from all kinds of sufferings', a protector of all people, a saviour par excellence and a guide in life, one who provides the necessities of life. All these meanings are to be drawn from the word Kṣatra as united with Prāṇa, which is the symbol here for meditation. 'One who thus meditates on Prāṇa, as Kṣatra, the saviour, the protector and one who frees people from every kind of sorrow or suffering, reaches realms which are well-protected, which are free from sorrow of every kind, and attains to a salvation which is equivalent to freedom from all turmoil of physical life.'

FOURTEENTH BRĀHMAṆA

THE SACRED GĀYATRĪ PRAYER

Now, we enter into a new subject altogether, a meditation on the mystical, and to a certain extent linguistic, meaning of the Gāyatrī Mantra in the Veda.

1. bhūmir antarikṣaṁ dyauḥ ity aṣṭāv akṣarāni; aṣṭākṣaraṁ ha vā ekaṁ gāyatryai padam. etad u haivāsyā etat, sa yāvad eṣu triṣu lokeṣu, tāvaddha jayati, yo'syā etad evaṁ padaṁ veda.

The Gāyatrī is a Mantra well-known to people. Gāyantam trayati gāyatrī: One who protects that devotee who by singing, chanting or reciting, resorts to this Mantra is Gāyatrī. This is a Mantra with twenty-four letters, three feet and three quarters. The fourth quarter is a mystical one about which the Upaniṣhad will be mentioning something very special towards the end. Now, how do we contemplate the feet of Gāyatrī? It is a Mantra—you must remember this. It is a chant of the Veda which has twenty-four letters. Particular methods of meditation on the correspondence between the letters of the different feet of Gāyatrī with certain other visible phenomena in life are prescribed here. Here again we are in the realm of poor language. Bhūmir antarikṣaṁ dyauḥ: Bhūmi is earth; Antariksa is atmosphere; Dyau is heaven. Dyau is supposed to be a two-lettered word. It is a compound and not a single word. Bhūmi, Antarikṣa, Dyau—earth, atmosphere and heaven—are designated by three words, three appellations, epithets or names, and these names are constituted of eight letters. Similar is the case with the first foot of the Gāyatrī Mantra, which is of eight letters. So a correspondence is established in meditation between the eight letters of the first foot of Gāyatrī and the earth, atmosphere and heaven, so that the first foot of Gāyatrī is made equivalent to the entire visible world. These three worlds—the physical, the atmospheric and the celestial—are

supposed to be designated again by what is called the Vyahritis. Vyahritis is what precedes the chant of Gāyatrī. Bhur, Bhuva, Svah—these are the three words which are called Vyahritis. They correspond to the three worlds—the physical, the atmospheric and the celestial. So is the first foot of Gāyatrī, which is formed of eight letters. So, here a symbolic meditation is prescribed. What is the meditation? Contemplation on the first foot of Gāyatrī Mantra as all the three worlds themselves. 'One who meditates on the first foot of Gāyatrī, in this manner, by identifying its letters with the three worlds, attains to the three worlds. He attains to the Supernal status of Mastery over the earth, atmosphere and celestial realms.' Sa yāvad eṣu triṣu lokeṣu, tāvaddha jayati: Whatever is there in these three worlds, that this person will get. Who will get? One who meditates in this manner on the first foot of Gāyatrī by conscious identification of this foot of Gāyatrī with the three worlds. How is this correspondence established? 'By the thought that the eight letters of the first foot of the Gāyatrī are the same as the eight letters of the three words, Bhūmi, Antarikṣa and Dyau, meaning earth, atmosphere and heaven.'

It is very difficult to conceive all this, but these are the ways in which some of the Rishis in ancient times practiced contemplation. It does not mean that we are to take each and every prescription as intended for ourselves. The Upaniṣhad is not a single teaching. It is a body of varieties of teachings. Various types of meditations are prescribed, and when an initiation is given in a particular method of meditation, a particular chosen technique only is taken up, not the entire body. But we are studying the Upaniṣhad for the purpose of information and edification of our own mind, so that the mind may get purified and become fit for any type of meditation as would be conducive to our temperament. They are very hard things to imagine. You cannot imagine even one of them when you actually sit for meditation, but they are very effective techniques. The confidence with which the sage of the Upaniṣhad tells us that mere contemplation on

this correspondence between the letters of the first foot of Gāyatrī and the letters in the three words, Bhūmi, Antarikṣa, Dyau, will cause the meditator to go to the realm where he becomes a master of the three worlds, is indeed miraculous. You can imagine what mystery is hidden behind these meditations!

2. ṛco yajūmṣi sāmāni, ity aṣṭāv akṣarāṇi; aṣṭākṣaraṁ ha vā ekaṁ gāyatrai padam. etad u haivāsyā etat. sa yāvadīyaṁ trayī vidyā, tāvad ha jayati. yo'syā etad evaṁ padaṁ veda.

Ṛco yajūmṣi sāmāni: There are three Vedas—Ṛg, Yajur and Sāma. The plural of these is given here as ṛco yajūmṣi sāmāni. 'The Ṛco, Yajus and the Sāmān—here again you have eight letters.' These have to be set in correspondence with the eight letters of the second foot of the Gāyatrī. This is another kind of meditation. 'What happens to the one who meditates in this manner, concentrating his mind on the correspondence between eight letters of the second foot of Gāyatrī with the three Vedas? He becomes a Master of the three Vedas, and attains to realms which are accessible to anyone who is a Master of the three Vedas.' Whatever is capable of being achieved through the three Vedas, that one achieves through this contemplation on the second foot of the Gāyatrī Mantra alone, just as one attains to mastery over the three worlds by contemplation merely on the first foot of the Gāyatrī.

3. prāṇo'pāno vyānah, ity aṣṭāv akṣarāṇi; aṣṭākṣaraṁ ha vā ekaṁ gāyatrai padam: etad u haivāsyā etat. sa yāvad idam prāṇi, tāvad ha jayati yo'syā etad evam padaṁ veda. athāsya etad eva turīyaṁ darśatam padam parorajā ya eṣa tapati; yad vai caturthaṁ tat turīyam; darśatam padam iti, dadṛśa iva. hy eṣaḥ; parorajā iti, sarvam u hy evaiṣa raja upari upari tapati. evaṁ haiva śriyā, yaśasā tapati, yo'syā etad evam padaṁ veda.

Now the third foot is mentioned. Prāṇo'pāno vyānah: There are the three essential energies in the system—Prāṇa, Apāna and Vyāna. The letters are eight here, again. 'Prāṇa, Apāna, Vyāna mean three energies in our system and the epithet names of these energies are formed of eight letters.' 'They have to be set in correspondence with the third foot of the epithet which is also constituted of eight letters.' Then what happens? A new miracle takes place.

Ity aṣṭāv akṣarāṇi; aṣṭākṣaraṁ ha vā ekaṁ gāyatrai padam: etad u haivāsyā etat. sa yāvad idam prāṇi, tāvad ha jayati: 'You become a Master of all the worlds constituted of living beings.' Wherever there is Prāṇa operating, there one becomes a ruler, a master, which means to say, in the entire living world one becomes pre-eminent in every respect. One becomes the chief, a lord over all, as it were, among the realms that are living, provided he contemplates on this correspondence between the letters of the third foot of Gāyatrī with the three energies within the system—Prāṇa, Apāna, Vyāna.

Etad evam padaṁ veda. athāsya etad eva turīyaṁ darśatam padam: Generally, people do not know that there is any such thing as the fourth foot of Gāyatrī. Nobody chants the fourth foot. It is a mystical appendix, as it were, to the normal chant. The fourth Pada is not given in its entirety in the original text for some unknown reason. Parorajāsé-sāvadon is the fourth Pada, which is beyond all Rajas. But the Upaniṣhad tells us that this fourth foot is very important. It is something like the Amātra aspect of Prāṇava, the soundless aspect of Om which is spiritual in its nature, which is Consciousness in its essentiality. Some such thing is the character of this fourth foot of Gāyatrī. While the three feet of Gāyatrī may be said to comprehend everything that is temporal, the fourth foot is non-temporal. It represents an absolute state. It is a special feature of this mystical aspect of Gāyatrī recitation into which very few people are initiated. Generally, initiation is not given into the fourth foot, but is only given in the three

feet. Turīyaṁ darśatam padam: 'The fourth foot is apparently visible', really not visible. One cannot understand what this fourth foot is. As I mentioned to you earlier, you cannot understand what fourth dimension means. To us it is only a word without any sense, but it conveys every sense and every meaning from its own point of view. Likewise is this fourth foot of the Gāyatrī Mantra which is apparently visible, says the Upaniṣhad, but really not visible to the eyes, which means to say that its meaning is not intelligible to the mind. It is something very mystical. Parorajā parorajāsé-sāvadon is the fourth Pada. 'It is above the dust of the earth. It is superior to all that is manifest as creation. It is not material at all, and therefore it is called Paroraja.' It is super-physical. Ya eṣa tapati: 'The one that shines before us', the Sūrya, or the sun, is the supreme reality, the great superintending power, the deity behind this fourth foot of Gāyatrī. He has to be meditated upon through the recitation of the fourth foot.

Yad vai caturthaṁ tat turīyam; darśatam padam iti, dadṛśa iva. hy eṣaḥ; parorajā iti, sarvam u hy evaiṣa raja upari upari tapati: 'The meditation here is on the sun, on the Puruṣha in the sun, not merely on the physical orb of the sun.' This is a spiritual energy that is resplendent in the sun that is the object of meditation here. The deity, the divinity which is superior to the physical form of the sun, that deity, that Puruṣha, Hiranmaya Puruṣha, is the object of meditation during the chant of the fourth foot of Gāyatrī Mantra. Sūrya is, thus, mystically involved in the chant of the fourth foot of Gāyatrī. 'Such a person who contemplates in this manner on the inward meaning, or the inner significance of this fourth foot, is glorified in this world, endowed with all prosperity, becomes renowned in every respect and shines like the sun himself, as it were. One who knows this becomes that—ya evaṁ veda.'

4. saiṣā gāyatry etasmiṁs turīye darśate pade parorajasi pratiṣṭhitā, tad vai tat satye pratiṣṭhitam; cakṣur vai satyam, cakṣur hi vai satyam; tasmād yad idānīṁ dvau vivadamānāv

eyātām aham adarśam, aham aśurauṣam iti. ya evaṁ brūyāt; aham adarśam iti, tasmā eva śraddadhyāma. tad vai tat satyaṁ bale pratiṣṭhitam; prāṇo vai balam; tat prāṇe pratiṣṭhitam; tasmād āhuḥ: balaṁ satyād ogīya iti. evaṁ veṣā gāyatry adhyātmaṁ. pratiṣṭhitā sā haisā gayāṁs tatre; prāṇā vai gahāḥ; tat prānāṁs tatre; tad yad gayāṁs tatre, tasmād gāyatrī nāma. sa yām evāmūṁ sāvitrīm anvāha, eṣaiva sā. sa yasmā anvāha, tasya prānāṁs trāyate.

Saiṣā gāyatry etasmiṁs turīye darśate pade parorajasi pratiṣṭhitā: 'The entire Gāyatrī Mantra is really rooted in the fourth foot.' It is the Prāṇa Śakti, it is the essence, as it were, of the whole Gāyatrī. It is the ocean into which the river of the Gāyatrī Mantra enters. It is the ultimate meaning of the Gāyatrī. Just as the non-temporal, or the meta-empirical, or the spiritual includes within itself all that is temporal and manifest, so is the fourth foot inclusive of all the meaning that is contained in the first three feet— satye pratiṣṭhitam.

Cakṣur vai satyam, cakṣur hi vai satyam: Here again we are brought back to the old type of meditation which was mentioned earlier in a different context. 'Satya is truth, and one has to contemplate the fourth foot of Gāyatrī as ultimate truth', the truth that is symbolically represented by 'actual perception of values through the eyes which are presided over by the sun', which again is the deity of the fourth foot of the Gāyatrī Mantra. One can meditate on strength. The more you move towards reality, the more also you become strong, the more also you are able to perceive things clearly. The capacity to visualise things in their truth is coincident with increased energy and power or capacity. So, one is expected to meditate on Śakti, or Bala, or power, or energy, which follows automatically in the wake of this meditation. Gāyatrī also is called Sāvitri. Sometimes people call the Gāyatrī Mantra, Sāvitri Mantra. The Upaniṣhad says both mean one and the same thing. What you call Gāyatrī is the same as Sāvitri. It is Sāvitri because it is connected with Sāvitri, or the sun. It is Gāyatrī because it protects whoever chants it. Gyatrī

nāma. sa yām evāmūṁ sāvitrīm anvāha, eṣaiva sā. sa yasmā anvāha, tasya prānāṁs trāyate: 'Your Pranas are protected by this Mantra. Therefore it is called Sāvitri; therefore also it is called Gāyatrī.'

5. tām haitām eke sāvritrīm anuṣṭubham anvāhuḥ: vāg anuṣṭup; etad vācam anubrūma iti. na tathā kuryāt. gāyatrīm eva sāvitrīm anubrūyāt. yadi ha vā apy evaṁ-vid bahv iva pratigṛhṇāti, na haivatad gāyatryā ekaṁ cana padam prati.

There is another Gāyatrī Mantra of Anustubh metre, not the Gāyatrī metre that occurs in the Veda. Gāyatrī is a Mantra; it is a deity; it is also a metre. Now, Gāyatrī is a particular metre in the Veda, and this metre is of twenty-four letters. But Anuṣṭubh is another metre which has thirty-two letters. So, there is another Gāyatrī Mantra mentioned somewhere else which is constituted of thirty-two letters and is chanted in the Anuṣṭubh metre. The Upaniṣhad says, 'That is not the proper Gāyatrī.' The proper Gāyatrī is the one which is in the Veda, not the Anuṣṭubh one. Tām haitām eke sāvritrīm anuṣṭubham anvāhuḥ: 'There are some people who think that the Anuṣṭubh Mantra (Gāyatrī) is the real one.' Vāg anuṣṭup; etad vācam anubrūma iti. na tathā: 'It is not so,' says the Upaniṣhad. Na tatha kuryat: 'You should not chant the other one.' Gāyatrīm eva sāvitrīm anubrūyāt: 'Only the Gāyatrī Sāvitri which is in the Vedas should be chanted', not the Anuṣṭubh one which is of thirty-two letters. Yadi ha vā apy evaṁ-vid bahv iva pratigṛhṇāti, na haivatad gāyatryā ekaṁ cana padam prati: 'What is the glory of this Gāyatrī? If you are to accept as gift everything that is available anywhere; if you can receive such a gift, that altogether cannot be regarded as equivalent even to one foot of Gāyatrī.' Apy evaṁ-vid bahv iva pratigṛhṇāti, na haivatad gāyatryā ekaṁ cana padam prati: Even one single foot of Gāyatrī, when it is recited properly, will take you to such realms of glory and magnificence, which

transcend in magnitude anything that you can receive as a gift in this world.

6. sa ya imāṁs trīn lokān pūrṇān pratigṛhnīyāt, so'syā etat prathamam padam āpnuyāt; atha yāvatīyaṁ trayī vidyā, yas tāvat pratigṛhnīyāt, so'syā etad dvitīyam padam āpnuyāt; atha yāvad idam prāṇi, yas tāvat pratigṛhnīyāt, so'syā etat tṛtīyam padam āpnuyāt, athāsyā etad eva turīyaṁ darśataṁ padam, parorajā ya eṣa tapati, naiva kenacanāpyam; kuta u etāvat pratigṛhṇīyāt.

Sa ya imāṁs trīn lokān pūrṇān pratigṛhnīyāt, so'syā etat prathamam padam: 'When you chant the first Pada, first foot of the Gāyatrī Mantra, you become endowed with mastery over the three worlds.' Āpnuyāt; atha yāvatīyaṁ trayī vidyā, yas tāvat pratigṛhnīyāt, so'syā etad dvitīyam padam āpnuyāt: 'If you can chant correctly even the second foot merely, you become endowed with all the glory that comes to one by study of the three Vedas.' Atha yāvad idam prāṇi, yas tāvat pratigṛhnīyāt, so'syā etat tṛtīyam padam āpnuyāt: 'If you recite the third foot of the Gāyatrī Mantra, you become capacitated to rule over every living being anywhere.' Athāsyā etad eva turīyaṁ darśataṁ padam, parorajā ya eṣa tapati, naiva kenacanāpyam: 'If you are to meditate on the fourth foot of Gāyatrī, what can I tell you,' says the Upaniṣhad. 'How can I explain to you the glory that will come to you? Nothing of this world can equal that. No gift of the three worlds can equal this fourth foot.' Not the three Vedas, not all beings put together, 'nothing mentioned up to this time can equal the glory that comes to one who meditates on this fourth foot of Gāyatrī'. Parorajā ya eṣa tapati, naiva kenacanāpyam; kuta u etāvat pratigṛhṇīyāt: 'How can you describe the glory that comes through the meditation on the fourth foot? It is inexpressible; it is transcendent; it is superior to everything which is material or visible.'

7. tasyā upasthānam: gāyatri, asy eka-padī dvi-padī tri-padī catuṣ-pady a-pad asi, na hi padyase. namas te turīyāya darśatāya padāya parorajase; asāv ado mā prāpad iti; yaṁ dviṣyāt, asāv asmai kāmo mā samṛddhīti vā; na haivāsmaī sa kāmaḥ samṛddhyate yasmā evam upatiṣṭhate; aham adaḥ prāpam iti vā.

Tasyā upasthānam gāyatri: You have to pray to Gāyatrī, meditate on Gāyatrī by certain methods. One of the methods is a verbal chant, a prayer offered to the great deity of the Gāyatrī. A particular chant is given here. Tasyā upasthānam: 'A holy devout worship or adoration is called Upasthāna.' What is it? Gāyatrī ity: 'O Gāyatrī, the great one! You are one-footed, two-footed, three-footed and you possess the fourth foot also.' Eka-padī dvi-padī tri-padī catuṣ-pady: You are one-footed, two-footed, three footed or four-footed as the case may be. 'You are everything, but really you have no feet. That is also true.' A-pad asi: Who can say that you have feet. These feet are only concepts in our mind. You are universal, all-comprehensive. So, you are A-pad, 'without any feet whatsoever'. Na hi padyase: 'You never move anywhere', therefore why should you have any feet? You are the immovable all-pervading being. Therefore you never move like the four-footed animals or four-footed beings—na hi padyase. Namas te turīyāya: 'Prostration to you, the fourth reality indicated by the Supreme Consciousness.' Darśatāya padāya: 'That Reality which appears to be there in front of us, yet we cannot recognise through our intelligence.' Parorajase; asāv ado: 'That Being which is above all manifestation in the form of Sattva, Rajas, Tamas, the material form.' Mā prāpad iti; yaṁ dviṣyāt, asāv asmai kāmo mā samṛddhīti vā; na haivāsmaī sa kāmaḥ samṛddhyate yasmā evam upatiṣṭhate; aham adaḥ prāpam iti vā: 'Whatever you wish in your mind at the time of the chant of the Gāyatrī Mantra, that materialises itself. That becomes your property. Not only that; nobody can get what you can get. You stand above all people. You may prevent someone from getting by the chant of the Gāyatrī,

and you may get everything that you require by the chant of the Gāyatrī.' Both things are possible. The positive and the negative aspects of the power that accrues to one by the chant of Gāyatrī are mentioned here. The positive aspect is that you are capable of acquiring everything. The negative aspect is that you are able to prevent anything, if it is necessary to do so. You can oppose and prevent anything from taking place if it is not supposed to take place at all according to your will; or if it is to take place, it can take place also by your positive will. So, if you wish it should take place, it will; and if you wish it shall not, it will not.

8. etadd ha vai taj janako vaideho buḍilam āśvatarāśvim uvāca: yan nu ho tad gāyatrī-vid abrūthāḥ, atha kathaṁ hastī bhūto vahasīti. mukhaṁ hy asyāḥ, samrāṭ, na vidām cakāra, iti hovāca; tasyā agnir eva mukham: yadi ha vā api bahu ivāgnau abhyādadhati, sarvam eva tat saṁdahati; evaṁ haivaivaṁ-vid yady api bahv iva pāpaṁ kurute, sarvam eva tat sampsāya śuddhaḥ pūto'jaro'mṛtaḥ sambhavati.

Etadd ha vai taj janako vaideho buḍilam āśvatarāśvim uvāca: This is a peculiar anecdote here. It appears, there was a sage called Buḍila Aśvatarāṣvi. Perhaps, he was a reciter of the Gāyatrī Mantra. He became an elephant in his next birth by the chant of the Gāyatrī. Janaka was riding that elephant, and due to Purvavāsanā the elephant could speak. It said that it was a reciter of the Gāyatrī Mantra. Yan nu ho tad gāyatrī-vid abrūthāḥ, atha kathaṁ hastī bhūto vahasīti: Janaka says: "You say you are a meditator on Gāyatrī. How have you become an elephant upon which I am sitting and riding?" What is the secret? How can a Gāyatrī Upāsaka become an elephant in the next birth? Mukhaṁ hy asyāḥ, samrāṭ, na vidām cakāra: The elephant said: "King, I did not know the face of Gāyatrī. I made a mistake in the chant. I did not know some aspect of it. I knew everything except something. That something has brought me to an elephant's birth." "I see,"

said Janaka. “This is the case.” Iti hovāca; tasyā agnir eva mukham: “Fire is her mouth. This you did not understand,” says Janaka. Here fire can mean anything; one does not know what actually the Upaniṣhad intends. Perhaps it is to be identified with the Sun himself. He is symbolic of the fire-principle. Also in the ritual of the chant of the Gāyatrī there are certain Nyasas, as they are called, placements which invoke Agnī and other deities as the various limbs of the conceived body of the deity of Gāyatrī.

Yadi ha vā api bahu ivāgnau abhyādadhati, sarvam eva tat saṁdahati; evaṁ haivaivaṁ-vid yady api bahv iva pāpaṁ kurute, sarvam eva tat sampsāya śuddhaḥ pūto'jaro’mṛtaḥ sambhavati: ‘Just as anything that is thrown into fire is burnt to ashes, whatever it be, so does one burn to ashes every sin that one might have committed in the earlier births, provided one knows the secret of Gāyatrī in its entire form.’ Agnī as the Mukha and the fourth foot, particularly, must be understood. We must meditate on Gāyatrī in its entirety and not part by part, and must also be able to identify the deity of the Gāyatrī as one with one’s own being, united with one’s own being, and with the chant which is Gāyatrī Mantra. All three should become one. The Sādhanā which is the Gāyatrī, the Sādhaka who is the meditator, and the deity, should all be contemplated as a single being. This is the intention of the Upaniṣhad. By this one attains to supernal regions.

FIFTEENTH BRĀHMAṆA

PRAYER TO THE SUN BY A DYING PERSON

All these meditations that are described in the Fifth Chapter of this Upaniṣhad are qualitative in their nature. They are called Saguna-Upāsanās, which means to say, meditations on the Supreme Being as defined by certain supreme qualities, or characteristics, such as All-pervadingness, Creatorship, Preservership, Destroyership, Internal Rulership, the character of being a luminous Light

within, being as vast as Space, and so on. Whatever be the definitions of the Ultimate Reality as pointed out in this section, they have always been associated with certain attributes. These meditations with qualities, or Saguna-Upāsanās, are supposed to lead the soul to liberation, gradually, through an orderly ascent, known as Krama-Mukti. This passage of Krama-Mukti, the gradual liberation of the soul attained by Saguna- Upāsanās, or qualitative meditations, is always traversed through the sun. The sun is regarded as a very important place, a halting point of the soul in the gradual ascent to the Absolute. Of all the deities who are supposed to direct the soul onwards in its passage upwards, the sun is considered the most important. It is a very prominent location, where the soul is not only purified in an intensive manner, but is landed in the realm of light as it finds itself in the region of the sun.

The soul that is to depart the body, after having completed its career of life through meditation in this manner, prays to the sun for opening a passage. The immediate experience after the body is cast off is one of ascent to the sun. Many types of description are given in the different scriptures as to how the sun receives the soul. Romantic explanations and stimulating experiences are associated with the event of the soul's reaching the land of light, and the soul is glorified in its divine form. The following is part of the prayer of the soul on the verge of leaving the body, having completed the course of its life through meditation. The prayer to the sun and the different feelings which the soul undergoes at the time of its leaving this world for a higher one are mentioned herein.

1. hiraṇmayena pātrena satyasyāpihitam muktam: tat tvam, pūṣan, apāvṛṇu, satya-dharmāya dṛṣṭaye.

'Great Abode of life!' Thus is addressed the resplendent sun. The face of truth is covered with a golden vessel, and so I cannot see the truth behind. I can see only the glare of the vessel of gold that is covering the light of truth. O glorious

one! Lift this lid of gold with which you have covered the glory of truth inside, so that I may behold your inner reality, which is my own essence, also. The essence in you is my essence. So, I have a great privilege, a prerogative of beholding your true nature which is not the radiance of the beaming rays that you are projecting to baffle the eyes of people. You have an inner being which is hidden behind the rays. Withdraw your rays; uncover this lid and enable me to behold you as you are in essence, so that I may commune myself with your being.' Thus is the soul's prayer to the sun.

The stages of the ascent of the soul through Krama-Mukti are the levels of identification of the self with the deities concerned. It is not analogous to confronting some person, as you see a friend in a hotel or an inn when you are on a journey, who is there to receive you and make arrangements for your stay, lodging, boarding, etc. This is not the kind of arrangement which we are expecting from the deities or the service which the deities are rendering to the soul. At every particular stage there is a communion of the soul with the corresponding deity, so that it is a regular transcendence, and not merely a contract of one individual with another superior. No transcendence is possible unless there is communion. The absorption of the soul in a particular state is the precondition of the transcendence of that state for the purpose of realising a higher, or a better one. So, the soul gets identified with the being of the sun, becomes one with the sun and absorbs itself into the reality of the sun. It does not merely receive a hospitality from the sun as a guest receives from a friend or a well-wisher. So the prayer is: May I be able to absorb myself in your being. May I not merely behold you as an outsider as I have been looking upon you earlier. For this purpose, enable me to see you through my being, rather than through my eyes, as I have been doing before. For this purpose, again, lift the lid of the golden vessel with which you have been covering the essence of truth that you really are.

The golden vessel is the orb of the sun which we are beholding, seeing every day, but we cannot see the reality behind the sun. That energising centre which is the divine source in the sun cannot be seen with the physical eyes. The glory that is behind the sun is non-physical, super-relative, and it is divine. It is something inscrutable. One of the great miracles of creation is the sun. You cannot understand what it is. It is not merely light; it is not merely energy; it is something more than all these that our experiments can reveal to us. The outward mode through which the sun's reality is manifest to our eyes is to be lifted, as if it is a lid, and the true basis of truth which is behind has to be beheld.

The whole universe may be regarded as a golden vessel which covers the Absolute, so that we cannot see that it is there at all. We see only the world outside. We see objects; we see people; we see activities; we see colours; we hear sounds, but we cannot see the basic reality. The waves are so many in number in the ocean that the bottom is not visible. There is only a perception of the relative manifestation of certain characteristics of reality, but it itself is not seen. The object of perception which is this vast universe of colours and sounds is the lid, as it were, which is golden because it is attractive. We are attracted by the world; we see meaning in the world and we feel that there is a tremendous significance for us in all the objects of sense. As is gold, so is this world. It does not allow us to go deeper into what is behind it. There is a substratum of this universe of particulars which is the uniform reality. So the prayer to the divine being is: Lift this phenomenon, the universe, the object-world which is preventing me from entering into the being which is the ultimate truth.

I am not merely begging of you to do a favour. In fact, I have a privilege to know this because my essential nature is inseparable from the essential nature of all creation. In the same way as the universe outside is the lid that covers the Absolute, this body is the lid that covers the soul within. The

body also is a glittering gold which is attractive, of which we are enamoured and which we like very much, as do we like everything else in this world, also. Personally, this body, this psychophysical individuality, this so-called 'me' which we like so much, is the golden vessel that prevents us from visualising the true light that we are essentially. Outwardly, again, there is this multifaceted universe of particular objects which will not enable us to probe into the reality of Brahman. We cannot see the Ātman within on account of the body here; we cannot see Brahman, the All-Being, because of the universe outside. So, this lid which is inside as well as outside in the form of this bodily individuality here and the universe there—may this lid be lifted so that I may behold the Absolute Truth.

This is a prayer offered to the Master of all luminaries, the sun himself, as a passage to liberation.

2. pūṣann, ekarṣe, yama, sūrya, prājā-patya, vyūha raśmīn samūha, tejaḥ yat te rūpaṁ kalyāṇatamam, tat te paśyāmi yo sāv asau puruṣas, so'ham asmi.

Pūṣann: O creator of all! Ekarṣe: Single solitary traveller, unbefriended in this world! Yama: Controller of all beings! Sūrya: Who projects rays of light, energy! Praja-patya: Born of the Creator Brahma! Vyūha raśmīn samūha: Collect your rays and dazzle not my eyes! What for? Tejaḥ yat te rūpaṁ kalyāṇatamam, tat te paśyāmi yo sāv asau puruṣas, so'ham asmi: You hide a very attractive reality within you, which is your real Being. The most blessed auspicious Being that you really are, may I behold that Being. The Puruṣha within you is also the Puruṣha within me. This is the similarity between us; this is the affiliation that I have with you; this is the common characteristic that we both have between ourselves; and this is the privilege that I also have to exercise, because the Puruṣha within me is the Puruṣha within you. Therefore, O Sūrya, Sun-God! Do me this favour, if you would like to call it one, of absorbing me into your bosom, so that I may rise high,

onwards, on the path of the realisation of the great Goal of life.

3. vāyur anilam amṛtam athedam bhasmāntam śarīram: aum krato smara, kṛtaṁ smara, krato smara, kṛtaṁ smara.

Well, I go. It is true; and what happens to this body which I have been loving so much, which I have been regarding as my own self, with which I have become one practically in my daily life? This body is made up of the five elements—earth, water, fire, air, ether. It is an effect of these five elements. Therefore, naturally, the constituents of this body should go back to their sources. What I have borrowed from other sources, I return to them because I have fulfilled the purpose that I have to achieve through this body.

Vāyur anilam amṛtam: The air-principle within me, the Prāṇa that is inside me becomes one with the cosmic immortal Prāṇa. The so-called limited Prāṇa within me is a part of the Cosmic Prāṇa which is Hiraṇyagarbha, who is immortal. I look mortal and finite because of my limitation to this body. Now the limitation-consciousness is gone, and the material which has been utilised by me for finite purposes is returned to the Cosmic Source from where it has been taken over. The immortal Vāyu, the immortal Prāṇa, the Sūtra-Ātman, Hiraṇyagarbha—to that my Prāṇa goes. I become one with Hiraṇyagarbha. Athedam bhasmāntam śarīram: This body is reduced to ashes when it goes to the cremation ground. It becomes one with the earth. The physical aspect, the material part of this body is formed of the earth element; it goes to the earth. The wind element, or the air element, the Prāṇa element, goes to the Prāṇa and the Vāyu, the Wind. And the water element goes to Water. The fire principle goes to the Fire. And what else is there in this body except the five elements. They go back to their original sources.

There is a self-investigative prayer, a prayer to one's own mind, as it were, to oneself. May I be able to remember what I have done in this life. This is what an intelligent self-

conscious being would recollect at the time of departure from this body. The time has come to depart from this world, and I have now to enter a new realm of new functions altogether, a new set of experiences. 'O myself, my mind, my understanding, my conscious being, remember what you have done in this life.' Krato smara, kṛtaṁ smara, krato smara, kṛtaṁ smara: Twice is it said: remember, remember what you have done in this life, because a sincere repentance also does good. Perhaps, repentance is a potent means of destroying all evil. It has a peculiar psychological role to perform in one's career. If the heart really repents from the bottom, then all the mistakes that it might have committed earlier can be wiped off. Naturally, the future is left open. It is clean and is not filled with further activities or functions or wills or determinations, and the past, of course, is now repented over. So, a kind of repentance is brought upon the mind at the time of the death of the person, and all possible memories of the past are brought to the surface of consciousness for the purpose of this contemplation which is a last thought bestowed upon the actions that one performed throughout one's life.

It is one of the practices of Sādhakas to do this kind of contemplation every day, in the night. What is the manner in which I have spent the day today, from morning to night? What is the good that I have done, and what is the objective fulfilled, in what manner, etc., for what purpose, in what capacity? This kind of contemplation keeps the mind calm and consoled at the time of going to sleep. If there is such a recapitulation of one's deeds throughout the day, then, of course, the last thought would be nothing but the cumulative effect of these thoughts. Else, that would be a difficult thing to consider at the end of life when everything gets forgotten. But, we are here considering the case of a special individual, not the ordinary one, the layman of the world. We are here studying the course of the soul of a person who has been regularly engaged in meditation. Naturally, in the case of such a person, there may not be the usual difficulty felt by

people at the time of death—neither any sorrow in connection with the deeds that one performed, nor any kind of depression of spirit, for life has been spent well in meditation.

4. agne naya supathā, rāye asmān; viśvāni, deva, vayunāni vidvān; yuyodhy asmaj juharāṇam eno: bhūyiṣṭhāṁ te nama-uktiṁ vidhema.

The stages of the ascent of the soul by Krama-Mukti have been mentioned. The first stage is supposed to be that of Agnī, or the god of Fire. He is the one who will face you first, and everyone comes afterwards. So there is a prayer offered to Agnī, the deity of the divine Fire. Agne naya supathā, rāye asmān: O Divine Fire! Lead us along the right path for the purpose of higher prosperity that we are to achieve. Viśvāni, deva, vayunāni vidvān: O Cosmic Fire, who is the representative of the Universal Vaisvanara Himself! You know everything, you are omniscient, there is nothing hidden from your view, and so you know what is best for us. You know the right path which we have to tread. So, show us that path, O Agnī! Yuyodhy asmaj juharanam eno: If we have done any mistake, please destroy these errors. Anything that is inimical to the path, anything that is of an obstructive character in our ascent onwards, anything that one may regard as evil or undesirable, may that be destroyed by the force of your Fire. Bhūyiṣṭhāṁ te nama-uktiṁ vidhema: We prostrate ourselves before you, again and again, sincerely from the depths of our hearts.

With this prayer, the soul leaves the body and then it is taken over to the realm of Agnī, or Flame, or the god of Fire. Then, upwards, through the passage of the Sun, it reaches Brahma-loka, or Prajāpati-loka, the realm of the Creator, through several further stages, and then it attains the Supreme Absolute.

The opinion is generally held that the soul will be in Brahma-loka till the end of the universe. When the universe

is dissolved, Hiraṇyagarbha, Brahma, also gets back to the Source. At the end of the cosmic dissolution, the soul, with Brahma, the Creator, goes back to the Absolute. Until that time, it remains there. This is the belief of some teachers of the Upaniṣhads.

Here we come to the close of the Fifth Chapter of the Bṛhadāraṇyaka Upaniṣhad. Now we may go back to the point where we left out in the First Chapter because of the necessity to maintain a connection of thought or subject. We left out some portion and went on to the Second Chapter, towards the end of it, because those portions we left out are of a similar nature as the ones that we have been studying from the Fifth Chapter onwards. They are certain Upāsanās of a symbolic nature, qualitative character. So, one of them is in the First Chapter and a little of it in the beginning of the Second Chapter. These meditations which we have studied in the Fifth Chapter are practically continued in their essentiality in the themes of these passages which we are going to study, but they occur in the First Chapter itself. They are also meditations—how we can contemplate or concentrate our minds in such a way that whatever we are individually and whatever things are outwardly are brought together into unison, so that there is no rift between ourselves and the outer world. That is the purpose of the meditations. The world outside, the various realms of existence in the external creation and our own self, individually, are to be set in tune with each other. They have to be harmonised. This is the function of meditation. We are not to sit outside the world as if we are independent of it; we are a part of it, you know. But this has to be emphasised and it has to be realised in our experience.

★

CHAPTER I (CONTINUED)

FIFTH BRĀHMAṆA (CONTINUED)

THE THREEFOLD CREATION

3. ‘trīṇy ātmane’kuruta’ iti, mano vācaṁ prāṇaṁ, tāny ātmane ‘kuruta’: anyatra manā abhūvaṁ nādarśaṁ, anyatra manā abhūvaṁ nāśrauṣaṁ iti, manasā hy’eva paśyati, manasā sṛṇoti, kāmaḥ saṁkalpō vicikitsā, śraddhā’ śraddhā, dhrtir adhṛtir hrīr dhīr bhīr ity etad sarvam mana eva. tasmād api pṛṣṭhata upaspṛṣṭo manasā vijānāti; yaḥ kaś ca śabdō, vāg eva sā; eṣā hi antam āyattā, eṣā hi na prāṇo’pānovyāna udānaḥ samano’na ity etat sarvaṁ prāṇa eva. etanmayo vā ayam ātmā, vāṅ-mayaḥ mano-mayaḥ, prāṇa-mayaḥ.

The Creator fixed for himself the three kinds of food, namely, the mind, the speech and the vital force. The meaning of these three faculties in the human individual as instruments for the acquisition of food has been explained elsewhere. The mind is the real seer, not the eyes, and the mind is the real sense-organ and not the other well-known ones, because it is observed that when the mind is elsewhere the eyes will not see their objects and the senses do not act in that condition. Thus, it is to be concluded that the mind is the principal medium of knowledge. What are generally known as desire, resolution or determination, doubt, faith, or the absence of it, patience, or impatience, modesty, understanding, fear, are all in fact the mind itself operating in different ways and forms. One can feel a sensation through the mind even if one is touched from the back.

Likewise, all modulations of voice and formations of sound may be said to be comprehended by the principle of speech. While speech can express the character of objects, it cannot express itself. In a similar way, Prāṇa, Apāna, Vyāna, Udāna and Sāmana are different forms of the activity of the central vital force. This central vitality is designated here in

this passage as 'Ana', without the prefixes attached to its other forms mentioned.

The entire personality of the individual, the whole body, is composed and consists of these three elements only, namely, mind, speech and Prāṇa (vital force).

4. trayo lokāḥ eta eva, vāg evāyaṁ lokaḥ, mano'ntarikṣa lokaḥ, prāṇo'sau lokāḥ.

The principal functions in our body are speech, mind and Prāṇa, through which we do everything that we can do in this world. The words that we utter, the thoughts that we think, and the energy that we have—these are the constituent factors of our personality through which we deal with others, which we regard as our endowments or faculties of action. These have to be set in tune with the outer world. The three worlds, says this passage, are to be harmonised with the three functions within us. There are three worlds. Trayo lokāḥ: This physical world, the atmospheric world and the celestial world, or the divine paradise, are the three worlds. Vāg evāyaṁ lokaḥ: his world of physical perception is to be identified with everything that words can express through speech, because speech can express only what is sensible, what is visible to the eyes, and this world is what is visible to the eyes. It is an object of the senses, and inasmuch as this world is defined by us as an object of our senses, and the function of speech is only to describe what is an object of the senses, a similarity is to be established between the object-world which is tangible, visible, etc., with the speech which expresses everything that is visible. Speech is, thus, this world. The connection is that speech expresses everything that has a form, everything that can be defined or explained through language which is identified with the world that is visible.

But the mind can think also what is not visible to the eyes. It can infer the existence of certain objects and even worlds which are invisible. The mind is more difficult to

understand than the function of speech, because while speech can express only what is tangible, visible, etc., it cannot infer things without the function of the mind. So, the mind has a peculiar advantage of being in a position to deduce things by induction and deduction. The world that is above the physical is such a one. It cannot be visibly perceived; it can only be deduced by inference, and therefore the mind is the only faculty in us which can do this work. Hence the mind is to be identified in meditation with the invisible world which is superior to the physical one and is in mediately above it—mano'ntarikṣa lokaḥ.

Prāṇo'sau lokāḥ: Now, the most inscrutable thing within us is the Prāṇa. It cannot think like the mind; it cannot infer; it cannot do the work of logical induction and deduction. It cannot also perceive things like the eyes, but it is a strange element within us which gives energy even to the mind. If the Prāṇa is not to function, the mind also will not think. The Prāṇa is the general reservoir of energy like a powerhouse, and its functions are beyond conception, over which we have no control. To some extent we may have control over our thoughts, but we cannot control the energy function, or the Prāṇa-Śakti within us. It is superior to everything, in a sense, the sense being that it acts according to its own way. It has its own manner; it is regulated by certain other laws altogether, independent of the laws that we can think of in our minds. We cannot increase or decrease the energy within us. We cannot even direct its course, as we can do with the mind or speech. So, the most subtle realm which is the divine or celestial one, the paradise, is identified with the Prāṇa, the pure energy. Prāṇo'sau lokāḥ: The highest world, which is celestial, is inscrutable beyond conception, cannot be even inferred by the mind, cannot be expressed through speech, and is as unintelligible as the Prāṇa and is the one with which the Prāṇa is to be identified in meditation.

5. trayo vedā eta eva, vāg eva ṛg vedaḥ, mano yajur vedaḥ prāṇah sāma vedaḥ.

These three functions—speech, mind and Prāṇa—are to be identified with certain other important factors also in meditation, namely the Vedas, for instance. Just as there are three worlds with which the three functions have been identified for the purpose of meditation, there are three Vedas, three repositories of knowledge, or wisdom, with which these functions have to be identified. Trayo vedā: There are three Vedas—Ṛg, Yajur and Sāma. Vāg eva ṛg vedaḥ, mano yajur vedaḥ prāṇah sāma vedaḥ: Ṛg Veda is to be identified with all speech because it is the immediate source available of all hymns offered to the gods. An outcome of it, something that is based upon it for the purpose of a further practical performance, is Yajur Veda. The correlation between the Ṛg Veda and the Yajur Veda is something like the correlation between the speech and the mind which work together. So is the case in the application of the Ṛg Veda and the Yajur Veda Mantras in sacrifice. They are correlated in action. Sāma Veda is the essence, the quintessence of the Mantras of the Ṛg Veda. Certain important Mantras from the Ṛg Veda are culled out and set into tune or music, which collection of Mantras is called the Sāma Veda which is chanted in certain intonations. And it, being the last essences and therefore more difficult to understand than the other two Vedas, is identified with that principle within us which is more difficult to understand than the others, namely the Prāṇa. So, the meditation is that the speech-principle may be identified with the Ṛg Veda, the mind with the Yajur Veda and the Prāṇa with the Sāma Veda.

6. devāḥ pitaro manuṣyā eta eva, vāg eva devāḥ, manaḥ pitaraḥ, prāṇo manuṣyāḥ.

Just as there are three worlds, there are three types of denizens in this world. The inhabitants of these worlds are also to be identified with the three functions in meditation. The gods inhabit heaven; the Pitrs, or ancestors, inhabit the atmospheric realm which is midway between earth and heaven; the human beings inhabit this physical world. These three have to be identified in meditation, so that they also

become harmonised with our own being. Vāg eva devāḥ, manaḥ pitaraḥ, prāṇo manuṣyāḥ: The speech is to be identified with the celestials, the mind with the Pitrs or ancestors in the atmospheric realm, and the Prāṇa with all created beings here in this physical world. The idea behind this meditation is that everything conceivable should be set in tune with one's own being. The distractions in meditation, the difficulties that we have in meditation are all due to there being certain things external to us. They may be objects; they may be persons or worlds or realms, whatever may be. The existence of these things, which cannot be reconciled with our own being, is the reason why we have distraction in meditation. We have problems with these things, and they cannot be set in harmony with us. We are dissimilar to them in quality and they are dissimilar to us in character. They remain always alien to us as foreign elements. But the very presence of these alien elements disturbs our minds. They come to our thoughts and then begin to tell us that they are there as irreconcilable creations. So, the irreconcilability of our being with something or the other in the world outside is the cause of difficulties in meditation. If everything can be harmonised with what we are, the mind will go straight to its target of meditation without any problem on the way. Every problem is a kind of irreconcilability, and the whole function of these meditations throughout, right from the Fifth Chapter onwards, is to find ways and means of reconciling ourselves with anything and everything.

7. pitā mātā prajā eta eva, mana eva pitā, van mātā, prāṇaḥ prajā.

Also, you identify yourself with the family members. Do not have any kind of tension with them. You have a father; you have a mother; you have children in the family. Now, you set your mind in tune with these in meditation—the mind as the father, speech as the mother and the Prāṇas as the children, because they come out of the union of speech and mind. So, you have here symbols for meditation which take

into consideration whatever is immediately present in the family, whatever is the object of your learning the Vedas, whatever is regarded by you as the entire creation, the three realms of being, the three worlds mentioned here and the inhabitants of all the three worlds. Nothing is left out; everything is brought into consideration. All beings have become friendly with you; they have been set in tune with you; they are objects of your meditation. And the purpose of the meditation is to enable you to identify your being with all these beings. It is not a meditation on some external object merely for the purpose of apprehending its outer character. The meditation, whatever be the nature of that meditation, has its final aim in communion with the object, so that the object ceases to be an object and becomes a part of you. The intention of meditation is to abolish the existence of the object and affirm the existence of the subject only, which remains there as an enhanced existence because it has become larger than the original form it assumed as an individual subject isolated from the object. Now it has become a more magnified subject because it has already absorbed into its being the object also. Every object is, thus, absorbed into the subject so that you are a very large subject; a magnified form of your own being.

This is the central intention of this Upaniṣhad meditation, an enhancement of the magnitude of the subject, which is achieved by the absorption of the object into the subject, here meaning anything which the mind thinks as existing, so that they may not come and interfere with the meditation. Even the gods should not place an obstacle before you in meditation, because they too are brought and made subjects or converted into such objects of meditation. Neither should you have trouble from people in this world, nor from the world outside, nor from gods in heaven. Nothing should be an obstacle to you in your great objective of spiritual contemplation. That is why you set yourself in tune with all things in the beginning itself.

8. vijñātaṁ vijijñāsyam avijñātam eta eva; yat kiṁ ca vijñātam, vācas tad rūpam, vāgg hi vijñātā, vāg enaṁ tad bhūtvāvati.

Vijñātaṁ vijijñāsyam avijñātam eta eva: There are three types of objects—known objects, objects which are to be known, and the objects which have not been known. All these three types have to be identified with speech, mind and Prāṇa. Yat kiṁ ca vijñātam, vācas tad rūpam: Whatever is known already may be identified with the realm of speech. As has been mentioned earlier, speech is nothing but a means of expressing by way of definition anything that is visible to the eyes, the tangible world of sense. Whatever is known alone can be expressed by speech. What is unknown or intended to be known cannot be expressed by speech. Speech, which is language, is employed for the purpose of defining, expressing things which are already known. And, therefore, identify the realm of speech with everything that is known. Yat kiṁ ca vijñātam, vācas tad rūpam, vāgg hi vijñātā, vāg enaṁ tad bhūtvāvati: If you are able to identify your aspect of being which is superintended over by the speech principle with everything that is known, what happens? What is the result that follows from this meditation? You become that very visible thing, the entire visible realm within you, upon which you have been meditating, and that ceases from obstructing you in any way. The visible word shall not be an obstacle to you afterwards. It shall protect you, take care of you, help you onwards, rather than put an obstacle before you. The world shall not obstruct you. It shall only help you, on the other hand, in your onward march, on account of this kind of meditation where your aspect of expression through language and speech is identified with the whole known world. That which is not known completely, but can be known by inference, etc., has to be identified with the mind because this is the function of the mind. The mind can imagine by inference what is not known, but can be known by deduction, etc.

9. yat kiṁ ca vijijñāsyaṁ, manasas tad rūpam; mano hi vijñāsyam, mana enaṁ tad bhūtvāvati.

Yat kiṁ ca vijijñāsyaṁ, manasas tad rūpam; mano hi vijñāsyam: While speech can express things clearly, the mind is of a different nature altogether. It cannot express things so clearly as speech does. You cannot understand your own mind so clearly as you can understand what you have spoken through words. Your expressions through speech are clearer than the thoughts in the mind, which are more complicated. So, the mind is something to be known, not already known clearly. Such a thing which the mind is, has to be identified with everything that is capable of being known, but not yet known—the worlds that are not clearly visible, but can be inferred by deduction, etc.

The faculties mentioned are to be employed for the purpose of meditation on the known realms of being and those realms that are not known, but are capable of being known by methods of knowledge, and those other realms which are unknown totally. So, the comparison made between these three realms of objects of knowledge and the instruments, namely speech, mind and Prāṇa, is that speech expresses everything that is visible, that which is of the known world, while the mind can infer the existence of even those which are not directly known. The imperceptible also can be inferred by induction and deduction by the mind, and therefore the mind is to be meditated upon as connected with the realm which is superior to the merely perceptible or the visible. The Prāṇa is something inscrutable. It has already been mentioned that while the speech expresses what is known and the mind is superior to the realm of speech because of the fact that it can argue, by pros and cons, the objects of knowledge and knows things which are not directly perceptible, the Prāṇa is a different realm altogether over which we have no control. We can direct our thoughts by the employment of consciousness, and we control our speech by the use of common sense, but we have no say in

the matter of the movement of the Prāṇa, which has its own say. It works of its own accord by a law which is independent, as it were, of the one over which we have some sway, or say. We can stop thinking, we can stop speaking, but we cannot stop breathing or restrain the activity of the Prāṇa, completely.

10. yat kiṁ cāvijñātam, prāṇasya tad rūpam; prāṇo hy avijñātaḥ, prāṇa evaṁ tad bhūtvāvati.

Here, in the Upaniṣhad, it has been the practice to identify the Prāṇa with Hiraṇyagarbha, the Cosmic Prāṇa, or Sūtra-Ātman. It is considered as the unknown. So, in this threefold meditation on the realms connected with speech, mind and Prāṇa there is an inclusiveness of every realm of existence—that which is known, that which is hidden behind and not visible or perceptible, and that which is totally unknown. Well; we may even compare these realms to the physical, the astral and the causal by extension of meaning. So, here is a kind of meditation on the three realms of existence—the visible, the invisible and the transcendent causal state.

11. tasyai vācaḥ pṛthivī śarīram, jyotī-rūpam ayam agniḥ; tad yāvaty eva vāk, tāvatī pṛthivī, tāvan ayam agniḥ.

12. athaitasya manaso dyauḥ śarīram, jyoti-rūpam asāv ādityaḥ, tad yāvad eva manas, tāvatī dyauḥ, tāvān asāv ādityaḥ. tau mithunaṁ samaitām: tataḥ prāṇo ajāyata sa indraḥ, sa eso'sapatnaḥ: dvitīyo vai sapatnaḥ: nāsya sapatno bhavati, ya evaṁ veda.

Of speech, the whole earth may be regarded as the abode, the body, as it were, the embodiment, even as fire, which is supposed to be the presiding deity over speech, is the light of the whole earth. Earth becomes the abode for the manifestation of fire, for fire does not manifest itself without a means, and the means is any earth element. The principle of fire, which requires the element of the earth as its means

or conducting principle, is the presiding deity of speech. So, the connection between speech and the elements of earth and fire is that fire in its original nature as a divine principle, Agnī, is the superintending power over speech and the earth naturally, because it is the abode of all ignitions and power of burning, and should equally be regarded as the realm over which speech has sway. So, Prithavi (earth) and Agnī (fire) are the abode as well as the light, the expressing power respectively of the function of speech. The speech, therefore, extends over everything over which earth elements have sway and over which speech as Agnī also has sway. Yāvaty eva vāk, tāvatī pṛthivī, tāvan ayam agniḥ: This is a subtle form of meditation whereby an enquiry is made into the very principle of speech and entry is gained into the principle of fire which is regarded as the deity of speech. And by this subtle method of enquiry, which is the meditative process, one gains mastery over the principle of earth as well as fire.

Likewise is the meditation to be conducted over the mind and the Prāṇa in respect of their realms, or the regions over which they have sway. Athaitasya manaso dyauḥ śarīram: The heaven and the atmosphere are the abode of the activities of the mind. The sun himself is the light, in the light of which the mind functions. And whatever be the region which is held under sway by the sun as well as the entire atmosphere and the heaven—that is the region through which the mind also can travel. The mind has a greater capacity to understand than the speech, which only expresses what is already understood by the mind. The realms, which are superior to or higher than the earth and the fire, are taken here as objects of contemplation by the mind, namely, the sun and the atmospheric region including the heavens. That speech and mind combined together produce Prāṇa as their child, is a favourite theme of the Upaniṣhads. This is a subtle psychology. Prāṇa is universal energy, no doubt, but it functions in a particular manner in the body of an individual on account of the intentions of the mind. The mind restrains the Prāṇa and locates it within the body; otherwise we would

not be so intensely conscious of this body alone as our own self. The Prāṇa is equally present in every person, in every body, everywhere, in every part of creation. But we are not apparently connected with the manifestations of Prāṇa through other bodies, other individuals and other species of being. Our direct connection seems to be with this particular embodiment which is presided over by a single mind, which is, again, connected by an ego, a self-affirmative principle; and so the Upaniṣhad, in this passage, suggests that the localised function of the Prāṇa in this embodiment of the individual, being made possible by the activity of the mind in connection with the speech which is the instrument of expression of the mind, we should consider Prāṇa as the effect of the combined activity of mind and speech. Tau mithunaṁ samaitām: tataḥ prāṇo ajāyata: By the combined activity of these two, by a joint collaboration of mental intention and the power of speech, Prāṇa functions in a particular way, in a given manner, in a direction which is already laid down in the particular individual, one being different from the other. One who knows this secret goes beyond the limitation of Prāṇa, mind and speech.

The analysis provided here in these passages of the Upaniṣhad is intended to gain entry into a realm which transcends the ordinary realm of speech, mind and Prāṇa as individuals. By analysis of this kind, we begin to understand what is the reason behind the limitation imposed upon speech, mind and Prāṇa. When the limitation is understood, we gain mastery over the limitation. We become unlimited in our capacity over these functions, and then one does not have any imposing force in front of him. Then he becomes the lord over everything—sa indraḥ. Indra is master over everything. And one becomes free from any kind of opposition from outside who knows thus. Sa eso'sapatnaḥ: He has no enemy outside. And who is an enemy? Anyone who is other than oneself is an enemy—dvitīyo vai sapatnaḥ. Anyone who is external to you is your enemy, because you have to fear one who is not you. Here, in the case of this masterly

meditation, an 'other' than oneself does not exist, and therefore there cannot be enmity from any side. He is unopposed in every direction. The inimical force is that which is external, but there is no such thing here. Nāsya sapatno bhavati: There shall not be inimical opposition from any quarter whatsoever in the case of this person, ya evaṁ veda, one who knows this secret. But in the case of others, there is bondage and there is division complete on account of the presence of externals.

13. athaitasya prāṇasyāpaḥ śarīram, jyotī-rūpam asau candraḥ, tad yāvān eva prāṇaḥ, tāvatya āpaḥ, tāvān asau candraḥ, ta ete sarva eva samāḥ, sarve'nantāḥ: sa yo haitān antavata upāste antavantaṁ sa lokaṁ jayati. atha yo haitān anantān upāste, anantaṁ sa lokaṁ jayati.

Athaitasya prāṇasyāpaḥ śarīram: As is the case with speech and mind, so is the case with Prāṇa in its instrumentality in meditation. Water is the abode, the body, the embodiment of Prāṇa. The Upaniṣhads tell us that the essence of water that we drink goes to form the Prāṇa, or the energy within us. The Prāṇa gets dried up if there is no water element in the body. It becomes exuberant, energetic and active due to the preponderance of the water-principle in the body. So, water is regarded as the embodiment, or the body of the Prāṇa. Jyotī-rūpam asau candraḥ: The moon is its luminous form. It is again a doctrine of the Upaniṣhads that the moon is watery in effect, perhaps due to the coolness of the rays of the moon and for certain other esoteric reasons which the Upaniṣhads propound in various ways in different contexts. So, the Prāṇa is connected with the moon as well as water, both being related to the water principle in some way. Tad yāvān eva prāṇaḥ, tāvatya āpaḥ, tāvān asau candraḥ, ta ete sarva eva samāḥ: In contemplation we are not supposed to make a distinction between the speech, the mind and the Prāṇa. They are equals. The realms over which they have sway are of a similar character. The three worlds are only three densities of a single manifestation of creation. They are not

three different worlds actually. They are three types of density of a single substance. Three degrees of expression of a single embodiment appear in the form of this manifestation. And so, they are to be regarded as uniform and not distinct, one from the other—sarva eva samāḥ. Sarve'nantāḥ: All are infinite in their capacity, ultimately. There is nothing which speech cannot achieve if it is properly directed, based on truth. There is nothing which the mind cannot do if it is based on truth, and there is nothing which the Prāṇa cannot achieve if it functions on the basis of truth. Every one of these is infinite in its capacity essentially, though in their manifested form through the bodies of individuals, they appear to be limited in function. The words that we utter do not have infinite capacity, because of the fact that this speech of ours is limited to the bodily conditions. But if it transcends bodily conditions, the word becomes true. Whatever you speak will become manifest at once. Such is the power of speech of great masters and Yogins. If they say anything, it happens, because they have transcended the limitation of speech, while otherwise is the case with individuals who are body-conscious. Such is also the mind. If an ordinary person thinks, it cannot materialise. But if a powerful mind thinks, the Yogin's mind especially, it shall materialise at once, because the capacity to materialise any thought depends upon the connection of the mind with its infinite background. The force comes from infinity, not merely from the particularised manifestation of the mind. When the mind tunes itself with the cosmic Mind, any thought can materialise itself in any form. So is the Prāṇa; even a mere breath is as powerful as thought or word. Certain Gurus initiate disciples just by breathing; some initiate merely by look; some others initiate by thought; and certain others by actual words of expression. So, it means that there is power hidden in everything. Every faculty is a potency, and it has the power to execute the function which is expected of it, provided that it is connected to infinite power. If an infinite power house is at the background of an

electrical connection, any strength of voltage or wattage can flow through that conducting medium. The only condition is that one should be connected to an inexhaustible power house. If that is the case, nothing is impossible. This is the case with every Yogin. His mind, Prāṇa and speech become unified, whereas in the case of an ordinary individual they are differently oriented. The mind, the speech and the Prāṇa are independent, as it were, in the case of ordinary individuals. But in the case of a master or a Yogin, they are three expressions of a single intent of the soul, so that it is the soul that manifests itself as speech, mind and Prāṇa in the case of a knower; not otherwise.

Sa yo haitān antavata upāste antavantaṁ sa lokaṁ jayati. atha yo haitān anantān upāste, anantaṁ sa lokaṁ jayati: If we are ignorant enough to imagine that we are limited to this body alone, and therefore we can speak only what is in connection with this body, we can think only what is in connection with this body and we can have the function of the Prāṇa also only in relation to this body, then limited is the result that we can achieve through these functions. But if our contemplation is on infinitude, infinite is the effect that we can produce by words, speech and even breathing—if our soul is connected to the infinite. Then, every function can produce any effect. What speech can execute, Prāṇa can do; what Prāṇa can do, mind can do; and so on in the case of every other function. Otherwise, ordinarily each function has its own independent capacity which is different from the capacity of other functions. In the case of a Yogin, they mingle, one with the other, so that any one can perform the function of any other. Thought and speech and mind and soul differ not one from the other in the case of one who has identified himself with the infinite source of things.

THE SELF IDENTIFIED WITH THE SIXTEENFOLD PRAJĀPATI, THE TIME SPIRIT

14. sa eṣa saṁvatsaraḥ prajāpatiḥ, ṣoḍaśa-kalaḥ; tasya rātraya eva pañcadaśa-kalāḥ, dhruvaivāsya ṣodaśi kalā. sa rātribhir evā ca pūryate, apa ca kṣīyate; so'māvāsyāṁ rātrim etayā ṣoḍasyā kalayā sarvam idaṁ prāṇabhṛd anupraviśya, tataḥ prātar jāyate. tasmād etaṁ rātrim prāṇa-bhṛtaḥ prāṇaṁ na vicchindyād api kṛkatā sasya, etasyā eva devatāyā apacityai.

The meditation is further extended in the following section. Sa eṣa saṁvatsaraḥ prajāpatiḥ, ṣoḍaśa-kalaḥ: We can contemplate the creative principle in its relevance to the principle of time, or the passage of time. As we have observed earlier, the Upaniṣhad gives us various symbologies for contemplation. In fact, one can utilise any phenomenon for the purpose of meditation. Anything and everything in this world of space, time and objects can become an instrument or aid in meditation on the Absolute. You can meditate on space; you can meditate on time; you can meditate on any object. Any one of these can become a passage to the infinite. So, here the suggestion is that certain aspects of the manifestation of time can be regarded as instruments for the purpose of meditation. The creator is sixteenfold in power, as it were. Soḍaśa-kalaḥ prajāpatiḥ: Prajāpati is the Creator. He has sixteen forces, sixteen aspects of energy or sixteen digits of expression. Now, these sixteen digits are compared here, for the purpose of meditation, with the sixteen digits of the moon who is connected with sixteen processes by way of days and nights, which constitute a half of the lunar month. There are fifteen days in the bright half of the lunar month, as there are fifteen days in the dark half. One half of the lunar month is of the waxing moon; the other half is of the waning moon. Both are of fifteen days and fifteen nights in duration. Each particular day, including the night, is supposed to have connection with one digit of the

moon, and each particular digit is connected with the mental functions in an individual. It is said that the moon is the presiding deity over the mind. The waxing and the waning of the moon has some connection with the mental horizon. People who are insane or not properly balanced in their mood are supposed to be affected by the movements of the moon. But the moon affects even normal persons, not merely abnormal ones. Only, the normal persons do not feel the effect so much as the others who have no control over their minds. Because of the intense force that we exert on our own minds by our egos, we are unable to feel the force of the moon on our minds, but if we are to relax the mind completely and not impress the ego upon the mind too much, then we may be able to discover the distinction we feel, one day after another, as the moon waxes or wanes. The traverses of the mind are sixteenfold. Full incarnations of God are sometimes regarded as endowed with sixteen powers—soḍasa-kalā-mūrti, as we call them. The sixteen Kalās, or digits, are the sixteen powers of the mind. The sixteen powers are always not manifest in every individual, so that no one is entirely in possession of one's own mind. We have control over certain aspects or features of the mind, but not over the entire mind. If we are identical in our soul with the whole of our mind, then we may lift the world by our hands. Such strength does not come to anyone because of a partial identification of consciousness with the mind, or the mental functions.

Here, the meditation process mentioned suggests that the digits, or the powers which are symbolically connected with the fifteen days and nights of the lunar half month, are veritably forces of the Creator Himself. Ṣoḍaśa-kalaḥ; tasya rātraya eva pañcadaśa-kalāḥ, dhruvaivāsya ṣodaśi kalā: The moon has, and the mind also has, one transcendent element in it which is called the sixteenth Kalā or the sixteenth digit. The fifteen are temporal; the one is transcendent. The fifteen days and nights represent the temporal aspect of the digits; the sixteenth one is not included in the fifteen days and

nights. It is supposed to be invisible, and existing at a particular juncture between the new moon and the next day after the new moon, as well as between the full moon and the next day after the full moon. The sixteenth digit is supposed to operate in the moon and the minds of people, also. That is why Pūrnimā and Amāvasyā are regarded as holy days. The full moon and new moon are considered as of special importance in religious parlance. Special worships, etc. are conducted on full moon and new moon days because the mind assumes a role which it cannot on other days. It becomes complete in itself. It is completely absorbed or completely expressed; not partially absorbed or partially expressed as on other days. So, the fifteen days and nights represent the fifteen Kalās, or digits, and the one that is invisible, midway between the full moon or the new moon and the other day is the sixteenth one, the element of transcendence. This is the permanent digit—dhruvaivāsya ṣodaśi kalā.

Sa rātribhir evā ca pūryate, apa ca kṣīyate; so'māvāsyāṁ rātrim etayā ṣoḍasyā kalayā sarvam idaṁ prāṇabhṛd anupraviśya, tataḥ prātar jāyate: It is the belief among people versed in the science of occultism and higher psychology that the moon enters every part of the world by its sixteenth digit on Amāvāsyā, or the new moon day. Physicians, especially those who are learned in the Āyurveda, are particular in extracting the juices of certain herbs on the Amāvāsyā day, and give it to patients, because that is supposed to be highly medical in its value. Plants are supposed to be tremendously influenced by the moon on Amāvāsyā day. Religiously minded people do not pluck leaves on Amāvāsyā day; they do not touch trees and plants lest they be hurt on Amāvāsyā. The reason is that the sixteenth digit of divinity is supposed to be present in all the forms of creation, and on that day special religious festivals are held, worships are conducted on account of the connection this particular digit has with the mind as well as with the moon, whose waxing and waning are the causes of the fifteen and the sixteen digits being

manifest. Tasmād etaṁ rātrim prāṇa-bhṛtaḥ prāṇaṁ na vicchindyād: On the Amāvāsyā day they do not hurt anyone, says the Upaniṣhad. Not anyone, even plants, not even the least of animals like a lizard, api kṛkatā sasya, etasyā eva devatāyā apacityai, even such insignificant things like flies and mosquitoes are not to be injured on that day. Divinity manifests itself uniformly in a pronounced way on the new moon day. The great Divinity is to be adored in all creation, particularly on that day on account of its special manifestation. This is an occult secret this Upaniṣhad mentions in this passage for the purpose of meditation on the digits of the moon in their connection with the mind, when the time process is taken as the target of meditation.

15. yo vai sa samvatsaraḥ prajāpatiḥ ṣoḍaśa-kalaḥ, ayam eva sa yo'yam evaṁ-vit puruṣaḥ tasya, vittam eva pañcadaśa-kalāḥ, ātmaivāsya ṣoḍaśi kalā, sa vittenaivā ca pūrayte apa cakṣīyate. tad etan nadhyam yad ayam ātmā, pradhir vittam. tasmād yady api sarvajyāniṁ, jīyate, ātmanā cei jīvati, pradhināgād ity evāhuḥ.

Yo vai sa samvatsaraḥ prajāpatiḥ ṣoḍaśa-kalaḥ, ayam eva sa yo'yam evaṁ-vit puruṣaḥ tasya, vittam eva pañcadaśa-kalāḥ, ātmaivāsya ṣoḍaśi kalā: Now, another symbology is presented for purpose of meditation. Sixteen are supposed to be the digits of power in a human being. Fifteen are temporal; one is transcendent. One aspect of this meditation has already been explained. The other is stated now. Whatever you have, and whatever you are—these two aspects are the objects of meditation here. You know the distinction between these two—whatever you have, and whatever you are. Whatever you have, is called wealth, and whatever you are, is called the soul. Whatever you have, is temporal; whatever you are, is eternal. People generally lay too much emphasis on what they have, rather than on what they are. There is a tendency in people to accumulate more and more of wealth and extend the domain of their possessions. They wish to have the largest infinitude of having, rather than being. It is naturally

expected of people to enhance their being to infinitude, but instead of that, they try to enhance their having to endlessness. There is a greed to possess more and more of things. Even if the whole earth were to be possessed, you will not be satisfied. If the earth and the heavens are to become your possessions, you are not going to be happy, because satisfaction does not come from temporal relationship. Satisfaction is a character of eternity manifest, and if our relationship is only with the temporal, that which we really are will always remain grief-stricken and neglected completely. We ignore our being in our interest in what we want to have in this world. This is not to be. A coordination has to be established between what we have and what we are, or what we would like to have and what we ought to be. Vitta is the word used in this passage for anything that can be called wealth in general. Any property, anything that you expect to possess, anything that is worthwhile as a value in this world, an appurtenance of your life is Vitta, or the wealth of yours. The whole wealth of the world which people would like to collect and have is the fifteen-aspected digit. It is large indeed, but it is temporal. The world is apparently larger than you—apparently only, not really. It looks as if we are insignificant, little individuals crawling like insects on the surface of the earth, while the earth, the world around us is so big, so terrifying as to engulf us. Thus, in a way, the fifteen numbers seem to be bigger than the single number, one. One is smaller than fifteen, but this one is bigger than the fifteen, really, even as the soul is superior to the whole world.

Vittam eva pañcadaśa-kalāḥ, ātmaivāsya ṣoḍaśi kalā, sa vittenaivā ca pūrayte apa cakṣīyate: A person appears to wax and wane according to the extent of the wealth that one has. The richer you are in your possessions, the larger you consider yourself to be in the estimation of yourself and of others. The lesser is your wealth and riches, the poorer you consider yourself to be. So, there is a waxing and waning of the individual also, as is there waxing and the waning of the moon outside. But the waxing and the waning of the

individual in respect of wealth outside is not to be stressed too much, because even if all the wealth is lost, there is something remaining in you which is more valuable than everything that you might have lost.

Sa vittenaivā ca pūrayte apa cakṣīyate. tad etan nadhyam yad ayam ātmā: The self that you are is like the axle of a wheel, which is the cause of the movement of the wheel, notwithstanding the fact that the spokes also are necessary. While the spokes move up and down, the axle does not move. It is the permanent element which is fixed in the movement of the wheel. So is the entire world of possessions and wealth, riches which rotate and revolve round the axle of the self, without which there would be no motion and progress at all, just as without the axle there cannot be a movement of the wheel. Tad etan nadhyam yad ayam ātmā, pradhir vittam: The soul is the centre; the wealth that we have is only a periphery, a circumference, moving and passing.

Tasmād yady api sarvajyāniṁ, jīyate, ātmanā cei jīvati, pradhināgād ity evāhuḥ: People generally are in a position to console themselves and reveal their composure even after losing everything they possess, provided that their soul-power is intact. People do not grieve so much for the loss of wealth as for the loss of themselves. You know very well that you are more valuable than your wealth. You have a greater love for your own self, ultimately, than for anything that you possess. So, if everything that you have is lost completely, and you alone are left finally, single, unbefriended, unconnected with others, yet you have a satisfaction of your own—after all, I am. If you also are not to be, that would be much worse than to lose everything that you have or might have had.

So, the contemplation is that the Ātman is superior to everything that is external and possessional. And, as is the connection between the circumference and the centre of the wheel, or the spokes of the wheel with the axle, so is the connection between the entire world of possession outside

and the self within. They have to be coordinated in a proportionate and harmonious manner for the purpose of establishing union between the external and the internal, finally laying the proper emphasis on the Universal Internal, which is the Ātman, which, when realised, puts an end to all greed for wealth, and then even a need for possession becomes absent because of the fact that the ¡tman is all the wealth of the world. The Ātman is not merely the centre in you, but the centre which is everywhere.

THE THREE WORLDS AND THE MEANS OF WINNING THEM

16. atha trayo vāva lokāḥ, manuṣya-lokaḥ, pitṛ-lokaḥ. deva-loka iti. so'yam manuṣya-lokaḥ putreṇaiva jayyaḥ, nānyena karmaṇā. karmaṇā pitṛ-lokāḥ, vidyayā deva-lokaḥ, deva loko vai lokānāṁ śreṣṭhaḥ: tasmād vidyām praśaṁsanti.

There are three worlds, as we have already studied—this world, the atmospheric world and the celestial world: Manuṣya-loka, Pitṛ-loka and Deva-loka, as the scriptures tell us. We have to gain entry into all these worlds and have mastery over them. Renown in this physical world is attempted to be perpetuated by people. Even after death, they want to be known to men. How can you perpetuate your greatness even after death? The progeny of yours is the perpetuation of your glory. The son says his father is such-and-such a person. So, the great man's name continues through the son. The progeny is the continuation of the glory and the value of the person. So, one gains renown in the physical realm by the progeny that he has. The family continues its tradition; otherwise, he would be cut off root and branch by the death of the physical body. The physical world remembers the individuality of a person through the legacy that he leaves in the form of the family tradition and the children. Hence, one gains this world, as it were, through the progeny—manuṣya-lokaḥ putreṇaiva jayyaḥ. Nānyena

karmaṇā: You cannot achieve renown in this physical world after your death by any other means than by this that is suggested.

Karmaṇā pitṛ-lokāḥ: But, if you want to gain entry into the world of the forefathers, the ancestors, there is no other way than to perform certain rites which are of a sacrificial nature. Certain libations, certain Yajñas are performed whose effect, called Apurva, produces a force which carries the soul after death to Pitṛ-loka wherein the soul enjoys the results of its deeds until their momentum is exhausted, and then it comes back to this world to repeat the same actions, and so on, endlessly, in the cycle of time.

Vidyayā deva-lokaḥ: The higher, celestial realms are to be attained only through knowledge, not by progeny, not by any kind of ritual, but by understanding, by spiritual contemplation. Here, Deva-loka is to be understood in the sense of every realm that is superior to the Pitṛ-loka. There are seven realms, according to the tradition of India's culture particularly, also recognised in many other cultures. The first three are temporal; the last four are spiritual, ethereal in their nature, and connected to divine ordinance. The celestial realms, the divine regions, are to be attained by knowledge and not by action of any kind, not by ritual, not by progeny, not by possession, not by wealth.

The lower ones are attained by action, but the higher ones by worship, adoration and knowledge. The higher does one reach, the more one comes near to one's own self. That is the reason why actions become less and less applicable as the soul rises higher and higher. The more distant is the object of one's quest, the greater is the effort that is needed in the acquisition of it. The nearer it comes, the lesser is the effort, both in quantity and quality, so that, when it becomes almost inseparable from oneself, the question of action does not arise. There is then an awakening, an understanding and an enlightenment by which one realises one's affinity with the object of one's attainment; this is called knowledge. By

worships or adorations, which are also meditations at the lower levels and are called Upāsanās or devotions, one gains entry into those higher realms due to the force of thought which is exerted upon those ideals which one wishes to attain. Yathā yathā upāsate tathā bhavati: As you contemplate, so you become. And that also is the nature of the object which you attain. Thus it is that knowledge is regarded as the highest of achievements, and the divine regions, the celestial realms transcending even the paradise of angels, are attainable not by ordinary action, but by deep contemplation, Upāsana, worship, which is the knowledge spoken of in this section.

FATHER'S BENEDICTION AND TRANSMISSION OF CHARGE

17. athātaḥ samprattiḥ. yadā praiṣyan manyate, atha putram āha, tvam brahma tvam yajñaḥ. tvaṁ loka iti. sa putraḥ praty āha, aham brahma, aham yajñaḥ, ahaṁ loka iti. yad vai kiṁ cānūktam, tasya sarvasya brahmety ekatā. ye vai ke ca yajñaḥ, teṣāṁ sarveṣām yajña ity ekatā; ye vai ke ca lokāḥ, teṣāṁ sarveṣām loka ity ekatā; etāvad vā idaṁ sarvam, etanmā sarvaṁ sann ayam ito'bhunajad iti, tasmāt putram anuśiṣṭhaṁ lokyam āhuḥ, tasmād enam anusaśāti, sa yadaivaṁ vid asmāl lokāt praiti. athaibhir eva prāṇaiḥ saha putram āviśati, sa yady anena kiṁ cid akṣṇayā kṛtam bhavati, tasmād enaṁ sarvasmāt putro muñcati tasmāt putro nāma sa putreṇaivāsmiṁl loke pratiṣṭhati, athainam ete daivāḥ prāṇā amṛtā āviśanti.

How does a person at the time passing from this world transfer his powers to his own son, or immediate successor? By means of contemplative rituals, is what is mentioned in this section. At that time a contemplative or a meditative ritual is performed by the application of thought, together with the recitation of certain Mantras. "Whatever I have been in this world, that you have to be, after I leave this world. Whatever I have learnt in this world, that knowledge should

continue in your being, after I leave this world. Whatever sacrifices I have been performing in this world, those sacrifices you perform by means of a continuation of the tradition, after I pass away from this world." This is the transference ritual which is called Sampratti, meaning the transference of power when one feels that the time has come for one to leave this world. Here is not merely a transference of one's legacy—physical, social and psychological—but also a communion of spirits, which one achieves for the purpose of the attainment of higher worlds. That it is a spiritual and not merely a temporal ritual can be seen from the way its consequences are described in the following passage. The senses, the mind and the intellect, the entire subtle body of the father is gradually communicated to its own sources by means of these meditations. It is not just a ritual of chants, but one of an augmenting of thought, which is the same as contemplation. The tradition is that one's progeny is a continuation of oneself in every respect. The son is not an individual independent of the father in a social sense, merely. It is a spiritual relation that obtains between the father and the son, so that the endowments of the father are transferred to the personality of the son, and the future blessedness of the father is insured by the conduct and performances of the son. Because of the fact that the son can free the father from limitations such as those of the senses and the mind and of his actions in this world, he is called Putra, which means to say one who frees the father from limitation or restriction and bondage. When this rite is performed, when the ritual takes place, when this meditation is affected, the dying person's personality is supposed to expand into a larger dimension, and then it is that the senses return to their sources, by means of which one regains the status one had in the higher regions. Whatever there be unstudied (Brahma), unperformed (Yajña), or unattained (Loka), that the son completes by his life and conduct.

18. pṛthivyai cainam agneś ca daivī vāg āviśati, sā vai daivī vāg, yayā yad yad eva vadati, tad tad bhavati.

The speech becomes divine, the mind becomes divine, and the Prāṇa also becomes divine thereby, due to which the capacity of spoken words increases infinitely, because the limitations imposed upon speech by its connection with the present body are lifted on account of the practice of this meditation. Thus, here, the divine speech enters the person, which means to say that speech becomes an expression of a cosmic intention. Sā vai daivī vāg, yayā yad yad eva vadati, tad tad bhavati: What do you mean by divine speech as differentiated from ordinary speech? Generally, words correspond to existent facts. We speak whatever is there in fact in the external world. When our expression corresponds to facts or situations in the world outside, then that form of speech is called true speech, otherwise it is false speech. The words, the utterances or the expressions should correspond to existing situations or things in the world. But, in divine speech, it is the other way round. Whatever one speaks should materialise as a fact in the outer external world. The objects outside, the conditions or situations, are determined by the words uttered, not the reverse, as is the case with ordinary speech. When an expression takes place or a word is uttered or something is said by a person, that materialises on account of the cosmic power being there behind the word, which is also behind the object in regard to which the expression is made. There is a correspondence established, therefore, between the word uttered and the object to which it is directed. The correspondence is established by a common substratum which is behind the speech as well as the object. Such is the power of affiliation with superior dimensions of a more inclusive nature.

19. divaś cainam ādityāc ca daivam mana āviśati, tad vai daivam mano yenānandy eva bhavati, atho na śocati.

While the characteristic of true speech is correspondence to fact, the essential nature of mind is satisfaction, or joy. Just as speech becomes divine in the case of a person who thus meditates, and it corresponds to fact not because the fact determines it but it determining the fact, so is the case with the mind of this person which is lifted from the limitations of the body. It becomes happy, not because of the acquisition of an object from outside, but because of the satisfaction arising from correspondence or coordination with existent things. This is the character of the divine mind. Its joy is the outcome of an enhanced form of being.

20. adbhyas cainaṁ candramasas ca daivaḥ prāṇa āviśati; sa vai daivaḥ prāṇo, yaḥ saṁcaraṁś cāsaṁcaraṁś ca na vyathate, atho na riṣyati. sa evaṁ-vit sarveṣām bhūtānām ātmā bhavati. yathaiṣā devatā, evaṁ saḥ. yathaitāṁ devatāṁ sarvāṇi bhūtāny avanti, evaṁ haivaṁ-vidaṁ sarvāni bhūtāny avanti. yad u kiṁ cemāḥ prajāḥ śocanti, amaivāsāṁ tad bhavati, punyam evāmuṁ gacchati. na ha vai devān pāpaṁ gacchati.

When this meditation is practised, the Prāṇa also gets harmonised with the cosmic Prāṇa, even as it is the case with the speech and the mind of a person. Then the divine Prāṇa enters the person. The Sūtra-Ātman takes possession of the individual, and he becomes the vital force, or energy, of everything that moves and does not move, visible or invisible. And then one is not affected by what happens anywhere in the world. The Prāṇa of an individual is subject to limitations on account of the presence of persons and things outside. But in the case of the Sūtra-Ātman, or the cosmic Prāṇa, such limitations are not effective, because the Sūtra-Ātman is not an individualised Prāṇa. It is that which exists in everyone uniformly. On account of this reason, the Prāṇa does not exist there merely as a function of an individual, but as the Self of the person. The universal Prāṇa is indistinguishable from the universal Self. It is more in harmony with the universal Self than is the individual Prāṇa

with the individual self, because of the fact that body-consciousness which is the characteristic of an individual is absent in the cosmic condition. Therefore, the Upaniṣhad says, na vyathate, atho na riṣyati—there is no pain by increase or decrease through inspiration and expiration. There is no question there of breathing, as we do with the breath here. It is uniform energy. We do have that energy within us, no doubt, but it expresses itself in activity as a fivefold function including respiration. But there, in the cosmic state, it is not merely an activity; it is not a function. It has no work to do in the form of respiration—inhalation and exhalation. It exists as an expression of the Vaiśvānara Ātman, the Supreme Self. One becomes the very existence of all things—sarveṣām bhūtānām ātmā bhavati.

Yathaiṣā devatā, evaṁ saḥ. yathaitāṁ devatāṁ sarvāṇi bhūtāny avanti: We have to take care of ourselves with great effort. You know very well how cautious we have to be in protecting ourselves from external onslaught. Because we are not friendly with the world, the world also is not friendly with us. So, we have to guard ourselves by buildings, guns, swords, etc. But here, instead of your protecting yourself against the operation of external existences, the external existences automatically become forces which guard you. The world protects you because you are harmonious with it. Every fear is due to isolation of oneself from prevailing conditions, and fear arises on account of the presence of something with which we are not in harmony. There is a disharmony between ourselves and the environment outside. On account of this, there is fear, fear that the environment may inflict pain on us. So we take extra steps to see that we are guarded well. The Prāṇa is to be protected. We save our lives at any cost; but no such effort is needed here when you reach this blessed state. The world becomes your friend, and so it guards you, as each one guards one's own self. You know how much love one has for one's self; it is indescribable. There is nothing equal to the love that one evinces towards one's own self. That love or affection, that regard which one

has for oneself, will be shown to this person who has become the Self of all, so that each one will regard this person who has realised this state as equal to his own, or her own, or its own self. Everything protects him; everything takes care of this condition because it is one with the supreme condition. You need not have to take care of yourself. There are forces which will spontaneously function for your sake—sarvāni bhūtāny avanti.

Yad u kiṁ cemāḥ prajāḥ śocanti, amaivāsāṁ tad bhavati: In the case of ordinary people who are bound to the body, what happens is that their sorrows are their own properties—my sorrow is mine; your sorrow is yours; you will not take my sorrow and I will not take your sorrow. This is the case with the common mass. Now the doubt arises in the mind: if one becomes the Self of all, will he also share the sorrows of everyone, so that the realised soul will be an ocean of sorrows? Well, he will be much worse than the ordinary individual who has to share just his own sorrow. Is this that state? Is it an undesirable condition, where we are going to share the sorrows of everyone, such that we cannot tolerate it at all? No, says the Upaniṣhad. It is not like that. Sorrows arise on account of affirmation of individuality. It is your attachment to your own personality and body, and the segregation of your personality from others, that is the cause of your sorrow. Such a situation cannot arise here. Punyam evāmuṁ gacchati. na ha vai devān pāpaṁ gacchati: There is no such thing as evil, sin, grief, sorrow, suffering in that realm of blessedness, which is universal being. The very term 'universal' implies the absence of externality, and, where there is no such thing as the external, there cannot be any influence from outside. And where such influence is absent, sorrow also cannot be caused by factors outside; not merely from outside but also from inside, because internal sorrow is also a kind of reaction that we set up in respect of abhorrent externals. As the externals do not exist, no internal reaction in respect of externals exists, and the external cannot inflict sorrow upon one. The question of sorrow, thus, does not

arise here. It is all blessedness, virtue, righteousness. It is the justice of God that operates here, the law of the universe, and not the idiosyncrasies of the individual. The celestials, by which, here, we have to understand the realised souls, are free from subjection to grief of any kind.

THE UNFAILING VITAL FORCE

21. athāto vrata-mīmāṁsā. prajāpatir ha karmāṇi sasṛje, tāni sṛṣṭāni anyo'nyenāspardhanta. vadiṣyāmy evāham iti vāg dadhre; drakṣyāmy aham iti cakṣuḥ; śroṣyāmy aham iti śrotram; evam anyāni karmāni yathā karma; tāni mṛtyuḥ śramo bhūtvā upayeme; tāny āpnot; tāny āptvā mṛtyur avārundha; tasmāt śrāmyaty eva vāk, śrāmyati cakṣuḥ, śrāmyati śrotram, athemam eva nāpnot yo'yaṁ madhyamaḥ prāṇaḥ. tāni jñātuṁ dadhrire. ayaṁ vai naḥ śreṣṭho yaḥ saṁcaraṁś cāsamcaraṁś ca na vyathate, atho na riṣyati, hantāsyaiva sarve rūpam asāmeti: ta etasyaiva sarve rūpam abhavan, tasmād eta etainākhyāyante prāṇā iti. tena ha vāva tat kulam ācakṣate, yasmin kule bhavati ya evaṁ veda. ya u haivaṁ vidā spardhate, anuśuṣyati, anuśuṣya haivāntato mriyate, iti adhyātmam.

This is a new subject into which we are entering, though not entirely new, because we have had a study of this kind earlier in the beginning of the First Chapter. But, the Upaniṣhad repeats this theme, again, in a more concise form, the theme being the position of the senses and the mind in the universal state, as distinguished from their condition in the individual form. This subject is discussed by means of an anecdote. The great Creator, Prajāpati, projected the senses and the mind. He diversified Himself into the form of this world, and each form He took became an individual by itself. Each individual felt a necessity to come in contact with other individuals. The necessity of one individual to come in contact with another brought forth another necessity as a corollary thereof, namely, the projection of certain

instruments of contact. How can one come in contact with another? There must be a means of communication. The means are the senses and the mind. The diversification of Prajāpati into the universe of manifestation implies the individuality of these parts and the need of each one to contact others, as well as the rise of the senses and the mind. There was the world of senses and of meditation.

These senses are presided over by certain deities. On account of there being different deities, or divinities, superintending over different senses, there is likely to be a tendency on the part of the senses to assert themselves as independent functions. Just as every part of the Creator who diversified Himself into the many asserted itself as an individual, there could be a subsequent situation when each sense organ also may assert itself. And, it did so, actually. The senses asserted themselves independently, so that the eye cannot hear, the ear cannot see, and so on. There is no mutual give-and-take spirit between the senses. The harmonisation of the functions of these senses has to be effected by another principle altogether. The senses themselves cannot do this. As we require a governor or an administrator to harmonise the individualities of persons working in an organisation of people, to avoid mutual conflict and chaos, there is a need for a synthesising principle within us, without which each sense would work in its own way and there would be no coordination of one with the other. So, with a story the Upaniṣhad tells us that the senses asserted themselves. The eye said "I alone can see; I go on seeing. Nobody is like me. Ear, you cannot see. You are blind." Thus, the ego entered the eye. The ear said "Who are you? I can hear, but you cannot hear. My superiority is very clear." Likewise, the other senses also started asserting themselves. "I do this but you cannot." Each one started clamouring, "What I do, you cannot do. So, you are inferior."

The speech started speaking. It said, "I can speak endlessly." The eye said "I can endlessly see." The ear said "I

can endlessly hear. Who can prevent me from doing this?" Egoism entered them all. And, what is the consequence of this sort of egoistic affirmation? Death possessed them!

Everyone who has this self-affirming ego shall be possessed by death. Death is the law of God operating in a world of egoistic individualities. It is not some terrible spectre in the form of a Yama, or Yama-dūtas that come and threaten us. The law of the universal justice raises the rod of punishment upon the ego which has sprung as an upstart in this creation. The ego has really no place to exist, but, somehow, it has usurped the place of cosmic powers and asserted its own independence, a false freedom, a vainglorious existence. Death operating and affecting individuals means the universal law acting in an inexorable manner, not in the form of a punishment or as a wreaking of vengeance upon anybody, but as an automatic function of the balancing power of the universe. Such a law took possession of the senses. So, the eye went on seeing, but got tired. How, long can you go on seeing? The ear went on hearing, but got fed up. It could not hear anymore. The speech gets exhausted by endlessly speaking. They get fatigued on account of excessive activity. This fatigue that comes upon oneself is a tendency to exhaustion, debility and destruction. This is the incoming of death.

The Upaniṣhad says that everything sensuous was affected by death, but that hidden Power, the central Prāṇa within, works as the force of the soul. It is the soul within us that can be equated with the Cosmic Prāṇa, in the end, which is not affected by death. Everything that is personal is subject to destruction, not the soul which cannot be so destroyed. That alone remained unaffected by the sway of death, because the soul does not assert itself egoistically. The ego is an external function; it is not the soul, or the essence of being in us. This essence in us is not affected, but the external appearance in the form of the ego, the senses, etc. was overpowered. Therefore, when one takes resort to the soul,

i.e., this central Prāṇa, one neither increases nor decreases, neither exerts nor feels grief in the mind. That is the permanent nature in us, which temporal forms and influences cannot touch.

The senses conferred among themselves and decided: "There is no use of our asserting independence like this. Without this central being we are nowhere. So, let us collaborate with this central function, the Prāṇa, the soul force." Etasyaiva sarve rūpam abhavan: Then they acted in conformity with this divine force. Therefore, the senses also are called Prāṇa, in the language of the Upaniṣhad—tasmād eta etainākhyāyante prāṇā iti.

Tena ha vāva tat kulam ācakṣate, yasmin kule bhavati: Just as the head of a family rules the tradition of a family, the central Prāṇa rules the tradition of the senses. The surname of a person who is leading the family is continued by the progeny and everyone who comes afterwards. Likewise, in a similar tradition, as it were, the term 'Prāṇa' is applied to the senses also, in the Upaniṣhads particularly, because they follow this central Prāṇa, work together with it and harmonise themselves with it. Therefore, we do not see any conflict of sensations in one's personality. The eyes see, but do not hear; the ears hear, but do not see, and so on; but yet we are able to synthesise their functions in ourselves. It is the central 'I' which feels, "I see," and "I am the same person that hears also," and "I can taste and smell and touch," etc. The differentiated functions of the senses are brought together into a synthesis by an eternal principle within, which is the Prāṇa-Śakti, representative, or the ambassador, we may say, of the Cosmic Prāṇa, the Self in all.

Ya u haivaṁ vidā spardhate, anuśuṣyati: A person who is a meditator on the cosmic Prāṇa has no opponents. But, if anyone opposes that person, this opponent shall dry up, says the Upaniṣhad. One who meditates on the Universal Prāṇa has no enemies. He does not oppose any person, or any thing. If, by any indiscretion, someone else starts opposing this

person, that person shall not survive any more. Antato mriyate: He dries up and perishes. So, hate not, oppose not, insult not, or harm not a being who is in union with cosmic forces. Iti adhyātmam: This is an anecdote in respect of our internal function the senses.

Now, the same analogy is continued in respect of the higher forces called divinities, or deities, Devatas, who superintend over the senses. Athād-hidavatam: jvaliṣyām avāham ity agnir: In the same way as the senses started asserting their independence, the deities also began asserting themselves. Agnī, the deity of fire, who is the presiding divinity over speech, began asserting himself. "I shall burn always." The sun asserted himself, "I shall shine forever." So was the case with other celestial divinities, also.

You know the story occurring in the Kena Upaniṣhad, where the gods are said to have won victory over the demons. Agnī, Vāyu, Indra, all these gods, very self-conscious, thought they had won victory over the enemies. Each one feels a sort of pride when he wins victory even in small acts; one need not go so far as victory in a big war. When you succeed in anything, there is a little pride. There can be even what is called spiritual pride, sometimes. These divinities had some ego-sense in them. The Great Being, the Master of all things, understood this. "I see! They think they have won victory in battle. Let me teach them a lesson." The Absolute itself took a form, a mysterious, inscrutable shape, and presented itself before the gods in heaven. It was a fearsome, funny figure indeed. The gods were surprised to see this majestic, gigantic being confronting them in the paradise, as if it cared not a fig for anyone. They were in consternation and did not know what was this that was there, threatening them. Indra told the deities, "Go, and find out what this is." He sent Agnī, first. "You are a very powerful hero. Nobody can stand before you. You can burn the whole world if you so wish. Go and see who is this sitting here." Agnī rushed forth and looked up. A giant was seated there. The giant Yakṣa

asked Agnī, "Who are you?" Agnī said, "I am the deity of fire, Agnī-Devata. I am a celestial in heaven." "O, I see, you are that," said the Yakṣa. "What can you do?" Agnī said, "I can burn anything. I can reduce to ashes the world in a second." "Such a power you have? Good!" The Yakṣa placed a piece of dry straw in front, and said, "You burn this." To be challenged thus was naturally a kind of insult to the great power who could burn the world to ashes. To be told, "You burn a little piece of straw" was beyond the limit of tolerance. Agnī was irritated at this confrontation and, with his indomitable force, dashed at it to burn it, but could not succeed. He could not even touch it! Though he applied all his burning power, the straw could not be shaken. Agnī could not understand what had happened. He felt defeated, and would not wish to return to the gods announcing his shame. He merely went and told Indra, "I do not know who it is. I went and saw; I cannot understand who it is." The great one did not like to say that he was defeated. "Please send somebody else." "What is the matter?" wondered Indra. "Vāyu, you go." Vāyu felt, very well. He could blow up anything. Vāyu went, and the Yakṣa asked, "Who are you?" "I am Vāyu the wind-god." "What can you do?" "I can blow up anything, even the entire earth which I can throw off its orbit." "I see, you can blow away anything. Blow off this straw." He kept the straw there. Vāyu felt insulted, indeed, and then rushed forward to blow up that little piece of grass. But he could not move it. It was there like an iron hill; and much more than that. The grass was more than a match for the gods! Vāyu felt defeated. He came back to Indra and said, "I cannot understand what this terrible thing is. You may go and find out." When Indra himself came, that Divinity vanished out of sight. Why he vanished is a different matter, which we shall see in another context.

So, the story is that the gods also can feel themselves a little important, but this is not the truth, narrates the Upaniṣhad. There is no such thing as individual importance,

finally, either in the case of the senses or the divinities, much less with ordinary mortals.

22. athādhidaivatam; jvaliṣyāmy evāham ity agnir dadhre; tapsyāmy aham ity ādityah; bhāsyāmy aham iti candramāḥ; evam anyā devatā yathā-devatam; sa yathaiṣāṁ prāṇānāṁ madhyamaḥ prāṇaḥ, evam etāsām devatānāṁ vāyuḥ, nimlocanti hy anyā devatāḥ, na vāyuḥ. saiṣānastamitā devatā yad vāyuḥ.

The deities, Agnī, Āditya, Candra, and the others, are only an expression, a functional part of the Universal Cosmic Prāṇa. That being alone is free from the tendency to self-assertion. Everyone else has this urge to assert oneself. Neither Āditya, nor Agnī, nor Candramācan be said to be independent deities. They are all His names. They do not shine of their own accord. They are supplied with energy from elsewhere. Bhayād agnis tapati, bhayāt tapati sūryaḥ, says the Upaniṣhad. Fire burns due to fear of this Supreme Being, as it were; Sun shines due to fear, Wind blows due to fear, Rain falls due to fear of this Being. There is the uplifted thunderbolt of the eternal Reality, without fear of which nothing would be in harmony in this world. The universal justice is there like a raised terror. One who knows this terror of the Absolute, which is the eternal justice prevailing everywhere, he alone is free from this devilish urge to assert oneself, the ego, which is the Asura in everyone.

So it is the Cosmic Being alone, the Prāṇa-Śakti, the Sūtra-Ātman, Īshvara, who is real. Everyone else is just partaking of a facet or an aspect of this Divinity, even when one feels an importance in respect of oneself.

23. athaiṣa śloko bhavati: yataś codeti sūryaḥ astam yatra ca gacchati iti prānād vā eṣa udeti, prāṇe’stam eti, taṁ devās cakrire dharmaṁ sa evādya sa a śvaḥ. iti yad vā ete’murhy adriyanta tad evāpy adya kurvanti. tasmād ekam eva vrataṁ caret, prāṇyāc caiva, apānyāc ca, nen mā pāpmā mṛtyur

āpnuvad iti; yady u caret samāpipayiṣet teno. etasyai devatāyai sāyujyaṁ salokatāṁ jayati.

The sun rises and sets on account of the operation of this Cosmic Prāṇa. If the planets move round the sun due to the gravitational pull of the latter, who assists the sun to occupy its position? The sun also has a status in the astronomical universe. It has an orbit of its own. And likewise, everything has a function and an orbit and a place in this universal structure. There is a harmonious rotation and revolution of everything in respect of everything else. There is a relativity of motion in all the universe. How comes this relativity of motion? Why should there be this harmony? Why this following the course, or the orbit of each one? Why not jump from one course to another? Why does this not happen? Because there is that Power which holds everything in unison. Why does not one hand of a person fight with his other hand? You have never seen your right hand or left hand fighting with each other, because there is something in you, the 'you' which keeps both these in position, in harmony. So is everything in creation held in harmony by this invisible Being, which is the God of the universe. On account of its working alone is it that the sun rises and sets; else he could go anywhere. There is that Law, that Righteousness, which has its own principle of working, of which no one has knowledge, but without which no one can exist. Taṁ devās cakrire dharmaṁ: That is the Dharma, or the Supreme justice which every god has to obey, to which every individual bows, and every sense-organ works in accordance with it. That law is unamendable. It is an eternal constitution. It was, it is and it shall be the same at all times—sa evādya sa a śvaḥ.

SIXTH BRĀHMAṆA

THE THREEFOLD CHARACTER OF THE UNIVERSE

1. trayaṁ vā idam, nāma rūpaṁ karma; teṣāṁ nāmnāṁ vāg ity etad eṣām uktham, ato hi sarvāṇi nāmāny uttiṣṭhanti: etad eṣām sāma; etadd hi sarvair nāmabhiḥ samam; etad eṣām brahma, etadd hi etadd hi sarvāṇi nāmāni bibharti.

Everything in this world may be classified into names, forms and actions. Trayaṁ vā idam, nāma rūpaṁ karma: Name, form and action are the three categories into which everything can be brought together. What we call name is one of the characteristics of objects. The appellation or the nomenclature of objects is called name. It is a part of language, and so what we call name is nothing but speech, says the Upaniṣhad. Speech is language, and the way in which an object is named is the joint activity of various other aspects of the personality, the main function being the mind working in conjunction with the organ of expression, namely, speech. Whatever be the difference among the names given to the various objects, there is a common substratum among all these names, that is, the basic vibration which is the principle of language. Just as the various colours have a basic substance which, by different permutations and combinations, takes varying shades called colours, likewise the different appellations, the names given to objects, even the different languages of the world, are the various shapes taken by a single vibration called the mode of speech. Speech is therefore not the particularised word that we utter, nor even the particular language that we speak, but that which is prior to the expression of speech itself. And that generalised form of the very intention to express by name any particular object is what we may call the fundamental speech. According to mystical sciences, speech is not merely the spoken word. The word is perhaps the grossest form of speech. The subtler forms of expression are deeper inside. The grossest or the visible form of speech is called, in

Sanskrit, according to this science, Vaikhari. There are other deeper levels of the expression of speech and they are not audible, not even thinkable by the mind. They are subtler in the deeper layers of personality. And the other one which is internal to Vaikhari is called Madhyamā. Internal to it is Paśyantī, and the deepest is Parā. Just as there is in Prāṇava, or Omkāra, a transcendent form called Amātra, likewise there are transcendent levels of expression of speech which are not sensible in the ordinary manner, but still exert a tremendous influence on the mode of expression. So, the Upaniṣhad may be having all these aspects in its mind when it says that speech is the common equalising factor existing and operating behind and prior to all ordinary expressions by way of naming, wording, etc. Etad eṣām sāma: Here Sāma means an equalising force. That which is the common denominator behind every form of expression is Sāma, and speech is such in its essential nature; etadd hi sarvair namabhih samam; this fundamental speech is equal to every language and every form of expression. Etad eṣām brahma, etadd hi sarvāṇi nāmāni bibharti: Speech is Brahman itself, because it supports in a universal form, as it were, every type of verbal expression or linguistic manifestation.

2. atha rūpāṇām cakṣur ity etad eṣām uktham, ato hi sarvāṇi rūpāṇy uttiṣṭhanti, etad eṣāṁ sāma, etadd hi sarvai rūpaiḥ samam, etad eṣām brahma; etadd hi sarvāṇi rūpāṇi bibharti.

Likewise, in the same way, as all names or word formations are basically rooted in a fundamental universalised source, namely, the transcendent speech, likewise all forms that we perceive or visualise have a common background. There is a general form which manifests itself as particular forms. What we call form is nothing but a kind of abstraction which the senses make, a function of isolation performed by the senses from the general reservoir of forms which has many other forms within it, apart from the one that we perceive with our eyes,

even as a block of stone may contain many statues inside it. You cannot know how many statues are inside a block of stone. You have every blessed thing there. Whatever form you wish, you can extract from that stone. Likewise, from this general ocean of form, you can extract any particular form. That depends upon the structure of the eyes and the nature of the light rays that fall upon the object, and many other things. We are mainly concerned here with the structure of the senses. It does not mean that if the eyes were manufactured or constituted in a different manner, we would perceive colours in the same way. Not so. Something else would be the perception; some other form would be before us, because the light rays of the sun and the energy formations or configurations in the universe impinging on the retina of the eyes have much to do with the perception of forms. It is the manner in which the general universal form is received or reacted upon by the structure of our eyes that is responsible for the type of perception of forms with which we are familiar in this world. Hence, there is the visual isolation of a particular aspect of the universe of forms for the purpose of perception, assisted by every other sense-organ. Universal sound is there; universal taste is there; universal touch is there. And from this universality of sensation, a particular aspect is segregated, isolated or extracted by a particular given sense of an individual or a species of individuals, and then we have a common world of perception, as we call it. It does not mean that this world is 'all the world'. There are many other worlds, as the scriptures will tell us, especially the Yoga-Vāsiṣhtha, for instance. This is not the only world that exists. This is just one of the possibilities of abstraction. Such abstractions can be infinite in number.

Atha rūpāṇām cakṣur ity etad eṣām uktham: The particular perception is based on a general form. Ato hi sarvāṇi rūpāṇy uttiṣṭhanti: From this, all the forms arise. Etad eṣāṁ sāma: This is the equalising factor. The common form is the equalising factor behind particular forms. Sarvai rūpaiḥ

samam: This is common among all forms, just as the same wood may be present in various types of furniture. Etad eṣām brahma: It, as their Absolute, supports all other particular forms. The Universal Form is Brahman, as is the Universal Name.

3. atha karmaṇām ātmety etad eṣām uktham, ato hi sarvāṇi karmāṇy uttiṣṭhanti, etad eṣām sāma, etadd hi sarvaiḥ karmabhiḥ samam, etad eṣām brahma, etadd hi sarvāṇi karmāṇi bibharti. tad etad trayaṁ sad ekam ayam ātmā, ātmā ekaḥ sann etat trayam. tad etad amṛtaṁ satyena channam, prāṇo vā amṛtam, nāma-rūpe satyam; tābhyām ayam prāṇaś channaḥ.

Likewise, there is a general form of action and a particular type of it, atha karmaṇām ātmety etad eṣām uktham: the individuality is the source of action, which is the complex of body, mind, etc., the intellect included. Action proceeds from individuality. The nature of the action that one performs is determined by the nature or the pattern of individuality into whose mould one is cast. Otherwise, there is no such thing as any determined action. The way in which one conducts oneself in a given atmosphere is what is called action. Now, this manner of conducting oneself depends upon the nature of the individuality itself. The determining force behind the way of conducting oneself in the world is the nature of one's personality which is not merely the body, but every blessed thing that is inside it also—the five vestures, or three layers, as we may call them. So, this is also a kind of abstraction, we may say. There are many ways in which one could conduct oneself. There are many types of action possible, other than the one we are performing, but we do only certain types of action, because they alone are possible under the circumstances of this particular individuality of ours. If all people in the world behaved in a common way, even that would be only an abstraction, because humanity is not the entire creation. It is only one aspect of the whole set-up called creation. There are other

beings in existence. So, there can be millions and millions of types of manifestation, and each type of manifestation would behave according to its own structural pattern of individuality. We, being humans, conduct ourselves in one particular manner. Thus, there is a general reservoir of possibility out of which particular actions emerge on the basis of different types of individuality.

Atha karmaṇām ātmety etad eṣām uktham, ato hi sarvāṇi karmāṇy uttiṣṭhanti: In this general possibility of action, God's action, we may call it, Hiraṇyagarbha's action, or Virāt's action—there is potentiality of every type. From that source, the particular possibility arises. Etad eṣām sāma: The universal possibility is the equalising factor behind all particular possibilities of action. Etadd hi sarvaiḥ karmabhiḥ samam: The general form of possible action matches at the root every particular manifested action. Etad eṣām brahma: This universal action is Brahman itself, because it is common to all, and etadd hi sarvāṇi karmāṇi bibharti, because it supports all particular actions.

Tad etad amṛtaṁ satyena channam, prāṇo vā amṛtam, nāma-rūpe satyam; tābhyām ayam prāṇaś channaḥ: The Cosmic Form is called Amṛtam. Name and form are called Satyam; the apparent reality is Satyam; the visible world is Satyam. It is real from its point of view and to the extent it is workable, but the immortal is behind it. The Ultimate Reality is different from the appearance. Cosmic Prāṇa, Hiraṇyagarbha, Universal Energy, the Supreme Being, is Amṛta, or the immortal. From it, everything proceeds. It is all names, all forms, all actions. There, the senses do not differ from one another. It is not that the eyes can only see and the ears only hear. Anything can be done by any other function or an aspect of Being. That is why, perhaps, the scriptures tell us that everywhere it has feet and everywhere it has eyes and everywhere it has heads, which means to say, any limb of it is equal to any other limb, and everywhere any function can be performed by it, different from the way in which

individuals act on account of the limitations of the body-mind complex. The Cosmic Being, who is called Prāṇa here, is immortal; and that is the ocean of all possibilities of name, form and action, whereas what we call ordinary name and form from our point of view, the visibilities and the possibilities of formation, are only temporarily real. They are Nāma-Rūpa; they are Satya, or true, for the time being only—not eternally. The eternal Reality is Amṛta-Prāṇa, Immortal Force. This Supreme Being is covered over by Nama-Rupa Prapancha—the name-form world. We are unable to see the ocean because of the waves dashing on the surface. We see only the movement of waves. The basic substratum is not visible on account of the activity on the surface. There is a substratum behind every name, every form, and every action. If that could be discovered and plumbed into, one becomes immortal at once, and frees oneself from the clutches of births and deaths, which are the characteristics of all particularised names and forms. This is the philosophy and the advice given to us in the concluding portion of this chapter of the Upaniṣhad.

★

CHAPTER II (Continued)

FIRST BRĀHMAṆA

A PROGRESSIVE DEFINITION OF BRAHMAN

We go now to the Second Chapter which begins with an instructive anecdote, and is incidentally a kind of teaching bordering on the distinction between qualified and unqualified Reality, the conditioned and unconditioned Brahman. What is conditioned Reality, and what is unconditioned Reality?

1. dṛpta-bālākir hānūcāno gārgya āsa, sa hovāca ajātaśatruṁ kāśyam, brahma te bravāṇīti, sa hovāca ajātaśatruḥ, sahasram etasyām vāci dadmaḥ. janakaḥ, janaka iti vai janā dhāvantīti.

There was a learned man, called Bālāki. He wanted to parade his knowledge before an emperor called Ajātaśatru. Here was a learned man, proud of his learning, thinking himself wise, imagining that he knew Brahman, a person born in the family of the sage Gārgya, and he went to the court of king Ajātaśatru, and told the king: "I shall teach you Brahman." The king was highly pleased. "Well, I have a very good Master to teach me Brahman." Ajātaśatru was the king of Kāśi. Sa hovāca ajātaśatruḥ, sahasram etasyām vāci dadmaḥ: "You are so kind, indeed. Even for the very generous gesture of offering to teach me Brahman, I shall give you a thousand cows, like King Janaka." People always say, "Janaka, Janaka". "Very good, let me also have this humble privilege of imitating this great, charitable man, learning from you and offering you too a gift in the same manner. People always take the name of Janaka. His name is so renowned everywhere. We are so happy to be seated in that manner. People everywhere run about in search of learned ones, and here you come to me with such generosity of feeling to teach me Brahman. It's kind of you indeed!" Such was the happiness of the king.

2. sa hovāca gārgyaḥ, ya evāsāv āditye puruṣaḥ, etam evāhaṁ brahmopāsa iti. sa hovāca ajātśatruḥ; mā maitasmin saṁvadiṣṭhāḥ atiṣṭhāḥ sarveṣāṁ bhūtānāṁ mūrdhā rājeti vā aham etam upāsa iti, sa ya etam upāste, atiṣṭhāḥ sarveṣām bhūtānāṁ mūrdhā rājā bhavati.

What did the teacher tell? Bālāki, the learned man, spoke to the king by way of instructing him in the nature of Brahman. Sa hovāca gārgyaḥ: Gārgya speaks. Ya evāsāv āditye puruṣaḥ, etam evāhaṁ brahmopāsa iti: "Do you know how I meditate on Brahman?" asked the scion of the Gārgya. "I meditate upon the sun as Brahman. You also do that meditation." But the king retorted back; he did not accept this teaching. It so happened that the teacher went to the wrong disciple. The king, instead of saying, "I thank you, I shall meditate upon the sun as you instructed me," gave him back in his own coin. Mā maitasmin saṁvadiṣṭhāḥ: "Do not speak to me like this. This is not the way I meditate." The king said so, because he seemed to know something more than the teacher himself. Atiṣṭhāḥ sarveṣāṁ bhūtānāṁ mūrdhā rājeti vā aham etam upāsa iti: "I also meditate upon the sun, but not as you tell. The reason is that the sun is only a conditioned form, and you are considering this conditioned form as the Absolute. This is not the way in which it should be contemplated. There is a reality behind the sun. I meditate upon that. There is a general reality behind the particular form, the sun. Why not meditate upon that instead of the particular form? It could have taken many forms other than the sun, and so if you resort yourself to that general being behind the form, naturally you would be in the realisation of every other form. You will have every form under your control. Now, how do I meditate on the transcendent support of everything? There is an energising vitality behind the sun. That is what I meditate upon, the King of all beings." Sūrya, or the sun, is held by the Veda as the eye of all creatures, the Ātman or the very Self of all beings. That means to say there is something in the sun which is not visible to the eye. Maybe

that is the reason why the influence exerted by the sun upon us is ununderstandable, inscrutable indeed. Mūrdhā rājā: "The supreme head of all creatures and the basic reality behind all things is he—this is the way I meditate, and not on the form of the sun. Sa ya etam upāste, atiṣṭhāḥ sarveṣām bhūtānāṁ mūrdhā rājā bhavati: One who contemplates thus, in this manner, the general transcendent reality behind the sun becomes supreme among all people. He becomes a king in the circle he moves, and this is the result of such meditation; otherwise you would be stuck to the single form only and the other forms will not pay any homage to you. If you want homage or tribute to be paid to you by every form, you should go to the general background behind all forms, and not cling only to one particular form." This is what the disciple told the so-called instructor.

3. sa hovāca gārgyaḥ: ya evāsau candre puruṣaḥ, etam evāham brahmopāsa iti. sa hovāca ajātśatruḥ, mā maitasmin saṁvadiṣṭhāḥ. bṛhan pāṇḍara-vāsāḥ somo rājeti vā aham etam upāsa iti. sa ya etam evam upāste, ahar ahar ha sutaḥ prasuto bhavati, nāsyānnaṁ kṣīyate.

Then the instructor spoke something else. "If that is the case, then I have got something more to tell you. Ya evāsau candre puruṣaḥ, etam evāham brahmopāsa iti: I meditate on the moon as a symbol of Brahman." "Do not speak to me like this," says Ajātaśatru, here again. "I am not meditating like this." Mā maitasmin saṁvadiṣṭhāḥ. bṛhan pāṇḍara-vāsāḥ somo rājeti vā aham etam upāsa iti: "There is something in the moon which attracts us. Why not meditate upon that? What is the value of the moon, after all? You are thinking of the moon as a form, but I am thinking of something in the moon that makes it enviable to people, and attractive and valuable. I meditate upon the moon, of course, but not as you say. I consider it an embodiment of the cosmic vitality which beams forth through the form, as if it is dressed in white. The rays of the moon may be compared to a white robe. But they are not real robes, though they look like them. But what are

these white robes? They are nothing but the Prāṇic energy that is emanating from the moon. That is greater, more important than the form of the moon." Bṛhan pāṇḍara-vāsāḥ somo rājeti: "The lord of all such manifestation is called Rājā, and the moon is called Soma, Chandra, these being the names of the moon. How do I meditate upon Soma as the King of all such producers of balming or cooling rays? I meditate upon that which is responsible for what value you behold in the moon. The coolness of the moon, its watery aspect and the rays of the moon, its light or luminosity are nothing but the expression of Prāṇa. That is what I meditate upon. If one meditates like this, what happens?" Sa ya etam evam upāste, ahar ahar ha sutaḥ prasuto bhavati, nāsyānnaṁ kṣīyate: "One becomes endowed with everything that one needs. The food that is required does not get diminished. Anything that you need may be considered as your food. You will have abundance of everything, and your lineage will continue unbroken. People in your family, in your line of succession, will continue to be like you because of the force that you exert upon the people that follow you in your family and lineage."

4. sa hovāca gārgyaḥ: ya evāsau vidyuti puruṣaḥ, etam evāham brahmopāsa iti. sa hovāca ajātśatruḥ, mā maitasmin saṁvadiṣṭhāḥ, tejasvīti vā aham etam upāsa iti. sa ya etam evam upāste, tejasvī ha bhavati, tejasvinī hāsya prajā bhavati.

Then the instructor Gargya said: "If that is what you say, I have another method of meditation. Why not follow that? You know that there is lightning. I meditate upon the lightning as Brahman because it flashes forth, indicating as if the spiritual light itself is flashing. I contemplate Reality, the Puruṣha, in the form of the flash of lightning because of the similarity between the lightning flash and the flash of Brahman-Consciousness." "Do not speak to me like this," said Ajātaśatru. "I do not meditate upon lightning in this manner. How do I meditate then? I merely meditate on luminosity.

Lightning is one of the forms of potential luminosity. There can be various other forms of lustre, and I contemplate on lustre itself. It can be the lustre of lightning; it may be that of the sun; it may be of the moon; it may be of fire; it may be of one's own understanding. What does it matter? I meditate on the general background of all luminosity. That, of course, includes lightning. I do not meditate on Brahman in lightning, as you say. My method is quite different. I contemplate on the generality behind these particulars. One who meditates in this manner—what happens to him? Sa ya etam evam upāste, tejasvī ha bhavati, tejasvinī hāsya prajā bhavati: One becomes lustrous in contemplating like this. There is a kind of energy generated by that person. He becomes a magnetic force. Power emanates from him, wherever he is, and he becomes brilliant not only in his deeds, but also in his thoughts, in his understanding. His entire personality changes. So does his progeny, his family, everything that comes after him, because of the force exerted by him."

5. sa hovāca gārgyaḥ, ya evāyam ākāśe puruṣaḥ, etam evāham brahmopāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin samvadiṣṭhāh, pūrṇam apravartīti vā aham etam upāsa iti, sa ya etam evam upāste, pūryate prajayā paśubhiḥ nāsyāsmāl lokāt prajodvartate.

So, Gārgya had failed, but he said: "Well, then I have something else to tell you. I meditate on space itself as Brahman. You follow this instruction. Space is all-pervading; Brahman is all-pervading. So space can be regarded as a symbol of Brahman, which is omnipresent." "Do not speak to me like this." This is what Ajātaśatru, the king, said. "I contemplate space in a different manner, not the way you say. How do I meditate? Pūrṇam apravartīti: I contemplate on plenitude and immobility. That is the priority in the character of space itself. What is space? It is a completeness of perception, and it is an immobility. Everything moves, but space does not move. It is fullness. If you contemplate fullness or infinitude, space is included in it. So, why go for

the manifested form of space? I contemplate on that which is prior to the manifestation of space, the Supreme Bhūma, the fullness of Being, the immobile Reality."

Sa ya etam evam upāste, pūryate prajayā paśubhiḥ nāsyāsmāl lokāt prajodvartate: "One who contemplates Brahman as the infinite, inclusive of every kind of fullness conceivable, space included, becomes full in every respect. There would be nothing lacking in this person because of the contemplation of plenitude. His family and all that is associated with him becomes full on account of the force of such meditation. He is filled with abundance of every kind. He prospers materially, socially, intellectually and spiritually. And his lineage is never broken; it continues to glory in this world. Such is the great effect produced by this meditation on fullness, or plenitude, or completeness, which is the abstract priority behind the particular manifestation called space."

6. sa hovāca gārgyaḥ, ya evāyaṁ vāyau puruṣaḥ, etam evāham brahmopāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin saṁvadiṣṭhāḥ indro vaikuṇthoparājitā seneti vā aham etam upāsa iti, sa ya etam evam upāste, jiṣṇur hāparājiṣṇur bhavaty anyatastya-jāyī.

"I see," said Gārgya. "I have something else tell you, then. I meditate on Vāyu, or the Wind, or the Air, as Brahman. You meditate on Brahman like this." Ajātaśatru explained: "Do not speak to me like this about Vāyu. I have some other method of meditation. I meditate upon the quality of a Vāyu, not the form of Vāyu. He is the lord of Vaikuntha, the powerful being. Wherever is lordship, control or rule or administration, or whatever kind of sovereignty which exerts power over others, I identify that with Vāyu (Indra) and I contemplate on him as Vaikuntha, that is, indomitable. Nobody can stand before Wind. It can break through anything. So, I contemplate Wind as indomitability, supreme ruler or powerful controller, a reservoir of energy, Hāparājiṣnur, an invincible force of every kind of power, or

capacity. The power of Wind is a manifestation of another Power that is more general than the particular power of the Wind. I contemplate on that, not on the tangible form of wind or air. Sa ya etam evam upāste, jiṣṇur hāparājiṣṇur bhavaty anyatastya-jāyī: One who meditates upon this indomitability or invincibility of power of which Vāyu, Wind, is only one manifestation, becomes indomitable. None can face that person. He becomes invincible in every respect. He becomes a controller of everybody; he becomes victorious in every enterprise, every undertaking. No one can conquer him, and he becomes a subduer of all opposing elements." This is the effect that follows from meditation in this manner. This is what Ajātaśatru said in reply to the instruction given by Gargya, here.

7. sa hovāca gārgyaḥ, ya evāyam agnau puruṣaḥ, etam evāham brahmopāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin saṁvadiṣṭhāḥ, viṣāsahir iti vā aham etam upāsa iti, sa ya etam evam upāste viṣāsahir ha bhavati, viṣāsahir hāsya prajā bhavati.

Gārgya does not keep quiet. He says again: "I have something to tell you. I meditate on fire as Brahman. You know the power of fire. It can burn anything. It has tremendous energy in it. I take it as a symbol of Brahman and meditate. So, you also meditate like this." Ajātaśatru retorted: "Do not speak to me like this. My meditation on fire is something else. It is of a different nature altogether. How? Viṣāsahir iti vā aham etam upāsa iti: I contemplate fire as supreme tolerance. Nobody can tolerate things as fire does. It accepts whatever is thrown into it. It does not say, "I do not want, I do not agree with it'. Fire is a consumer, acceptor and absorber of anything and everything. Fire is tolerance incarnate. So, I meditate on fire as universal tolerance, a capacity to absorb anything into oneself. I do not meditate on fire as luminosity, as you may be thinking of. The supreme capacity to absorb everything into oneself—that is how I contemplate on fire. That is a greater concept, a more

generalised form of it than the particular one which is the fire you think of. If one meditates like this, what happens to him? Sa ya etam evam upāste viṣāsahir ha bhavati: One becomes very tolerant. The person will never resent. He will not speak against, or criticise; he will not find fault with anything. Everything will look beautiful to him, because he is a supreme absorber of everything. He becomes a general force which can take into its bosom every particular form—whether it is intellectual, social, individual or spiritual. Viṣāsahir hāsya prajā bhavati: His progeny also becomes an embodiment of tolerance, goodness and generosity of expression in every manner, if this meditation is practised."

8. sa hovāca gārgyaḥ, ya evāyam apsu puruṣaḥ, etam evāham brahmopāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin saṁvadiṣṭhāḥ, pratirūpa iti vā aham etam upāsa iti, sa ya etam evam upāste, pratirūpaṁ haivainam upagacchati, nāpratirūpam, atho pratirūpo'smaj jāyate.

"Well that is all right," Gārgya speaks again. "I have some other method of meditation. You take this. I meditate on the water principle as Brahman because it is liquid and it is formless. It is characterised by some aspect of reality which is the uniformity that I see in water." "Do not speak to me like this about water. I also meditate upon it, but in some other way that is different from what you are speaking of," said Ajātaśatru. "I meditate upon water as that which is agreeable, and it is so because I find in water the character of agreeability. Everyone is fond of water. Water is agreeable to everyone, human, subhuman or superhuman. If one meditates like this, one becomes agreeable to everyone. He will not be shied away from by people. Just as water is liked by everyone, the same will happen to the meditator. In some way or the other, they will find some worth in him. Pratirūpa iti vā aham etam upāsa iti, sa ya etam evam upāste, pratirūpaṁ haivainam upagacchati: All agreeable things will come to you. Everything blessed will come to you of its own accord—uncalled for, unexpected. Everything good in this world will

be yours. If you become agreeable to everyone, everything shall become agreeable to you. And I contemplate on the general character of goodness and amiability and agreeability which I find reflected in the principle of water. If one meditates like this, you know the result, of course. Etam evam upāste, pratirūpaṁ haivainam upagacchati, nāpratirūpam, atho pratirūpo'smaj jāyate: Nothing disagreeable will come to you. You will find all things are pleasant and beautiful, and whatever emanates from you will be agreeable and pleasant. You will receive only pleasant things and agreeable things; and whatever proceeds from you, whatever you give and whatever emanates from you will also be of a similar nature. This is how I meditate."

9. sa hovāca gārgyaḥ, ya evāyam ādarśe puruṣaḥ, etam evāham brahmopāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin saṁvadiṣṭhāḥ. rociṣṇur iti vā aham etam upāsa iti. sa ya etam evam upāste rociṣṇur ha bhavati, rociṣṇur hāsya prajā bhavati, atho yaiḥ saṁnigacchati, sarvāṁs tān atirocate.

Gārgya says: "I have another method. I meditate upon that which is seen in the mirror." "No," he said. "This is not how I meditate. I do not meditate upon what I see in the mirror." There is a kind of meditation called Darpana-Yoga, even now practiced by some people. This is a humorous thing to hear, but it has a point about it. It is said that nothing is more attractive than one's own face. It is liked by people more than anything else. If you look at your face in the mirror, you would not like to withdraw your attention from it. You would go on looking, because you are somehow the most beautiful person in the world. Others are secondary. No one can be as beautiful as 'I'. Everyone thinks like this. The mind is drawn to the face in the mirror. If you wish to concentrate upon an object, concentrate on your own face first. Then the mind will not wander away. Your difficulty of the drifting mind will not be there afterwards. What was in the mind of Gārgya, we do not clearly know. He said, "I

meditate upon that which is reflected in a mirror." "No; that is not the way. I also meditate on this form, but not as you say. I do not contemplate on the form, or the shape that is reflected in the mirror, but the capacity of reflection itself. That is what I regard as superior to what is reflected. How is reflection possible at all? That is more important than what is reflected. I meditate on the reflecting capacity in the mirror, which is something different from the form of the mirror or even the shape of the reflected form. Not the face only, but the light, the luminosity or the reflection aspect is what I contemplate upon—not the reflected object. The capacity to reflect is prior to the object that is reflected. My method of meditation is simple. Always go to the prior, the antecedent, rather than the subsequent or the posterior; because the posterior is the effect. Why not go to the cause? How could you see an effect in the mirror if the mirror were not to reflect? But, how could it reflect? There is something in the mirror which enables it to reflect the object in itself. That something is superior, I regard, to the object that is reflected. Rociṣṇur iti vā aham etam upāsa iti: I contemplate Brahman as luminosity, the capacity to reflect. The possibility of reflecting is the object of my meditation. Sa ya etam evam upāste rociṣṇur ha bhavati: You can reflect everything in yourself afterwards. You become a mirror by yourself. Everything will see itself in you. Every person will see himself or herself in you. You will be the beloved of all people. You will be loved by everyone the way one loves one's own self. Rociṣṇur hāsya prajā bhavati: So also does become your family, your lineage. Atho yaiḥ saṁnigacchati, sarvāṁs tān atirocate: You become more lustrous and luminous than others. You become supreme in the capacity to reflect, in the capacity or the ability to shine in the midst of all others, everywhere."

10. sa hovāca gārgyaḥ; ya evāyam yantam paścāt śabdo'nūdeti; etam evāham brahmopāsa iti. sa hovāca ajātaśatruḥ; mā maitasmin saṁvadiṣṭhāḥ, asur iti vā aham etam upāsa iti, sa

ya etam evam upāste, sarvaṁ haivāsmiṁl loka āyur eti, nainam purā kālāt prāṇo jahāti.

"O I see! All right," said Gārgya. In everything he had something to hear against what he said. So, now, there is something more up his sleeve. He has not finished. "I have something else to tell you. You meditate like that. You see, when you walk, especially in the dark alone, you hear sound coming from behind, as if somebody else is walking behind you. Some people fear to walk in darkness, alone, because they hear some sound from behind, as if somebody was walking behind them, or pursuing them. What is this sound from behind? I contemplate on that because it is a peculiar aspect of Reality, from my point of view." This is what Gārgya said. "No," said Ajātaśatru. "This is not the way I meditate. Do not speak to me like this about the sound that comes from behind a person when he walks alone. I contemplate on the reason behind it, not on the sound merely. Why do you hear that sound? It is not that someone is walking behind you. It is the peculiar vibration of the Prāṇa emanated by the soles of the feet. It is a thud created by the Prāṇa-Śakti that is ejected through the feet when you walk. You cannot hear it when you walk in the midst of people, or when you are in a crowd, or when you are otherwise engaged, etc. When you are alone, unbefriended, in darkness especially, when there is no distraction, nobody around you, only then can you silently hear this tic, tic, thud, thud, which is the sound made by the Prāṇa in your own body. Prāṇa is depleted through your feet when you walk, and it leaves a vibration behind, as it were, when you go forward. That is the case of the sound that you hear. I consider Prāṇa, the life principle, as the object of meditation rather than the sound that it makes because of walking. I contemplate on Prāṇa as Brahman, because this sound comes from Prāṇa only. Sa ya etam evam upāste, sarvaṁ haivāsmiṁl loka āyur eti, nainam purā kālāt prāṇo jahāti: One lives a long life, and will not have a premature death if this kind of contemplation is practised."

11. sa hovāca gārgyaḥ, ya evāyam dikṣu puruṣaḥ, etam evāham brahmopāsa iti. sa hovāca ajātśatruḥ, mā maitasmin saṁvadiṣṭhāḥ, dvitīyo'napaga iti vā aham etam upāsa iti, sa ya etam evam upāste, dvitīyavān ha bhavati, nāsmād gaṇaś chidyate.

"I contemplate the quarters of the heaven, the directions, as the symbol of Brahman, because of there being a resemblance between the quarters of space and the nature of Brahman, the resemblance being that both point to an endless existence." Bālāki's advice is that this is the way to meditate and that the king, too, might continue the same method. Ajātaśatru replies, "This is not the way. Do not speak to me about this sort of meditation. I contemplate rather on an implication in this meditation, and not merely the form of it, as you are suggesting. The directions are presided over by a species of deities called Aśvins. They are twins, and they always go together. Now, I contemplate on their nature as the presiding deities of these directions, rather than the directions themselves which are only their outer expressions. My method of meditation is to see the Reality behind the forms." This is what Ajātaśatru purports to tell him. "An inseparable character (Anapaga) is what I observe in these deities, and they can never be set apart, one from the other." An invariable concomitance, connection or association of things among themselves, leading us to an interconnectedness of things is a further implication of this meditation. "So, what I observe in these directions, or quarters, is something different from what you are telling me." There is a hidden significance behind the observation of these quarters of space with our senses. The significance is that there is a deity presiding over these directions. There is nothing which is not presided over by some deity or other. There is some sort of force which controls the external manifestation of each and every thing in the world. "An inseparable connection, a permanent association of one thing with another is my way of contemplating this object which you regard as space, or regard as directions."

Sa ya etam evam upāste, dvitīyavān ha bhavati, nāsmād gaṇaś chidyate: "If one is to meditate as I am suggesting, rather than the way you are mentioning, a miraculous result will follow. One becomes inseparable from everything, and everything will become inseparable from such a one. The so-called separability or divisibility of things will vanish gradually on account of a deep contemplation on the connectedness of things, the association of everything with oneself, and oneself with everything. You receive help from everyone because of the meditation that you practise in this manner. And your relationship with things will never cease at any time. There cannot be an occasion of bereavement at any time in this world. You shall always be associated with all things because of the force of this meditation on the connectedness of all things."

12. sa hovāca gārgyaḥ, ya evāyaṁ chāyāmayaḥ puruṣaḥ, etam evahām brahmopāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin saṁvadiṣṭhāḥ, mṛtyur iti vā aham etam upāsa iti, sa ya etam evam upāste, sarvaṁ haivasmiṁl loka āyur eti, naivam purā kālān mṛtyur āgacchati.

Then Bālāki says, "I have another way. You follow that. I contemplate on the shadow of my own body." This is also one mystical or occult method followed by certain people. The suggestion is not just some fantastic idea of people, but it has a vital connection with one's own body. The concentration of the mind on the shadow of an object, when properly done as a discipline, can move even the object. It means the object will recognise its shadow. Thus there is some point in what Bālāki is saying. But Ajātaśatru has something else to say. "That is not the way. I have some other idea about it. I see something else in what you call a shadow. The shadow of an object is the appearance of the object. This is how I look at it." While the connection is, of course, there obtaining between the shadow and its original, and so Bālāki may be right in saying that there is some point in such meditation, the idea is that this relationship between the reflection and its original

is the same relationship that obtains between appearance and Reality. Appearance is death (Mṛtyu) from one angle of vision. Reality is life. Inasmuch as all those who are caught up in appearances are subject to transiency, death comes upon everyone. We may regard the shadow as a symbol of death. Mṛtyur iti vā aham etam upāsa iti, sa ya etam evam upāste, sarvaṁ haivasmiṁl loka āyur eti, naivam purā kālān mṛtyur āgacchati: One can contemplate the transiency of things in this manner and the destructibility of everything that is visible in the same way as the shadow may be symbolised as an externality of the original substance. One who observes non-selfhood, or the character of unconsciousness in external things i.e., unreality or appearance in objects, will free oneself from entanglement in things external, because it is the inability on the part of oneself to discover the apparent character of things that causes entanglement in things. Contemplation on the transiency of appearance frees one from attachment to forms. And one lives a long life. There is no death in the realm of reality. There can not be anything like accident to that person, and there would not be premature death.

13. sa hovāca gārgyaḥ, ya evāyam ātmani puruṣaḥ, etam evāham brahmopāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin saṁvadiṣṭhāḥ, ātmanvīti vā aham etam upāsa iti, sa ya etam evam upāste, ātmanvī ha bravati ātmanvīnī hāsya prajā bhavati. sa ha tūṣṇīm āsa gārgyaḥ.

Now, Bālāki has a trump card. He left off his earlier instruction. There is nothing else for him to say. However, here is the final word: "I contemplate the selfhood of my personality as the Supreme Reality. The being that is my own self, which is the Ātman—this is the Supreme Being; this is the Reality; this is Brahman. This is my advice to you, this is my instruction, and this is how you may meditate also." Ajātaśatru turns round: "No; this is not the way I meditate. This self that you are speaking of is not the real self. I have in my mind the idea of another self altogether, of which this is a

partial manifestation. This self that you are referring to has another Self beyond it, transcendent to it, and exceeding it in all limits. How I contemplate on the self you are speaking of is that it is endowed with another Self altogether, possessed of another dimension, larger than this self in which it is contained, of which this lesser self is a part, an expression, the very existence of this part being due to the existence of that other Self. There is a wider Self than the self you are contemplating. This individual self, this self of yours, this 'me' you are referring to, is not the true Self. It is only an indication, a symbol of that larger Being which, from my point of view, is the true Self, the only existence. I meditate on that Ātman not the one you seem to know. And you know the result of such a meditation. You become cosmically aware, and you get endowed with a consciousness of the higher Self of which the lower self is an expression. Ātmanvīnī hāsya prajā bhavati: One's progency, like the progency of Janaka of ancient tradition, becomes possessed of this knowledge." When Ajātaśatru spoke thus, Bālāki maintained silence. He did not say anything further. Sa ha tūṣṇīm āsa gārgyaḥ: He held his peace, for his bag was empty.

14. sa hovāca ajātaśatruḥ, etāvan nu iti, etāvad-dhīti; naitāvatā viditam bhavatiti: sa hovāca gārgyaḥ upa tvāyānīti.

When Bālāki did not speak further, kept quiet, Ajātaśatru queried: "Is this all, or is there anything further for you to tell me; is everything over?" Etāvad-dhīti: "That is all," he replied. "I have nothing else to tell." So, the chapter of instruction which Bālāki gave to Ajātaśatru is complete. Then, naitāvatā viditam bhavatiti, Ajātaśatru spoke: "With this, one does not become learned. With this little learning that you have, and have posed before me, you cannot be said to have known Brahman." Sa hovāca gārgyaḥ upa tvāyānīti: Gārgya understood where actually he was positioned. "Yes; I appreciate what you say. I, now, approach you as your disciple. There is no other alternative for me. I came with the

idea of teaching you. Now I have to stand before you as your student."

15. sa hovāca ajātaśatruḥ, pratilomaṁ cai tad yad brāhmanaḥ kṣatriyam upeyāt, brahma me vakṣyatīti, vy eva tvājñapayiṣyāmīti; tam pānāv ādayottasthau. tau ha puruṣam suptam ājagmatuḥ, tam etair nāmabhir āmantrayām cakre, bṛhan pāṇḍara-vāsaḥ soma rājann iti: sa nottasthau; tam pāṇinā peṣam bodhayāṁ cakāra, sa hottasthau.

Ajātaśatru speaks: "This is very strange. How is it possible that ou come to me as a disciple? This is contrary to accepted tradition, because you are a Brāhmaṇa, and I am a Kṣatriya. Kṣatriyas learn from Brāhmaṇas, not the other way round. So, how is it possible that a learned Brāhmaṇa like you comes to me, a ruling king, a Kṣatriya, a prince, for instruction on Brahma-Vidyā? This has never happened up to this time, and it should not happen also. I cannot take you as my disciple. It is not permissible, as you know well. However, I can enlighten you on the subject. I shall tell you what the truth is, without considering myself as your master, regarding you as my disciple." And, what did Ajātaśatru say? He took Bālāki by the hand, led him somewhere near a person who was fast asleep. He then called that person who was sleeping, accosted him by the name of the Prāṇa which was the object of Bālāki's meditation, reference to which has been made in the section we have passed through already. Tam etair nāmabhir āmantrayām cakre, bṛhan pāṇḍara-vāsaḥ soma rājann iti: sa nottasthau: "O white-robed one (that was the object of Bālāki's meditation), Soma-rājann, the Prāṇa residing in the moon, get up from sleep." But the man did not wake up when he was called by the name of the Prāṇa in this manner. Tam pāṇinā peṣam bodhayāṁ cakāra, sa hottasthau: Then Ajātaśatru pushed that man with his hand, two or three times, shook him strongly. And the sleeping person woke up at once. This becomes an occasion for further instruction on the nature of the Self.

16. sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt, ya eṣa vijñānamayaḥ, puruṣaḥ, kvaiṣa tadābhūt, kuta etad āgād iti. tad u ha na mene gārgyaḥ.

Ajātaśatru said: "Do you know this person was sleeping and would not get up when I called him by the name of the Prāṇa which is the reality, as you have mentioned to me? But when I shook him, he woke. Now, this intellectual self, which is the human being, was not conscious of anything when it was asleep. Where was it when it was sleeping. Where did this person go? There is an entity in the human individual, called intellectual being, vijñānamayaḥ, puruṣaḥ. This is the highest endowment that you can think of in the human individual. As matter of fact, there is nothing in the human being except the intellect. This is the highest property that one can have. Where has it gone during deep sleep? Where was it buried, and where from has it come now when the body was being shaken by me? What is the answer to this question? Kvaiṣa tadābhūt, kuta etad āgād iti: Bālāki, can you tell me where was this when asleep?" Gargya had no answer. "I do not know where it has gone or from where it has come."

17. sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt eṣa vijñānamayaḥ, vijñānamayaḥ puruṣaḥ, tad eṣām prāṇānām vijñānena vijñānam ādāya ya eso'ntar-hṛdaya ākāṣaḥ tasmiñ chete, tāni yadā gṛhṇāti atha haitat puruṣaḥ svapiti nāma. tad gṛhīta eva prāṇo bhavati, gṛhītā vāk, gṛhītaṁ cakṣuḥ, gṛhītaṁ śrotram, gṛhītaṁ manaḥ.

Ajātaśatru continues his instruction. Yatraiṣa etat supto'bhūt eṣa vijñānamayaḥ, vijñānamayaḥ puruṣaḥ, tad eṣām prāṇānām vijñānena vijñānam ādāya ya eso'ntar-hṛdaya ākāṣaḥ tasmiñ chete: It is difficult to understand what the true human being, or the true Self, is. The true Self is not anything that is visible, not even something intelligible, easily. The external form of the individual, which has an apparent consciousness, intelligence and a capacity to act, is not the true Self of the individual, because all these

appurtenances of action, and the so-called individuality of ours, cease to be self-conscious in sleep. The energy is withdrawn; consciousness is withdrawn; the ability to perceive is withdrawn. It appears as if life itself has gone. There is a practical non-existence of the individual for all conceivable purposes. What happens is that the central consciousness, which is the Self, draws forth into itself all the energies of the external vestures, viz. the body, the Prāṇa, the senses, the mind, etc., and rests in itself without having the need to communicate with anything else outside. It is only in the state of deep sleep that the self goes back to its own pristine purity. It suggests why Ajātaśatru felt the need to go to a sleeping man, rather than to a waking individual for the purpose of citing an example in instruction, the reason being that in the waking state the self is entangled in object-consciousness, whereas in sleep it is withdrawn into itself. The analysis of the individual in the waking condition is difficult. You cannot know where you really are while waking, and it is not so difficult to discover your true nature in the deep sleep state. Wherever your consciousness is, there you are. Your self is your own consciousness. And, in the waking condition, where is your consciousness? In anything that consciousness is conscious of, in that it is. So, what is it that you are conscious of in the waking state? Well, each one for oneself can judge and understand where one's consciousness is. Consciousness is scattered like sparks of fire over millions of things. Our consciousness is spread out in different objects of sense. We, in the waking state, are aware of objects outside ourself. The subjectivity in us is stifled for the time being and is taken out, as it were, into things which are other than itself. And we are aware of external space; we are aware of the time process; we are aware of objects outside. And whatever we are aware of, there our consciousness is tied.

Wherever our consciousness is, that is the location of our self, also. So, where are we in the waking state? We are split into a thousand fragments in the waking condition. We are

not an integrate personality in waking. We are distracted individuals and have no peace of mind when we are awake. We run here and there in the waking state, for the reason that we are already split into fragments. We are cut into parts. We are never wholes in the waking state. And so it is difficult, in the waking condition, to analyse the true nature of the self. The sleeping condition is an appropriate symbol for teaching the nature of the true Self, or the Ātman, in the individual, due to which reason Ajātaśatru u took Bālāki to a sleeping individual, rather than to a waking one. The waking one may appear as good as the sleeping one. But, what is the difference? Both are individuals, both are human beings; in both the self exists, no doubt. But the difference is that consciousness is not centred in itself in the waking state. It is, then, outside among objects. It is meandering through all sundry things, and, therefore, the teaching in the waking condition is more difficult than in the context of sleep. What happens in sleep? Ajātaśatru says that the self is withdrawn in sleep. It is in the centre of itself. It is in the cosmic space, the ether of consciousness—eso'ntar-hṛdaya ākāṣaḥ tasmiñ chete.

Tāni yadā gṛhṇāti atha haitat puruṣaḥ svapiti: When everything is withdrawn by the self into itself, that state is called Svapa, or Svapna, in Sanskrit—svapiti nāma. Tad gṛhīta eva prāṇo bhavati, gṛhītā vāk, gṛhītaṁ cakṣuḥ, gṛhītaṁ śrotram, gṛhītaṁ manaḥ: What happens in sleep? The Prāṇas are drawn back to the self. They gravitate towards the self, rather than to objects of sense. Speech also is withdrawn; you cannot express anything in language, during sleep. The eyes are withdrawn; you cannot see anything there. The ears are withdrawn; you cannot hear anything. The mind, too, is withdrawn; you cannot think, also. All transaction with external things is put an end to and one remains what one really is in the state of deep sleep. And when one is disturbed from sleep, one enters into a state of reverie called dream. And in dream what happens is that the impressions of the experiences one had in waking become objects of experience.

So the world of dreams is nothing but the world of impressions of past experience.

18. sa yatraitaya svapnāyācarati, te hāsya lokāḥ: tad uta iva mahārājo bhavati, uta iva mahā-brāhmaṇaḥ, uta iva uccāvacam nigacchati: sa yadā māhārajo, jānapadān gṛhītvā sve janapade yathā-kāmam parivarteta, evam evaiṣa etat prāṇān gṛhītvā sve śarīre yathā-kāmam parivartate.

We have our own world in dream. We manufacture our own country, our own residence, our own activity and everything else. This creation of a new world in dream is out of the material of past experience in previous waking conditions. These are the worlds which the dreamer creates. Te hāsya lokāḥ: tad uta iva mahārājo bhavati, uta iva mahā-brāhmaṇaḥ: You become an emperor, or a learned man, whatever you like, in dream, according to your own wish. Uta iva uccāvacam nigacchati: You become high and you can become low; you are rich and you are poor; you are happy or unhappy; you are this and that. Like a lord do you wander in the world of dream. As an emperor or a king may go for excursions in his own country, with a large retinue, hither and thither, likewise is this intellectual or psychological self moving in the world of dream with all the objects that it has created out of its own desires; and it appears as if it is in a world of freedom which has been created by its own imagination and will.

19. atha yadā suṣupto bhavati, yadā na kasya cana veda, hitā nāma nādyo dvā-saptatiḥ sahasrāṇi hṛdayāt purītatam abhipratiṣṭhante, tābhiḥ pratyavasṛpya purītati śete, sa yathā kumāro vā mahārājo vā mahā-brāhmaṇo vātighnīm ānandasya gatvā śayīta, evam evaiṣa etac chete.

What happens when the dream ceases and there is a withdrawal of consciousness into sleep? One knows nothing. There are various nerve currents within. They are called the Hīta-Nādis. They are supposed to be seventy-two thousand in

number—dvā-saptatiḥ sahasrāṇi. They ramify themselves in every direction throughout the body, and it is through these nerve currents that the mind travels in the waking and the dreaming states. The number of the nerves is so much that one cannot find a single pinpoint of space in the body where these nerves are not. They spread themselves everywhere. Like water pipes moving from one direction to another, in every way, these nerve-currents seem to be pervading throughout the body, and through these currents flows the mind, drawing the consciousness of the self together with it, and so it appears that we are conscious physically. Our physical consciousness, or bodily consciousness, the feeling that the body is conscious in the waking state, is brought about by a mixture of properties affected by the activity of the mind which is the medium between the physical body and the self inside. The mind is not conscious by itself. It is something like a glass pane or a mirror which is not self-luminous. A mirror is not light, for the light comes from somewhere else. But, though the mirror has no light of its own, it can shine through borrowed light to such an extent that we may see only the light there and not the mirror. In a clean glass which is placed in bright sunlight, for instance, we cannot see the solidity of the object there. We see only bright light, nothing else. The presence of the glass is not seen on account of the transparency of the substance and the brilliance of the light that passes through this medium. Likewise, the mind is a kind of transparent substance, we may say, through which the light of the self passes. And it completely absorbs the consciousness into itself. It becomes apparently self-conscious. As the light of the sun may get absorbed into the object, e.g., the glass pane, and the glass itself may appear shining, as if it is itself the light, so the mind, the psychological being in us, apparently assumes the role of consciousness for practical activity in daily life, and it charges the nerve currents with consciousness when it moves through them, and there is a sympathetic action brought about by this mental movement in the physical body

also, on account of which the body wakes up as if it is conscious. The body is charged with the force of the self by means of the mind which moves through the currents called Hītas, which are many in number. They are all centred, as if in the hub of a wheel, in the centre of the heart, which is called the Purītat, where the mind sleeps when it is absorbed from all activity. The Purītat is also a central nerve current where the mind gets lodged in the state of deep sleep. It withdraws itself from all these seventy-two thousand nerve channels when it is about to sleep. When it absorbs itself into the centre and goes to the Purītat, does not move outwardly through the nerve currents called Hītas, then, naturally, its apparent conscious activity also ceases. Due to this reason, the body loses consciousness. The body had no consciousness even before, and its real nature is exposed now in sleep. It appeared to be conscious on account of the vibration of consciousness which was communicated to it through the mind. The mind having been withdrawn in sleep, consciousness also automatically withdraws itself, because the consciousness we have is nothing but mental consciousness. And when the mind is thus withdrawn, everything that is sustained by the mind also is put to sleep. You cannot know that you are breathing; you cannot know that you have any personality at all. The senses also cease to act. The eyes, the ears and the other organs of perception are active consciously on account of the operation of the mind, again. The eyes cannot see really, because they are, in fact, unconscious substances. They are fleshy bodies; they are made up of the five elements, they are not conscious entities. But how is it possible that they are seeing, hearing, etc.? That is because they are charged with consciousness. As if a magnet is brought before an iron rod which gets charged by the magnet on account of its proximity to it, the sense-organs get charged with consciousness through their proximity to the mind, and so they begin to act as if they are alive by themselves. But when this withdrawal of the mind takes place in sleep when it goes back to lodgement in the Purītat,

the senses lose contact with consciousness. Then the eyes cannot see; the ears cannot hear, etc.

One is very happy. Like an innocent child one sleeps. Like a great king one sleeps. Like a lofty genius one sleeps. Everyone sleeps in the same way. Whether you are a genius, an emperor, or a child, it makes no difference to you. When you are fast asleep, you cannot know what you are. Who knows what one is when one is asleep? One does not know whether one is a rich person or a poor person. It does not mean that the rich person's sleep is more pleasant than the poor one's. Both sleep equally well. The child's sleep and the adult's sleep are the same. The king's sleep and the beggar's sleep are alike. The man's sleep and the woman's sleep do not differ. What happens to all these differences in sleep? Where do they go? They were really not there. Differences are artificially constructed for reasons which are quite apart, not at all connected with the true nature of oneself. When one goes to one's own essential nature, there is a uniformity established, so that the whole universe becomes one mass of being. The sleep of everyone is uniformly structured. There is no up and down or a difference in intensity or degree in the sleeps of different people or different things, whether of an ant or of an elephant. This is so because the Self is one. We all go to a single ocean of consciousness when we are asleep, but when we wake up we become little ripples, small waves with all the idiocyncracies and differences, with a vehemence that asserts itself as independent in its own pattern of individuality, or body-consciousness.

So, in sleep, one is like a child, or an emperor, or a learned genius—all meaning one and the same thing in the delight of sleep, while they mean tremendously different things in waking. There is a vast difference between an emperor and a small baby, but in sleep no such difference exists. All this happens because the Self of the emperor is the same as the Self of the baby. There is no such distinction as the Self of one and the Self of another. There are not many

infinites possible. The Self is a Universal Being which manifests itself as individuals in dream and waking. But in sleep these distinctions get abolished, or obliterated, on account of the return of all particularity into the Universal being which is the true Self of all. But this true Self in sleep remains unconscious of itself due to strange reasons. If only we are to be awake in sleep, we would be universally aware at one stroke, and we would not be aware of individualities; we would not be aware of space, time and objectivity. There would be an oceanic awakening into a Being which is the Being of each and every one. That would be the status we would achieve if we are to be conscious in sleep, but, unfortunately for us, we are not conscious in sleep. So we go like fools, and come back like fools, as if nothing has happened. Some wondrous thing has actually happened. A tremendous change has taken place in sleep, but we are totally unaware of this marvellous event. And so we do not know where we went; do not know from where we have come.

Unlimited is the bliss that we experience in sleep. No pleasure of the world can be compared with the pleasure of sleep. Whatever possessions we might have, even if the possession be of the whole earth itself, cannot bring that satisfaction which one has in the state of sleep, where one becomes one's own Self. The realisation of the Self is, therefore, the highest pinnacle of happiness. It is not the possession of things that brings true joy. While the possession of objects of sense and the suzerainty that one wields over others may bring about an apparent satisfaction as a reflected one through the mental being of oneself, that is not true happiness because it comes and goes, it has a beginning and an end, it is a medium that works and not the true Self that reigns. When the true Self works, there is incomparable bliss.

"This was the sleep in which condition this person was, whom I woke up just now. Why should he wake up if I call

him? He was very happy there. He had to be shaken up violently, and then he woke up. When he wakes up, he does not become conscious of what he was experiencing in sleep. Immediately he gets switched on to the old routine of mental activity.” While the self withdraws itself from all manifestations when it is in sleep, it projects itself in waking through the very channels through which it withdrew itself into sleep. That means to say, the same mind begins to work, and the same senses, the same Prāṇa and the same relationship with objects also obtains. Thus, when we wake up, we are the same old individuals, with the same memories and desires and frustrations, the same body-consciousness, same limitations, etc., absolutely oblivious of what happened in sleep. “This is an indication to you, O Bālāki,” says Ajātaśatru, “as to what the Ultimate Reality is. This is the state into which one enters in sleep, and it is not any particular form or a shape. It is Universal Existence. This is the Ātman; this is Brahman.”

King Ajātaśatru answers his own question as to the nature of that condition which is responsible for one’s falling into sleep and also for one’s rising up from that state. The state of sleep is a tendency to universality, which is not recognised by the individual set-up of the personality because of the intense connections the mind has with the body and the various forms connected with the body. It is a state of universal dissolution, as it were, though actually the dissolution does not take place. There is a pull exerted on the person from different corners or aspects or parts of reality, we may say, so that, that becomes an irresistible state. It is not that something ordinary or well known happens is sleep; it is something uncanny, weird and super-sensible that takes place there. Every part of the make-up of the personality is pulled in different directions. By what, is the question. By Reality itself. Various answers have been given as to why one falls asleep at all. Why is there a tendency to sleep? There are those who think it is due to the fatigue of the senses and the exhaustion of the mind in pursuit of happiness. The whole of

the day is spent by the mind and the senses, pursuit of pleasure, satisfaction to the ego and the senses. But this satisfaction does not come from the source from where it is expected. The reason is very simple. All the pleasures of life are born of contact of the senses and the mind with corresponding objects, but there is no such thing as a real contact of one thing with another thing in this world. Contacts are impossible because of the independence asserted by all things. Everything has an independent state of its own. That is called the ego; that is called the personality; that is called the differentia of an object, or the individuality of a thing. Even an atom asserts itself; it cannot merge with another atom. There is a kind of self-affirmation manifested in various ways by all beings, due to which a real union of things not possible by mere sensory contact or even a psychological coming together. On account of this difficulty, the pleasures of sense and of the mind, the ego become a mere phantasm. They are only a makeshift, a kind of show, but really the thing expected does not come forth from that source. So, there is an exhaustion, a fatigue at the end of the day, and then the mind goes back to that source from where it has come originally and to which it really belongs. The examples given in the Upaniṣhads are some such things as these.

Just as a bird goes about hunting for its prey throughout the day, in the sky, searches for its grub, wanders about throughout the corners of the earth, gets exhausted and goes back to its nest at night, and sleeps there, so is this personality of ours an inscrutable something. We do not know whether to call it a soul, or a mind, or an ego, or a personality, or what. Some mix-up and a mixture of everything is there which we call the individual. It returns to its source for the sake of refreshing itself from the exhaustion to which it has been subjected by the search for happiness in the outer world. Other people are of the opinion that it is the Reality that pulls the individual back to itself, in sleep. Whether one is aware of this state or not is a different

matter, but the pull is there. It is like a blindfolded person forcibly taken to the throne of an emperor and placed there. Yes, he is on the throne, no doubt, but he is blindfolded and knows not what is happening. A force is exerted which is super-individualistic, and that is practically identical with the Absolute state of things from which the whole universe arises. This is what seems to be the doctrine of King Ajātaśatru in respect of the source of sleep, and the cause of sleep.

20. sa yathorṇanābhiś tantunoccaret, yathāgneḥ kśudrā visphuliṅgā vyuccaranti, evam evāsmād ātmanaḥ sarve prāṇaḥ, sarve lokāḥ, sarve devāḥ. sarvāni bhūtāni vyuccaranti: tasyopaniṣat, satyasya satyam iti prāṇā vai satyam, teṣām eṣa satyam.

Just as a spider vomits out web from its own mouth and then moves about through the very structure it has projected out of its mouth, just as sparks of fire jet forth from a flaming conflagration, something like this is the analogy of creation. The universe is manifested in this manner, as it were, if at all you wish to have a comparison. No comparison can be apt in this matter, of course, as is well known. The example that the creative process is something like the spider ejecting web is to point out that the material of the universe comes from the cause itself. The cause is not merely an instrumental one, but it is also the material cause. The substance of the world is of the nature of its cause, just as the substance of the thread that comes from the mouth of the spider is the substance of the spider itself. It does not come from somewhere else. The spider does not manufacture the threads as a potter manufactures pots out of clay which comes from somewhere, or as a carpenter makes a table or a chair out of wood that comes from outside. Not so. It is from the very Being, which is the cause, that the substance of the universe comes. This point is apparently made out by the analogy of the creative process being something like the spider manufacturing threads out of its own body. The other analogy that it is

something like sparks of fire coming out of flames is to show the similarity in essence of the effect with the cause. The effect is not essentially dissimilar, in character, to the cause, just as the spark is not dissimilar in essence, from its cause, which is fire. Ultimately, everything, even the meanest and the lowest of creation, is qualitatively identical with the Supreme Cause. In this way, creation is effected by the Absolute, which is the Supreme Reality. From the Supreme Self everything proceeds. All the energies and all the senses (Prāṇa), everything that we call mentation, understanding, or intellection; all these worlds (Loka), the various realms of being; all the celestials (Deva), the angels in paradise; all the planes of existence, everything created, whatever is called a created being (Bhūtani);—all these are emanations from the Absolute Self. That appears as all this multiplicity.

Tasyopaniṣat, satyasya satyam iti: The secret is that it is the Reality of reality. The whole of creation may be a kind of reality, no doubt, so far as it is being experienced by us, but the Absolute is the Reality behind this reality. Prāṇā vai satyam, teṣām eṣa satyam: Individual souls are realities, no doubt, but the Supreme Being is the Reality behind these souls, also. The individual structure, the soul, the Jīva constituted of the senses and the mind, etc., is a relative reality, but this Ultimate cause is the Absolute Reality. It is absolutely real because it does not change itself, and is not subject to transcendence. It is not limited by the processes of time; it is not conditioned by space; it is not finitised by objects, and, therefore, it is absolutely real. In all the three periods of time, it is the same, and every point of space contains it entirely. Therefore, it is absolutely real (satyasya satyam), while everything else is empirically real. All things have a utilitarian value, a practical or temporary significance, not an absolute meaning.

Thus, Ajātaśatru gives a comprehensive answer to the questions he posed before Bālāki, the learned person, by a refutation of all the notions of reality held by the latter; and

with the declaration that the Self is the Ultimate Reality from which everything proceeds in various ways, the conversation is concluded. But the subject of the discourse is continued by the Upaniṣhad, though without a direct connection with this conversation.

SECOND BRĀHMAṆA

THE VITAL FORCE EMBODIED IN A PERSON

The Universal Being manifests itself in various ways, as has been mentioned, and one of the forms in which it is manifest is the Cosmic Prāṇa, the universal energy which functions not only in organic beings, but also in inorganic objects. The tendency to life, the urge for self-perpetuation, is an indication of the operation of the Prāṇa in everything. There is an effort exerted by everyone and everything in this world to exist. There is an incessant struggle for existence. This attempt to exist somehow, to live and to perpetuate oneself, is the action of the Prāṇa in all created entities. This Prāṇa is universal; it is everywhere. What we call cosmic energy is ultimately identifiable with the creative principle, Hiraṇyagarbha. It is universally present, and is equally spread out in everything. Life and non-life are only the manifestation or non-manifestation of it, or the higher degree or the lower degree of manifestation of it, but not the absence of it. Prāṇa is not absent even in so-called inorganic things. The vibratory activity that we discover even in lifeless matter is the action of Prāṇa. The gravitational pull exerted by objects, though they are inanimate, is the work of Prāṇa. The cohesive force that we discover in chemical elements, or physical objects, any kind of attraction, pull, whether it is organic, inorganic or even psychological, all this is the work of the universal Prāṇa. It exists in everyone. In the human individual, particularly, it is markedly manifest. The subject of the following discourse is the nature of this Prāṇa as manifest in the human individual.

1. yo ha vai śiśum sa-ādhānaṁ sa-praty-ādhānaṁ sasthūṇaṁ sa-dāmaṁ veda, sapta ha dviṣato bhrātṛvyān avaruṇaddhi: ayam vāva śiśur yo'yam madhyamaḥ prāṇaḥ tasyaidam evādhānam, idaṁ pratyādhānam, prāṇaḥ sthūṇā, annaṁ dāma.

Here is a purely mystical approach of the Upaniṣhad to the subject. Its importance is more occult and practical rather than philosophical or metaphysical. It is, especially, a method of meditation. The Prāṇa in the individual is said to be something like a baby calf, a new-born child, which has been tied to this body as a calf is tied to a peg with a rope. The Upaniṣhad says that one should know what this calf is, what its support is, what its ultimate anchor is, what the peg is to which it is tied, and what the rope is with which it is tethered. One who knows this secret destroys all opposition in the world, and particularly the seven opponents of man. This is the actual intent of this passage. The meaning, however, is unclear. One cannot make out what the Upaniṣhad is saying. But if you go deep into it, the intention becomes perspicuous.

The Upaniṣhad compares the Prāṇa to the calf, and the subtle body in which it is lodged, which it pervades, and of which it is the life, as its abode. The physical body, which it permeates by means of the subtle body, is its support. The energy of the whole system which maintains it is the peg to which it is tied by means of attachment to the body. The food that one consumes, by which energy is generated, is the rope by which it is tied to the peg. If this is known, the connection of the Prāṇa with the various parts of the body also is known. What the Upaniṣhad intends to tell us is that the entire structure of the body and the personality, whether subtle or physical, is a manifestation of the Prāṇa only. What is worthwhile in us is the Prāṇa working. If this secret is known, we would be able to realise the integrated nature of our personalities, rather than their complex nature as if they are made of bits of reality. Even the different sense-organs

function only due to the operation of this Prāṇa. The seven inimical brethren mentioned in this passage are the urges of the personality manifested through the two eyes, the two nostrils, the two ears and the mouth. There is an impulse to see through the two eyes, to hear through the two ears, to smell through the two nostrils, and to speak and to taste through the tongue in the mouth. These instincts tie us down to this world. Our desires are grossly manifest through the senses. The desire to see, the desire to hear, the desire to smell and the desire to speak and the desire to taste—these are our enemies. They are called the inimical brethren; they are brothers-in-law, as it were; they are in us, related to us, inseparable from us, but yet, opposed to us. They are what politicians sometimes call fifth-columnists. They exist as your own friends, apparently related to you, as inseparable from you, but they work against you. These are the forces mentioned, the urges, the desires, the longings, or the appetites of the individual expressed through the senses of seeing, hearing, smelling, tasting and speaking. If the secret of the integration of the Prāṇa by means of its pervasive character through the entire body is realised, one would also know the reason behind these urges. It is the Prāṇa seeking expression, so that it may become one with the cosmic source from where it has come. If the reason behind this expression is known, the urges are automatically subdued. If the reason is not known, the urges gain an upper hand. Many of the desires in the individual are uncontrollable on account of the absence of the knowledge of the cause of their manifestation—why they arise at all. If the reason is known, a knowledge of their expression is gained, they get controlled. So, the Upaniṣhad says that one who knows this secret of the Prāṇa which is lodged in the subtle body and the gross body, as a single force pervading the entire personality, overcomes these inimical urges—sapta ha dviṣato bhrātṛvyān avaruṇaddhi.

This central creative energy in us is called Madhyama Prāṇa by the Upaniṣhad. This is the Śiśu, the child. It is

compared to the calf or the child because it cannot go out as it likes, just as a calf that is tied with a rope to a peg cannot go out here and there, as it likes. It can move within a certain ambit, to the extent of the length of the rope, but beyond it, it cannot go. The senses can move towards the objects outside; the Prāṇa cannot go, though it impels them to act. So, it is something that is struggling inside the body itself. On account this tendency of the Prāṇa to work within, as if it is a child tied to this body, the comparison is made of it with a calf, or a little baby. The subtle body and the physical body are the support and the abode of this Prāṇa. It moves within these circles. It is bound with the rope of food. The food that we eat is not necessarily the physical food that is consumed through the mouth, but any kind of intake of the personality through any of the sense-organs by which one is maintained. The support and the maintenance of the whole individual through the activity of the senses is the food by which the individual is tied to this world, and that is therefore the rope which binds the individual to earthly existence.

2. tam etaḥ saptākṣitaya upatiṣṭhante. tad yā imā akṣan lohinyo rājayaḥ, tābhir enaṁ rudro'nvāyattaḥ; atha yā akṣann āpas tābhiḥ parjanyaḥ; yā kanīnakā, tayā ādityaḥ; yat kṛṣṇam, tena agniḥ; yat śuklam, tena indraḥ; adharayainaṁ vartanyā pṛthivy anvāyattā; dyaur uttarayā; nāsyānnaṁ ksīyate ya evaṁ veda.

This Prāṇa is manifest through the sense-organs. It is actively manifest through the senses particularly because of their desire for objects. One of the senses through which it is predominantly active is the organ of sight. The eyes are supposed to be indicative, to some extent, of the entire personality of the individual. There are certain physicians who can diagnose the disease of a person merely by looking at the eyes. The iris of the eye is an indication of what the entire system is. There are others who can study the entire personality by looking at the soles of the feet. And there are occult teachers who tell us that the Cakras, or plexuses,

studied in the Kundalini-Yoga system, are within the skull only; they are inside the head of a person, and not in the trunk of the body, as usually held. The idea is that the whole system above the neck is regarded as a centre for the operation of the other activities, as if it is the main switchboard for the entire activity of the total personality. Everything that is in us is microscopically and subtly present in the head. Here a special mention is being made of the action of the eye as the abode of the gods. How it is the abode of the gods is stated further.

Seven indestructible powers wait upon this Prāṇa. The seven gods are the seven powers. Seven superhuman energies are guarding this Prāṇa that is lodged in the individual. They take care of it—tam etaḥ saptākṣitaya upatiṣṭhante. What are these seven energies? Yā imā akṣan lohinyo rājayaḥ, tābhir enaṁ rudro'nvāyattaḥ: The red streaks in the eye are the passage of the action of Rudra. This divinity is supposed to be presiding over, superintending over, or acting upon, or lodged in that particular psychic manifestation in the eyes which is visible outside as the red streaks. Atha yā akṣann āpas tābhiḥ parjanyaḥ: The liquid portion that is visible in the eyes is presided over by Parjanya, Varuṇa, as the deity. Yā kanīnakā, tayā ādityaḥ: The pupil of the eye is presided over by Āditya (Sun). Yat kṛṣṇam, tena agniḥ: The black spot in the eye is presided over by Agnī (Fire). Yat śuklam, tena indraḥ; adharayainaṁ vartanyā pṛthivy anvāyattā; dyaur uttarayā: What is white in the eye is presided over by Indra. The lower eyelid is presided over by the principle of Prithivi (earth), which pulls it down. The upper eyelid is presided over by Dyaus, the atmospheric region. All these are the food, as it were, of the Prāṇa, food because they wait upon it for their own sustenance. They protect it as long as it is inside the body. The cosmic divinities are minutely present as hidden forces even in this little organ of the eye. One who knows this is filled with abundance of every kind. Nāsyānnaṁ ksīyate ya evaṁ veda: One who knows the secret,

as to how the divinities themselves are waiting upon the individual in this manner, draws all sustenance from everything in this world, and everything waits upon this individual. The quarters of the world, the deities of the heaven, the divinities that preside over the different manifestations in creation, perpetually take care of such a person. It is on account of the action of these divinities that this body is existing at all. The cementing force, as we may call it, which keeps the various parts of the bodily personality intact, is the divinity that is presiding over us. It is God that is working through us, finally. One who knows this in deep meditation, one who realises this secret in one's life, does not lack anything. Everything comes to that person automatically, as a food and support.

3. tad eṣa śloko bhavati: arvāg-bilaś camasa ūrdhva-budhnaḥ, tasmin yaśo nihitaṁ viśva-rūpam: tasyāsata ṛṣayaḥ sapta-tīre, vāg aṣṭamī brahmaṇā saṁvidāna iti. 'arvāg-bilaś camasa ūrdhva-budhnaḥ' itīdam tac chiraḥ, eṣa hy arvāgbilaś camasa ūrdhva-budhnaḥ, tasmin yaśo nihitaṁ viśvarūpam' iti, prāṇa vai yaśo nihitaṁ viśva-rūpam, prāṇān etad āha. 'tasyāsata ṛṣayaḥ sapta-tīre' iti, prāṇā vā ṛṣayaḥ prāṇān etad āha. 'vāg aṣṭamī brahmaṇā samvidānā' iti, vāg aṣṭamī brahmaṇā saṁvitte.

There is a saying in this connection, an old maxim quoted by the Upaniṣhad, a mystical comparison of the head of the individual to the abode of divinities, for the purpose of meditation. This passage describes a bowl whose mouth is below and which is bulging on the top. The rotundity of this bowl is on the top; its opening is at the bottom. In this is hidden immense magnificence (yaśo viśva-rūpam). All the glory of the heavens is hidden within this bowl. The seven great sages also have their abode inside this. Not only the seven sages, the powers in us, including speech, the eighth, which is an embodiment of Vedic knowledge; are this little cup whose building part is on the top, whose mouth is below. This is a mystical passage, as is the one we have already

studied just prior to it. The Upaniṣhad itself tells us what is this mystery, what are the seven sages and what is this bulging cup, etc.

This head of ours, in this body, is the bowl, the cup. Its round part is on the top; its mouth is at the bottom. We know very well what this means. Tasmin yaśo nihitaṁ viśvarūpam' iti, prāṇa vai yaśo nihitaṁ viśva-rūpam, prāṇān etad āha: Inside this skull, inside this head, is all the energy of the universe. Here is the force of all creation in the form of understanding, thinking and sensation. Whatever value we have in us is due to the understanding that we exercise, the way in which the senses act, and the manner in which the mind thinks, etc. All this is the action that is taking place within the head only. So, it is the glory of the individual; it is all glory, indeed. The entire magnificence of creation, in a sense, is present within the head of man. Here, the seven sages of yore also have their abode. The sages were masters who plumbed the depths of being, realised the cosmic reality, and were acclaimed as the seven great adepts in all creation. These sages are mentioned here. And the Upaniṣhad says that they are not far away; they are not living in the forest; they are not in the higher regions in space and time; they are not in Mahar-Loka, Jana-Loka, Tapo-Loka, or Satya-Loka, as the Purāṇas may tell us, as if they are far off somewhere. No, they are inside this head; they are within us. Where they are will be mentioned. The different sense functions themselves are the working of these sages. And the speech in us is capable of manifesting the Vedas as knowledge. This is connected with the highest wisdom because the energy of the Prāṇa that is manifest through speech is capable of the highest expression for which it is competent, and the loftiest expression of speech is the recitation of the Vedas. Every other woe, every other chant, any other speech, is secondary it.

4. imāv eva gotama-bharadvājau, ayam eva gotamah, ayam bharadvājaḥ; imāv eva viṣvāmitra-jamadagnī, ayam eva viśvāmitraḥ, ayam jamadagniḥ; imāv eva vasiṣṭha-

kaśyapau, ayam eva vasiṣṭhaḥ, ayaṁ kaśyapaḥ; vāg evātriḥ, vācā hy annam adyate, attir ha vai nāmaitad yad atrir iti; sarvasyāttā bhavati, sarvam asyānnam bhavati, ya evaṁ veda.

The great sages, Gotama and Bharadvāja, two of the seven masters, are seated in the two ears the person. Inside the right ear is Gotama, and in the left ear is Bharadvāja. So, if you want to contact these sages, you can contact them through the ears themselves by concentration on the divinities of these ears. This right ear is the abode of Gotama, and the left ear is the abode of sage Bharadvāja. The sage Viśvamitra and Jamadagni, two others out of seven, are also here in us. You can invoke them, if you want, within your own personality. They are inside the two apertures of sight. In the right eye we have Viśvamitra's abode; in the left eye there is the abode of Jamadagni. This right eye itself is Viśvamitra; the left eye is Jamadagni. The sages Vasiṣṭha and Kaśyapa also are inside us. The right nostril is the abode of Vasiṣṭha; the left nostril is the site of Kasyapa. So, I have mentioned to you, says the Upaniṣhad, you need not go in search of Vasiṣṭha or Kaśyapa somewhere. They are here in the right nostril and the left nostril. By contemplation you may invoke them. The sage Atri, who is the seventh, is the tongue. As a matter of fact, the Upaniṣhad says the word Atri has come from the word Atti, to eat, to consume, to take, to swallow, which is done by the organ of the tongue. So, Atti has become Atri. The seventh sage is Atri; he is in the tongue. So, he can be invoked through this particular organ—vācā hy annam adyate, attir ha vai nāmaitad yad atrir iti; sarvasyāttā bhavati, sarvam asyānnam bhavati, ya evaṁ veda. One who knows this secret of the presence of cosmic energies, such as the sages and the wisdom of all the Vedas as present in one's own being, becomes an embodiment of all the powers of the sages, and of the wisdom of the Vedas.

The strength that the ancient masters had through practice of penance can be invoked in our own self by similar

meditations, because all the secrets of the cosmos are hiddenly deposited, as it were, in our own internal personality. They do not manifest themselves ordinarily, because our individuality has taken possession of us. We have not yet become catholic enough to embrace, within our personality, the different forces which work outside the body, though it is true that even the existence and the function of this body is due to the operation of these forces. Even the physical body cannot exist if the five elements do not cooperate. Little portions of the five elements—earth, water, fire, air and ether—have been put together into the formation of this body, and they are held together in union by a force that is inside. If this cementing element in is withdrawn, the components of the body go back to their sources. But this is not the whole story. Everything in us, inside the physical body, the subtle body, and what is in the mind, what is in the intellect and everything inside us—all this, also, is finally controlled by higher forces. The various realms of being, the different planes, the various degrees manifestation of reality, are all located, in one way or other, in our own body. So, it is rightly said that this body of ours is the Pindānda, and the whole universe is Brahmanda. It is called Pindānda because it is a small universe, while the outer one is the larger universe in comparison with it. Whatever is outside in the larger universe is also within the small universe. It is a universe by itself. The sun and the moon and the thunder and the clouds and the rain and the wind that blows, and everything that we see outside in space is also in the inside space, says the Chhāndogya Upaniṣhad. Thus, here is a meditation to commingle the inward personality with the outer cosmos, so that the powers of the universe get realised in one's own being in meditation.

THIRD BRĀHMAṆA

THE TWO FORMS OF REALITY

Another set of meditations is being taken up in the following sections. The five elements, namely, Space, Air, Fire, Water and Earth, are classified into the invisible and the visible aspects of Brahman, known as the Amūrta and the Mūrta features. Amurta means formless, without any particular shape, but Mūrta is with form, and therefore visible to the eyes, or sensible in some way.

1. dve vāva brahmaṇo rūpe, mūrtaṁ caivāmūrtaṁ ca, martyaṁ cāmṛtaṁ ca, sthitaṁ ca, yac ca, sac ca, tyac ca.

Dve vāva brahmaṇo rūpe: Two forms, or two manifestations, as it were, there are of Brahman. These two manifestations are Mūrtam Ca and Amūrtam Ca—the formed and the formless, the visible and the invisible, that with shape and that without any particular shape. These are the two ways in which Brahman manifests itself in the five elements, mūrtaṁ caivāmūrtaṁ ca: And likewise, that which is with form is Martya, or perishable. That which is without form is not perishable—it is Amṛta. That which is with form is limited—Sthita. That which is without form is Yac, or unlimited. That which is with form is Sat, or perceptible. That which is without form is Tyat, or imperceptible. That which is Mūrta is also Martya; it is also Sthita; it is also Sat. That which is Amūrta is Amṛta; it is Yac and Tyat. These are peculiar terms used in the Upaniṣhad, representing the immediate and the remote forms of Reality. That which is with form is limited naturally, and therefore it is perishable. Every form has a tendency to outgrow itself and transcend itself into some other form. Forms are limitations imposed upon aspects of Reality, and the limitations naturally tend to out-step their limits in the process of growth, or evolution, because of the fact that no form can stand on its own legs forever. Every form has a particular purpose to fulfil; it has a single mission to execute through the particular medium of

that form. Hence when that particular purpose is fulfilled, the form is shed automatically. On account of the fact that the form is for a particular purpose only, it is regarded as perishable, because it has a beginning, and so it has an end. But that which is without a form is not so limited, and hence it is not subject to the conditions of limitation, perishability, etc., as characterise the things with forms.

So, the five elements—Earth, Water, Fire, Air, and Ether—are classified in these two ways. The point made out in these passages is that Space and Air are comparatively imperishable, whereas the other three elements, Fire, Water and Earth, are perishable, because they are more concrete, more tangible, more formed in their structure. A greater limitation is there upon them than is imposed upon Space and on Air. There is no destructibility in the case of Space and Air in the sense it is visible in the objects constituted of Fire, Water and Earth. The formed objects clash or can come into clash with one another and then break to pieces. They can obstruct or impede the movement of one another, where Space and Air do not impede the movement of each other. They work harmoniously with each other. Space cannot be broken to pieces or affected by the presence of things. So is Air. The presence of objects does not in any way affect the movement of Air. But, the other objects which are more concrete in their nature are limitations, one upon the other. Hence it is said that the lower three elements are formed, and everything that is constituted of them also is formed, while Space and Air are non-formed.

2. tad etan mūrtaṁ yad anyad vāyoś cāntarikṣāc ca, etan martyam, etat sthitam, etat sat, tasyaitasya mūrtasya, etasya martyasya etasya sthitasya, etasya sata eṣa raso ya eṣa tapati, sato hy eṣa rasaḥ.

Tad etan mūrtaṁ yad anyad vāyoś cāntarikṣāc ca: Everything other than Space and Air is formed; it is Murta. Etan martyam: It is, therefore, perishable. Etat sthitam:

Therefore, this is limited. Etat sat: Therefore, it is perceptible. Tasyaitasya mūrtasya, etasya martyasya etasya sthitasya, etasya sata eṣa raso ya eṣa tapati, sato hy eṣa rasaḥ: Of this entire world, entire creation, which is formed, which is constituted of these three elements, Earth, Water and Fire, which are perishable in their nature, which are subject to transmutation of various kinds—of everything that is constituted of earth, fire or water, the essence is the sun, the solar orb. Ya eṣa tapati: That which shines in front of us in the firmament above as the solar radiance, this can be regarded as the quintessence of these elements.

You know very well that everything of this earth, everything that is formed, everything that is physical is ultimately reducable to the elements in the sun, both from the point of view of science as well as from the standpoint of astronomy and even theology. The sun is regarded as the presiding principle of everything. Apart from the fact that we are told of everything on earth as coming from the sun and everything being merely a chip of the old block which is the sun, there are other reasons also why the sun is regarded as the presiding force over everything that is physical. The quintessence of physical elements is divinity in the sun, in a highly intensified form. High energy formation is the structure of the sun, and it is as if the ultimate principles or the fundamental essences of all physical things are placed in the sky for the sake of superintending over everything that is physical. That is the solar orb above. The sun here is looked upon in two aspects—the physical orb and the inner divinity. Just as the physical body of ours cannot be identified with the soul in us, yet the one is not separable from the other, so is the solar orb that shines as the physical quintessence of all visible objects, the glory internally presided over by a divinity who is regarded in this Upaniṣhad as the essence of the immortal elements. While the mortal features are all condensed in the physical form of the sun as the shining light before us, the non-formed, or the more ethereal aspects of creation, namely, space and air, are transcendent to the

physical feature of the sun, and the Upaniṣhad identifies the essence of these two ethereal principles with the Puruṣha in the sun.

3. athāmūrtaṁ vāyuś cāntarikṣaṁ ca, etad amṛtam etad yat, etat tyat, tasyaitasyāmūrtasya, etasyāmṛtasya, etasya yataḥ etasya tasyaiṣa raso ya eṣa etasmin maṇḍale puruṣaḥ, tasya hy eṣa rasaḥ, ity adhidaivatam.

Athamurtam: What is the formless? Vayus cantaraksam ca: Air and Space—these are Amurta, or formless. Etad yat: They are not limited. Etat tyat: They are imperceptible. Tasyaitasyamūrtasya etasyāmrtasya, etasya yataḥ etasya tasyaisa raso: Of these immortal aspects of manifestation in the form of these two elements, the quintessence is that which is inside the sun. Ya eṣa etasmin maṇḍale puruṣaḥ, tasya hy eṣa rasaḥ, ity adhidaivatam: There is something inside the sun apart from what we see with our eyes, on account of which there is a living force present in the sun apart from its being merely a hot or boiling mass of circling energy. It is a divinity; therefore, the Vedas regard Sūrya, the sun, as the eye, as it were, of the world. It is the soul, as it were, of all created things—sūrya ātmā jagatas tasthuṣasca. Of all that is visible, of all that is moving or non-moving, Sūrya Bhagavan, the sun, is the essence. The divinity aspect of the sun is called the Puruṣha. He is considered as the deity of even these immortal aspects of the five elements, namely, Space and Air. So much about the macrocosmic aspects of these five elements called the Adhibhūta (physical) and the Adhidaiva (divine). The physical macrocosmic aspect is called Adhibhūta and the spiritual macrocosmic aspect is the Adhidaiva.

4. athādhyātmam idam eva mūrtam yad anyat prāṇāc ca yaś cāyam antarātmann ākāśaḥ, etan martyam, etat sthitam, etat sat, tasyaitasya mūrtasya, etasya martyasya, etasya sthitasya, etasya sata eṣa raso yac cakṣuh, sato hy eṣa rasaḥ.

Now, the microcosmic aspect of the very same truth is being described, as Adhyātma. In the same way as the five elements are present in the outer world, they are also present in the inner world, this individual body. The five elements constitute our own being. We have earth, water, fire and also air and space inside our body, and the body is made up of these five elements only. Even as the three elements are mortal and two are not, comparatively in the outer world, so is the case with these elements in the inner world also. Athādhyātmam: Now describe the same truth in respect of the individual. Idam eva mūrtam yad anyat prāṇāc ca yaś cāyam antarātmann ākāśaḥ: This is the perishable aspect of this individual. What is that? That which is other than the vital-principle and other than the space-principle in us. The concrete and solid parts of our bodies are the perishable aspects. Etan martyam: This is perishable. Etat sthitam: Limited. Etat sat: Perceptible, etc., as before. Tasyaitasya mūrtasya, etasya martyasya, etasya sthitasya, etasya sata eṣa raso yac cakṣuh, sato hy eṣa rasaḥ: The subtle part of the physical body is supposed to be the eye. It is also believed that when the embryo develops into a physical formation, the first in manifestation the form of a limb is the eye. The eye protrudes itself first; every other organ comes afterwards. It is the subtlest and the most sensitive part of our body. It is therefore regarded as the quintessential part, or the physical essences, of the entire system. So, of all these perishable aspects in this body, which are constituted of earth, water and fire, the quintessence is the eye. Everything that is in the eye is the subtlest aspect of these three elements.

5. athāmūrtaṁ prāṇaś ca yaś cāyam antar-ātmann ākāśaḥ; etad amṛtam, etad yat, etat tyam, tasyaitasyāmūrtasya, etasyā-mṛtasya, etasya yataḥ, etasya tyasyaiṣa raso yo’yam dakṣiṇe’kṣan puruṣaḥ, tyasya hy eṣa rasaḥ.

Likewise, there is the subtle aspect of the other two elements which are compared to the immortal, namely, air

and space. Athāmūrtaṁ: Now, the immortal side which is formless. Prāṇaś ca yaś cāyam antar-ātmann ākāśaḥ: The ether in the heart, the space within us, and the air that is inside form the immortal aspect in us which cannot be destroyed even if the body is destroyed. Etad amṛtam, etad yat, etat tyam, tasyaitasyāmūrtasya, etasyā-mṛtasya, etasya yataḥ, etasya tyasyaiṣa raso yo'yam dakṣiṇe'kṣan puruṣaḥ, tyasya hy eṣa rasaḥ: The subtle body inside us is the quintessence of these two elements. How they are the essence of these two elements is not described in the Upaniṣhad. However, the point made out is that there is some aspect of subtlety comparable with the subtlety of our own subtle body in these two subtle elements, namely, space and air. The subtle body inside us is constituted of physical substances alone, and for all theoretical purposes we may regard space and air also as physical. In fact, they are regarded as physical, but a comparison is made between the two degrees of manifestation of Brahman here as comparatively subtler, more immortal and comparatively grosser or mortal. The subtler aspect which is space and air is supposed to influence the subtle body in us which is the realm of the activity of the mind and the senses and the vital forces. The subtle essence, immortal, is the Puruṣha within the eye, Consciousness beaming forth in perception, comparable to the divinity in the sun, above. There is, therefore, a correspondence between the outer universe and the inner world, the macrocosm, or the Brahmanda, and the inner world or the Pinḍānda.

6. tasya haitasya puruṣasya rūpam yathā māhārajanaṁ vāsaḥ, yathā pāṇḍv-āvikam, yathendragopaḥ, yathāgnyarciḥ, yathā puṇḍarīkam, yathā sakṛd-vidyuttam; sakṛd-vidyutteva ha vā asya śrīr bhavati, ya evaṁ veda. athāta ādeśaḥ na iti na iti, na hy etasmād iti, na ity anyat param asti; atha nāma-dheyaṁ satyasya satyam iti. prāṇā vai satyam, teṣām eṣa satyam.

Tasya haitasya puruṣasya rūpam: This Puruṣha within us manifests himself in the subtle body as various colours. Now, these colours mentioned here actually represent the various types of impressions out of which the subtle body is made. It is difficult to distinguish between the impressions of the mind and the constitution of the subtle body. Well, something like the threads and the cloth which are related to each other, the mental impressions and the subtle body are related. The whole range of activity of the mind is what is called the subtle body, like the magnet field of a electromagnetic installation. It is not a substance in the ordinary sense; it is a limitation set upon the mind by its own activities in the form of impressions of experience. They are compared to colours because they are constituted of the three Gunas of Prakṛiti—Sattva, Rajas and Tamas. Sattva is generally said to be white, Rajas reddish, and Tamas is black. And by mutual permutation and combination of these three properties, we can have other colours also. So, the subtle body is a mixture of these three Gunas in various intensities or degrees, on account of the difference in the intensity of the thoughts of the mind, the feelings of the mind and the impressions created by mental activity. Tasya haitasya puruṣasya rūpam: Of this internal Puruṣha which is the subtle body, there are various colours as if it is turmeric—yathā māhārajanaṁ vāsaḥ. What is the colour of cloth dipped in turmeric water? Sometimes it looks as if it is yellowish. Yathā pāṇḍv-āvikam: Sometimes it looks greyish like grey wool cut from sheep's body. Yathendragopaḥ: Sometimes it looks reddish like an insect. Indragopa is a peculiar kind of insect which has a reddish body. Sometimes it is like luminous flame of fire—yathāgnyarciḥ. Sometimes it is apparently very tender looking and whitish like the lotus flower—yathā puṇḍarīkam. Sometimes it flashes forth like lightening—yathā sakṛd-vidyuttam. Sakṛd-vidyutteva ha vā asya śrīr bhavati, ya evaṁ veda: One who meditates on the inner constitution of the subtle body, internally in one's own self and externally in the cosmos, in this manner as constituted of the five

elements outwardly and presided over by a divinity internally; one who practises this Upāsanā or meditation in this manner, bringing about a harmony between the outer and the inner, in fact constituting one's meditation as a contemplation on the whole cosmos at one stroke, both outwardly and inwardly, to such a person the following result accrues. Asya śrīr bhavati: His glory becomes lustrous like the flash lightning. Sakṛd-vidyutteva ha vā asya śrīr bhavati: The magnificence of this meditator becomes glorious and luminous, lustrous, shining like lightning itself. Ya evaṁ veda: One who knows this as the result in experience. Athāta ādeśaḥ na iti na iti, na hy etasmād iti, na ity anyat param asti; atha nāma-dheyaṁ satyasya satyam iti. prāṇā vai satyam, teṣām eṣa satyam: What can we say about this glory? What can we speak of in respect of this great Reality which appears outwardly as that and inwardly this, which manifests itself as the five elements grossly as well as subtly, except that it is not anything that is conceivable to the mind or visible to the senses—neti, neti. It is not anything that is graspable either by the understanding or by the sense apparatus. Therefore, it is 'not this', 'not anything' that one can think of. It has no other definition except in this manner as has been put forth in this passage of the Upaniṣhad. Its name is a secret. What is its name? It is the Truth of truth, Reality of reality, Being of being. It is the Soul of soul; it is the Self transcendent to the self. Prāṇā vai satyam, teṣām eṣa satyam: The individual self, of course, is real; anything connected with the individual self also is real. But, this is more real than the individual selves, more real than the mind and the understanding and the Prāṇas and the senses. It is the ultimate Reality; it is the Supreme Being; it is absolutely Real, while others are only tentatively real, workably real and real only from a utilitarian point of view. So, this is a meditation, a means of spiritual at-one-ment.

★

RECAPITULATION

Chapter I

THE ABSOLUTE AND THE UNIVERSE

The First Chapter of the Bṛhadāraṇyaka Upaniṣhad commences with the description of a symbolic meditation, the famous Aśvamedha Sacrifice, renowned in the Vedas and the Brāhmaṇas. The Aśvamedha Sacrifice is a liturgical performance, a ritual of the Brāhmaṇa portion of the Vedas, but the Upaniṣhad converts every activity external into an internal contemplation. So the Aśvamedha Sacrifice is taken here as a symbol for cosmic meditation, comparing the universe to a horse and the limbs and bodily structure of the horse to the various structural patterns of the universe; how we can mentally perform the sacrifice and conceive sacrifice as, ultimately, a contemplation of the universal harmony of things rather than lay too much emphasis on the external performance of it by means of physical objects and oblations, etc. in a literal sacrifice. The Aśvamedha Sacrifice, which is a visible performance from the point of view of the ritual of the Mimāmsa and the Brāhmaṇa, is the object of meditation in the very beginning of the Bṛhadāraṇyaka Upaniṣhad, occurring in the Satapatha Brāhmaṇa, the most important of the Brāhmaṇas, belonging to the Yajurveda. There is a beautiful symbology provided to us for meditation on the whole universe as the sacrifice itself—a subject that is adumbrated in the Puruṣha-Sūkta of the Veda and certain other hymns of the Veda where God's creation is regarded as a sacrifice on His part, a Self-alienation of God Himself, as it were, by which He has become 'the other'. This is the contemplation in the beginning of the Upaniṣhad, the creative process envisaged as a great sacrifice on the part of God. The Upaniṣhad has some resemblance to the Puruṣha-Sūkta, and what follows from the Puruṣha-Sūkta and certain

other Upanişhads by way of deduction. The creative process is further elaborated in the Sections which come after the description of the contemplative Aśvamedha Sacrifice—how, originally, it appeared as if there was nothing, there was just non-being. This is a famous concept in philosophical parlance, that originally it was a non-being 'as it were'. The words 'as it were' are very important. It is not that something comes out of nothing. Nothing can come from nothing. It is not nothingness that 'was', it is rather an imperceptibility of things. The Nāsadīya-Sūkta of the Veda is a famous precedent to this concept in the Bṛhadāraṇyaka Upaniṣhad, even as the Aśvamedha Sacrifice contemplation is connected with the Puruṣha-Sūkta. Originally, it was nothing in the sense of an imperceptibility of all things, because space, time and objectivity of things were all comprehended in the bosom of what are called the 'original waters', the 'cosmic waters', a symbology which is familiar to all religious and mystical doctrines.

There was, therefore, nothing visible, because nobody was there to see things. The seer and the seen were clubbed together into a single mass of content, which could not be described in any other way except that it was non-being. It was imperceptible not because it was really so, but because it was not an object of the perception of anyone. Neither was it an object of the perception of anyone, nor was there any chance of its being perceived by anyone, on account of the absence of subjects, and therefore absence of objects. This supreme imperceptibility was the Supreme Being Himself, who revealed Himself as this creation, gradually, in grosser and grosser forms, in various degrees of manifestation, known to us these days, in philosophy, as Īshvara, Hiraṇyagarbha, Virāt, and the diversity of experiences. He became the supreme seer and 'consumer' of everything, to use the word of the Upaniṣhad. Sarvasya atta bhavati—God became the 'eater' of all things; the word 'eater' here means the 'consumer', the 'perceiver', the 'experiencer' and the 'being' of everything. He was the Subject of everything; there

was no object before Him. As He was the experiencer of all things in an identity of Himself with all things, He could not be regarded as an individual subject, and the objects could not stand outside Him; hence He was in a position to convert everything into the Subject of experience in the sense of 'Identity of Being'. Therefore, the whole universe was like food for Himself. He is regarded as the Supreme Eater, in a symbolic language. And one who meditates thus, also becomes That, the Absolute Eater.

This is how the Upaniṣhad began. Then we are gradually taken to more subtle subjects and brought nearer to our own selves; from the distant, remote, cosmic creative process, we come nearer to our own selves and to more intelligible forms of manifestation as Prāṇa, mind, senses, etc. It was necessary for the Upaniṣhad to point out the distinction between the cosmic manifestations and the internal personal manifestations. The senses are internally operative, even as gods are externally operative. The gods are the superintending principles over the senses and the mind, etc., of the individuals. If the gods were not to perform their functions, the senses would not act; just as, if the electricity is not to flow from the power house, the electric bulbs are not going to shine—this is a very gross example for you. The cosmic forces are responsible for the operation and action of all individual principles including the mind, the Prāṇa, and the senses. But the individual is impotent, as he has lost all contact with the cosmic forces. He has no consciousness of even the existence of these divinities. When we look at things with our eyes, we never for a moment imagine our connection with the Sun, for instance. We are oblivious of the existence of these superintending principles and we are intent merely upon the immediate action of the senses in respect of the visible objects. Why is it that the individual has become so weak, so powerless, so much deprived of energy? This is the subject of the Sections that follow further on, in the form of a story, an analogy.

There was a war that took place between the Asuras and the Devas, the demons and the celestials. There was a battle going on, and the Asuras wanted to overcome the Devas, the gods. The gods thought: "We shall contemplate the Supreme Being in the form of Uktha or Omkāra, meditate and derive energy, and then overcome the Asuras." So they started this contemplation. How did they do it? They employed the various senses, including the mind, as means of contemplation—the eyes, the ears, the nose and the various senses, and finally the mind itself. When these meditations were attempted by the gods through these instruments of action, the senses and the mind, the Asuras came to know of this fact, and attacked them. So the symbology of the story is that you cannot contact Reality either with the senses or with the mind, because of the Asura attack. The Asura is the urge for separation, the impulse for externalisation, the desire of the senses to come in contact with objects, and a complete oblivion of the existence of divinities cosmically precedent to the internal manifestations in the body, and prior to our existence itself. The gods could not attempt this contemplation; they were not successful because the Asuras attacked them in this way, from every side, but they succeeded when they employed not the senses or the ordinary mind for the purpose of this contemplation but the internal Prāṇa which was in tune with the Cosmic Prāṇa, which means to say that we become successful only in so far as we are in harmony with the Cosmic and we are defeated in so far as we are away from it. When speech, as the Upaniṣhad tells us in this connection, was rid of the Asuric element in it, it ceased to be speech and became Agnī or Fire, the Deity itself. Likewise, every sense-organ became the Deity, the 'Pinḍānda' jumped into the 'Brahmānda', the senses resumed their original conditions as gods, as they were once upon a time in the pristine position which they occupied in the Virāt, prior to separation into individuality. The senses, when they are placed in proper position in the Virāt-Consciousness, are called the gods—they are themselves the gods. But when

they are rid of the connection with Virāt, they become ordinary senses running like slaves towards external objects. The Upaniṣhad tells us, by way of this analogy, that it is no use trying to contact Reality through the senses or the mind; they have to be placed, first, in the context of cosmic universality. This is the meditation to be practised, which means to say that Virāt is to be the Object of meditation. Whenever you contemplate an object located as a part of the Body of the Virāt, then immediately it assumes a divine character, it ceases to be mortal and it assumes a grand beauty which is characteristic of divinity. This is how we have to meditate really, and not merely look upon some object as if it is outside. Even spiritual meditations should not be attempted by mere sensory activity or mental function. This is the great truth told us by this analogy of the Asuras and the Devas battling with each other and the gods attempting to overcome the Asuras by means of meditation.

Then we have, perhaps, the most central part of the Upaniṣhad, which is the Fourth Section of the First Chapter, called the Puruṣhavidha Brāhmaṇa, a very grand and eloquent exposition of the supreme heights that our ancient Masters reached in their meditations. By means of this Puruṣhavidha Brāhmaṇa, the Upaniṣhad gives us a complete description, not only of the nature of Reality, but also of the process of creation down to the lowest limits of manifestation. This is not only a subject for meditation, but also for philosophical analysis and comparative study of various religious concepts.

The Puruṣhavidha Brāhmaṇa of the Bṛhadāraṇyaka Upaniṣhad is a classical exposition of the famous Puruṣha-Sūkta of the Veda. The very beginning of this section proclaims that there was One Being at the origin of things and It is the Cause for the Primal Will to create. So the 'Will-to-create' is the expression of the Universal Being, whose identity with this Will is of an inscrutable nature. Neither can we say that it is identical, nor can we say that it is different.

In order to explain the relationship of the creative process and the created individuals with the Supreme Cause, the doctrine of creation is enunciated in the cosmological hymns of the Veda as well as in this section of the Upaniṣhad. The characteristic of the Supreme Being is said to be an eternal 'I', or the Consciousness 'I-Am-That-I-Am', 'I-Am-What-I-Am', or, merely, 'I-Am', or even the word 'Am' is redundant; there is just 'I', the Absolute. This was the Primary Status of Being.

In order to make us understand our connection as individuals with this Universal 'I', the Upaniṣhad explains how the One tended to become the many in the form of space, time and objects. This is the story of the Fourth Section of the First Chapter—the Puruṣhavidha Brāhmaṇa. The One does not suddenly become the multitude. According to the Upaniṣhad, the One becomes two. There is a split of feeling or experience, as it were, which alienates the Self into the subject and the object. It is a peculiar state of consciousness where oneself becomes the object one's own self. The Absolute is neither the subject nor the object, because these appellations, subjectivity and objectivity, do not apply to a state where Consciousness is not thus divided into two self-alienated aspects. The Supreme, somehow, becomes Its own Object. This is what we call the state of Īshvara, the condition described at the very beginning of this Brāhmaṇa of the Upaniṣhad. It is the Universal Tendency to objectivate that is called Īshvara. The objectification has not yet taken place; there is a potentiality of manifestation, as there is a hidden presence of the vast banyan tree in a little seed of the tree. So was this universe contained in the Seed of the Will of the Absolute. The Seed was the cosmic repository of every manifestation that was to take place subsequently. There was, thus, the beginning of a cosmic subject-object consciousness, inseparable one from the other. Now, this split becomes more and more accentuated as time passes, so that there is a greater and greater intensity and density of this feeling to isolate oneself from oneself, into the object of one's own perception and experience. It is oneself

experiencing oneself—the subject deliberately condescending to become an object of its own self for purpose of a peculiar kind of joyous experience, which the scriptures describe as Lilā, or play of God. What else can be the explanation for that tendency in one's consciousness where one begins to will the objectivity of one's own Universal Subjectivity? This is apparently a logical contradiction, but the whole of creation is nothing but that; it is a logical contradiction, indeed; logically it has no meaning, and it cannot be deduced; but yet it is there. The relationship between the individual and the Absolute is not logically inferrable from any kind of premise, it cannot be deduced from any kind of assumption, nor can we argue it out by any kind of inductive process. But we have to take things as they are. The whole purpose of the story of creation, given in this section of the Upaniṣhad, is to help individuals to return to the Absolute, enable the purpose of the practice of Sadhana. It is not an explanation in the sense of a historical or chronological event that took place in some early periods of time, but a practical suggestion given to individuals as to how they can reunite themselves with That from which they have been alienated in consciousness.

There is, therefore, a split of the One into two, and the two becomes a multitude with the same creative urge, continuing in every part of the manifested individualities; that means to say, there is a tendency to go down and down into greater and greater forms of objectivity. From the causal condition there is a descent into the subtle state, and from the subtle there is a descent further into the grosser condition which we call the five elements—earth, water, fire, air and ether, and everything that is constituted of these five elements. Thus, we have a cosmic integration with an implied multiplicity or, the other way round, there is a cosmic multiplicity with an implied integration or unity hidden behind it. This is the universe in its apparent form. The Upaniṣhad tells us that the manifestation was twofold and then it was threefold, and then it was multiple. It was twofold

in the sense that the Subject became the Object, and the whole universe was its own Body which it opposed to its own consciousness as that on which it contemplated as 'I-am-I'. Then the consciousness of the threefold creation came into being; the threefold creation being called, in the language of the Upaniṣhad, the Adhibhūta, or the physical, external universe; Adhyātma, or the internal, individual perceivers; and the Adhidaiva, or the connecting link between these two. The transcendent spiritual presence which connects the subject of perception with the object of perception is the Adhidaiva. There is a peculiar principle which operates between the seer and the seen, on account of which this seeing becomes possible, but that transcendent element in the process of perception and external experience is always invisible to the normal ways of consciousness.

So, there is a threefold creation—the creation of the outer world or the physical universe; the individual experience, or Jīvas, or souls; and the gods, the celestials, the divinities who are the Adhidaivas presiding over everything that is external or internal. This is the threefold creation. Immediately, the Upaniṣhad asserts that none of these celestials is complete in itself. No part in creation can reflect the total Absolute. Yet, the whole Absolute is present in every part. This is, again, a quandary for us to contemplate. The entire completeness of the Supreme Being is present potentially in every atom of creation, and yet no atom, no part, no individual, no human being, no god, no celestial, nothing created ever, can be a vehicle for the Total Reality. The finitude of any particular manifestation is a hindrance to the reflection of the Total in it. To regard a finite object as complete in itself would be just ignorance. Here we have a corresponding enlightenment, a ray of light, thrown upon the subject in the Bhagavadgītā in its Eighteenth Chapter, where we are told that it is the lowest kind of knowledge to consider any finite object as a Total Reality in itself. The whole of truth or reality is not contained in any object, but the ignorance of the individual is so profound that every

perception mistakes a finite object for the Total Reality. That is why there is a connection established between a particular percipient and a corresponding object under stress of emotion, for instance, where the object is taken for the Total Reality. Whenever one gets engrossed in any particular object or a group of objects, there is a mistaken notion of the apparent presence of the Total in particulars, which is not true, says the Bhagavadgītā. To regard one's own family as everything, to regard one's own group as everything, to regard one's own community or even nation, even mankind as a whole, as everything, is a finitude of perception, because nothing that we regard as complete is really complete. The whole of reality cannot be manifest in anything that is finite, in space or time. This is to the credit of our wisdom which always takes finitudes as infinitudes. A higher knowledge is that which recognises an interconnectedness of finitudes amongst themselves. This, again, is a proclamation in the Bhagavadgītā itself. Where we consider one finite object as everything and cling to it as if it is all—this is the worst kind of knowledge. This happens on account of an obsession of consciousness in respect of a particular object due to the capacity of the object to invoke certain sentiments in the person at a given moment of time. But in higher moments of reflection, one begins to realise the interdependence of objects, that no finite object is complete in itself, that completeness lies in an interconnection of one thing with another, so that there comes about the philosophy of collaboration, cooperation, sociable and amicable relationship among beings. But this, too, is not the highest knowledge. It is not true that finite objects are complete in themselves; it is also not true that they are merely interconnected and therefore one is hanging on the other. All this is only a tentative concession to our vision of the Supreme Being as reflected in space and time. But what it is when it is not conditioned in space and time, that is the Reality. It is neither interconnected nor related; it has no internal variety and it has no external relationship. This is

emphasised further on in the passages of this Brāhmaṇa of the Upaniṣhad.

All this creation is the manifestation of the One Supreme Being; nevertheless, not one particular object can be taken as the 'All'. Why? Because, the Supreme Being is the 'I', or the Centre of Consciousness, known as Selfhood, in every particular object. It cannot be regarded as an object, because the Self is not an object. The term Self, or Ātman, signifies a peculiar awareness in us which defies any kind of externalisation. The 'I'ness in me, or the 'Selfhood' in me, is of such a nature that it cannot be set aside, or set apart, or isolated from my own self. I myself cannot become my own object. It is impossible for me to segregate myself into another, as other than what I really am in my own experience. But this is what one actually does in respect of other people and other objects and other things in creation. If everything is an 'I' from the point of view of everyone, it would be unbecoming on the part of any particular individual to regard other such centres as external objects of perception or mere tools for the satisfaction of oneself. Unfortunately, each person regards every other person, and each thing holds every other thing, as an object outside. This situation where there is a universal objectivity alone and nothing of the Self in anything, is called Samsāra or bondage, the world of thraldom. But everything is a Self in itself from its own point of view. So if the point of view of the Selfhood of every object could be contemplated in one's own mind, there would be an awareness suddenly awakened in oneself of the Universal Selfhood of things. So at one moment of time we can have two types of awareness, as we would like to have them. It can be an awareness of Universal Selfhood, or it can be an awareness of utter objectivity, fear and sorrow. We can be at once in hell or we can be at once in heaven, as we would like. The consciousness of the Selfhood or the Ātman nature of everything is called liberation, which is true, because everything is a Self in itself; but everything is an object also from another point of view, the standpoint of self-

aberration. So, to have an emphasis made on the object-aspect of creation would be to find oneself in Samsāra or bondage. One and the same thing is bondage as well as liberation. At one point you can see both heaven and hell. The earth and the heaven are both in one place, cross-sectioned, so that the Absolute and the relative are a single focus of experience. This is a great truth that is revealed to us in very precise passages of this section of the Upaniṣhad.

The Upaniṣhad continues, while it goes on explaining this process of creation, telling us that all the principles of creation in various degrees of manifestation are the one Reality itself. Whether it is in the form of gas, as hydrogen and oxygen, or it solidifies itself into what we call water, or it becomes ice, it makes no difference—it is one and the same thing that appears in all this threefold manifestation. Likewise, the causal, the subtle and the gross appearances are nothing but the appearances of Brahman in space and in time, by means of causal connection. There was an Awareness, says the Upaniṣhad, at once generated at this stage of creation when Consciousness rose to its status and identified itself with all the multiplicity of creation and knew 'I-am-I'. This Consciousness of 'I-am-I', in spite of the multiplicity of objects, is called Virāt; this is Hiraṇyagarbha; this is Īshvara; this is what we call God, or the Creative Principle. The Upaniṣhad tells us, by way of caution, that we cannot succeed in our endeavours in this world if we make a mistake in our attitude towards things. What should be our attitude towards anything in this world? The attitude that befits that particular thing! It should not be contrary to the essential nature of that object. If we put on an attitude towards any person or thing which is not becoming of the essential nature of that person or object, we shall not succeed in our attempt in coming in contact with it, or utilising it, or achieving success of any kind in respect of a relationship with it. What is the essential nature of any object, or any person, or any thing, for the matter of that? Again, to come to the same point, Selfhood is the nature of

things. And what is Selfhood? This, again, is a hard thing for the mind to grasp. The Selfhood concept is a universal one, in the sense that it cannot be external. The Self cannot be manifold; it can only be one, because the Selfhood of Consciousness is asserted by every individual. There is none who has no Selfhood in himself, in herself or itself; so there can be only a totality of selves, all merging one with the other, as rivers merge in the ocean. And as we have not many rivers in the ocean, there cannot be many selves, too, in this Consciousness. There is one mass of Being, as we have in the ocean a mass of waters, where one does not know which river is where. Likewise, one cannot cognise the distinction of one Self from another, which is a mass of awareness, which is the Total Being, the Absolute. The Self can only be one. If that is the case, how can there by many selves? There is an illusion in our way, and we are not seeing things properly. When we consider any person or object as external to ourselves and put on a utilitarian attitude towards that external something, we are untrue to the nature of that particular thing, whatever that object be. Then, the Upaniṣhad says, 'Sarvam tam paradat', everything shall flee away from us when we regard anything as non-Self. There cannot be success in any walk of life where objects are regarded as non-selves, where we have a suspicious attitude towards things, when we dub an object as not what it really is but as what it is not. No object is an object in or to itself; it is a Self by itself, from its point of view. So to call it from another's point of view as an object and to treat it as such would be to be untrue to the salt of its nature, and so it shall flee away from such a cogniser. All failures in life, whatever they be, are thus the outcome of an erroneous attitude of consciousness towards the external environment. This is another great truth proclaimed in this Upaniṣhad.

Then the Upaniṣhad goes further into the description of the classification of society into what we call the Varnas, in Sanskrit language, which represent the grouping of characters in human society in accordance with their

knowledge and capacity for the purpose of coming together in a harmonious mould, for the purpose of the achievement of a single goal. The whole of society, by which we do not mean merely the human society but the entire creation, is a manifestation in a multiple form intended for a higher purpose, namely, Self-realisation. The intention of the universe is God-consciousness, or Self-knowledge. This urge of the universe towards the All-Self is what we call evolution. From every stage there is an upward urge towards the Self-realisation of oneself in the Universal. So, whatever the stage of a particular manifested being be, whether it is human or subhuman or superhuman, from that particular stage there is an urge to go upward, vertically, as it were, towards a greater harmony and experience of integrality. This is what we know in science, today, as evolution. This is what we also call aspiration; this is what is called the moral urge; and this is what we call desire, in general. This is the pull of universal gravitation. All the groups of individuals have to work together, from the point of view of their own species at least, for the purpose of their ultimate good. The four 'Varnas' mentioned are the four capacities of individuals—the spiritual, the political or the administrative, the economic, and the working groups.

The social groups are really not connected one with the other; they are individuals, of course. How can anyone bring individuals into a harmony or a united formation? How can you ask many people to think singly? This is not possible, obviously. So, the Upaniṣhad tells us that God created what is called 'Dharma'. The law of integration is called Dharma; the law that binds multiplicity together in a harmony is Dharma; any cohesive force is Dharma; else there would be a split of parts into fragments which flee away hither and thither, without any connection among themselves. The parts of creation would apparently have no connection among themselves if Dharma were not to be there as a strong cementing force. We know there is always a tendency of things to meet together, to come together and unite

themselves in some form or the other, for the purpose of a higher achievement. This tendency is present physically, vitally, subtly, grossly, socially, intellectually, ethically, spiritually, or whatever the way be—this uniting Law is called Dharma. Dharma simply means the law of the Righteousness of the Absolute, and this Law operates in every realm of creation, even the lowest form of subatomic structures. Here, too, is the cohesive force working, bringing particles together into a single formation called atoms, molecules, etc. In higher forms of life it is organically visible as the living body, and then there is the social group, etc., all which are indications of the fact that the Supreme Brahman, the Absolute, is operating as an integrating Law, or Dharma, in and through all these manifested varieties, which apparently are disconnected from one another. Thus there is the creation of the groups of individuals, and the Law of Dharma at the same time manifested, to bring them together into a harmony. So, the whole creation is complete in itself. It is a perfect constitution which is laid down with all details, right from the top to the bottom, for all time.

Then, there is a set of suggestions given by the Upaniṣhad from the practical point of view. All activity in the world is ultimately futile, if one condition is not fulfilled. We are not going to succeed in any attempt of ours in this world, we are going to be a miserable failure, whatever be our enterprise—you may be a great philanthropist, you may be a loving social worker, you may have big ambitions in life to do great things and magnificent things—all these efforts will go to dust and one will go repenting, achieving nothing of the nature of success in this world, if one essential point is missed. What is that? The Dharma, or the Law of Unity which is present as the Selfhood of all things, the Ātman-nature in things, even in the midst of all this apparent variety of activity and experience.

Every activity becomes divine, provided the element of Ātman is impregnated into it. Every activity becomes futile, if

the Ātman is divested of it. Every body is alive, if the soul is present in it; every body is a corpse, if the soul is out of it. Thus, the Upaniṣhad very precisely tells us here, again, that we should not weep and cry if we do not succeed in life, for it is our mistake. We have an unspiritual attitude towards things, and this is the cause of our failures in life. We fail at home, we fail in our personal works, we fail in society, we fail even in our higher ambitions, all because of this small, big fault in approach. Where God is absent, nothing can be a success. Where God is present, everything shall be a success. This is the essence of this practical suggestion given by the Upaniṣhad. When we forget God, we shall be in the throes of misery at that very moment, and when we are in the presence of God, when we are able to practise the presence of God, when our consciousness is tuned to universality, then, whatever we touch would become gold, and any enterprise of ours is bound to be a success, whichever be the direction we take. Success will be in our hands and failure will be unknown, if the Ātman is our guide, if the Absolute is at the beck and call of our personal experience; otherwise, we are not going to succeed; everything shall be dust and ashes.

There are three personal desires in the individual, or we may say, there are three urges in the individual, which are three types of expression of the very same Absolute. The Upaniṣhad tells us that we cannot be completely closing our eyes to these desires in the individual. The Bṛhadāraṇyaka Upaniṣhad is a very complete scripture; it touches every point of psychology and spiritual aspiration. What we call desires and call bondages in life are the blind movements of the same spiritual force. It is God Himself walking, as it were, closing His eyes—that is called a desire; and we cannot call it undivine merely because it has closed its eyes. It becomes undivine only when it has lost the awareness of its purpose. The movements of the human nature in the form of desires, called Eshanas, or the primal urges of the personality, are the gropings of the very same cosmic force, attempting to unite

itself with every blessed thing in creation, searching for the Selfhood in things. These are the functions of hunger, sex and renown. Even if one ignores only one of them, there is a sense of incompleteness of being. But, their activity is of a painful nature; it does not lead to success ultimately; it throws the individual into sorrow finally, because its well-intentioned activities or movements are blindly directed. It is an unawakened urge of the Universal, and these are the blind forces of Nature; they are also the Absolute Law working, only they are not conscious of themselves. The Upaniṣhad tells us that it is up to us to render them conscious, awaken them to the awareness of their own purpose, when desires shall become directives of the soul on the path to liberation. The Self is the true world of all living beings. By Yajña or sacrifice, study of sacred lore, offering of libations, providing boarding and lodging, giving grass and water and the like, tending and non-interfering with domestic animals, birds, etc., even down to such creatures as the ants in one's house, the knower of the Self recognises the Reality of the gods, sages (Rishis), ancestors (manes), human beings, animals, etc., respectively, and becomes one with all existence, evoking the love of all beings as they would love their own Self. This is, in essence, the doctrine of creation, as well as of the return of the soul to God, or Brahman, as expounded in the Fourth Section of the First Chapter of the Upaniṣhad.

The subject of the object of consciousness is again continued in the further passage, by way of description of what the Upaniṣhad calls 'the food of the soul'. We are told that there are seven kinds of food which God has created for the satisfaction of the individuals. The ordinary food that we eat every day is one kind of food. The milk that comes out from the breast of the mother is another kind of food, natural to children, whether they are human or otherwise. The sacrifices offered to the gods or the divinities called Darsha and Purnamasa, the offerings that we make to gods, especially during the new moon and the full moon occasions, are two other kinds of food that sustains the gods, because

that is the way we establish a connection between ourselves and the celestials. There is then a threefold food which is psychological in nature, called in the Upaniṣhadic language as speech, mind and Prāṇa. These are the internal apparatus of the individual to come in contact with things outside, and therefore they are called the instruments of food. By means of entanglement in this sevenfold food, the subject-individual gets caught up in the object-atmosphere. The objects catch hold of the subjects by attracting them towards themselves and making the subjects depend on them. Anything on which you depend is the food of yours, and all these seven things are mentioned as things on which individuals depend for their sustenance. The internal or psychological foods—speech, mind and Prāṇa—are further described in their cosmical connotation, and we are told that we are supposed to spiritualise these external forms of manifestation called the foods, and when we spiritualise them, they become universal in their nature. An object, when it becomes universal, ceases to be an object; it is particularised, and so it looks like an object. The Upaniṣhad proffers certain meditations, or Upāsanās, according to which these seven kinds of food, especially the speech, mind and Prāṇa, get cosmically enlarged in their magnitude and become part and parcel of Hiraṇyagarbha-Prāṇa.

Anything can become a passage to God, provided it gets universalised in meditation. We are told that, individually, no sense-organ can be an instrument or help in our contacting God. Neither the senses, nor the mind, can be an aid, but they become aids when they are universalised, when they are united back to their original sources, namely, the deities presiding over them. If the senses and the mind act individually, as if they are disconnected from their sources, the divinities, then they cannot succeed in their attempts. When they are connected back to their divinities, they become cosmical in their nature, they become part of Virāt, they gain their status in the cosmos instead of being located merely in the individual bodies. This is one kind of

meditation whereby the individual limbs get transferred to their respective locations in the Cosmic Body.

Name, form and action are what this world is. The world consists of nothing but name, form and activity. These, when they are externalised, particularised or finitised, become sources of bondage. Again, the Upaniṣhad goes to the technique of universalising name, form and activity. Then they become the name, form and action of Hiraṇyagarbha-Prāṇa. This is a meditation which, we may say, is the basis for the Karma-Yoga doctrine, according to which every action is supposed to be divinity manifest and a means to liberation of the soul, provided, of course, names, forms and actions get universalised in the meditation which is to be the background of one's activities in the world. As the Bhagavadgītā tells us, Karma should be based on Buddhi (Understanding) or Jñana (Knowledge). With this, the First Chapter of the Bṛhadāraṇyaka Upaniṣhad is concluded.

★

Chapter II

THE SUPREME GOAL OF LIFE

The Second Chapter begins with the famous conversation between Bālāki, the learned sage, and the king Ajātaśatru, the dialogue actually hinging upon the subject of the conditioned Brahman and the unconditioned Brahman, the formed or the manifested aspect of Reality and the formless or the absolute nature of It; the learned accoster insisting upon the forms of manifestation as objects of meditation and the king who was more educated in this line emphasising, on the other hand, that no form, no particular manifestation can be regarded as complete in itself unless its universal background is also taken into consideration. The whole conversation between these two persons is on the particular theme of recognising the universal in every particular mode of manifestation. And the highest universal is Consciousness whose faint inklings are observable in the state of deep sleep when all externality of being is withdrawn. That is the essence of the discourse between Bālāki and Ajātaśatru.

There is then the interesting and enigmatic instruction that everything that is cosmic is also present in the individual. What is in the 'Brahmanda' is in the 'Pinḍānda' The great Sages Vasishtha, Visvamitra, Bharadvāja, Atri, Jamadagni, Gautama and Kaśyapa are in our bodies. They are superintending over the different limbs of our personality. They are situated in our own senses. Even the gods themselves can be located in the eye itself. The various parts of the eye, which is the subtlest manifestation of the body, are presided over by certain subtle divinities, so that in our own selves we can recognise the cosmic realities and God can be realised in our own being. The Upaniṣhad, then, tells us that the five elements—earth, water, fire, air and ether—can be classified into the mortal and the immortal, the Mūrta and the Amūrta, which can be converted into objects of

meditation for purpose of establishing harmony between the individual and the cosmic, in their forms as well as essences.

The quintessential teaching is given to us in the famous conversation between Maitreyī and Yājñavalkya. This occurs towards the end of the Second Chapter. This is an eternal message that the Upaniṣhad gives us. All loves are loves for God. Every satisfaction is a satisfaction that comes by contact with God, and every affection, whatever be its nature, is a tendency towards God, and no one loves anything except for the sake of this universal Self present in that particular object. "Na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanastu kāmāya sarvam priyam bhavati"—Nothing is loved for its own sake; it is for the sake of the Absolute Self in it that anything is loved." This is the greatest truth that can ever be proclaimed, but it is also the most difficult thing that anyone can afford to understand. That which we are called upon to visualise as an object of attraction is the Universal Absolute. It is the Infinite summoning the Infinite, as it were, when the subject and the object pull each other for the purpose of personal evaluations. The evaluation is ultimately a universal one. It is the presence and the recognition of the Universal in the particular that evokes satisfaction. But on account of the preponderance of the clamour of the senses and the urges of the lower mind, the activity of the Universal subtly present in this contact of the subject with the object, is missed always, so that the sudden happiness that comes on account of affections is always miscalculated and projected upon an object of sense, because of the inability of the senses and the mind to recognise the presence of the Universal in the particular, which flashes forth in a moment's existence at the time of this contact. The Universal never manifests itself wholly in the particulars; it is manifest only when there is a forgetfulness of personality. Whenever there is a tendency in you to forget your own self, there is a gravitation of the mind to the experience of happiness. The more you forget yourself, the more are you happy; and this tendency to forget oneself is the pressure of the Universal to manifest itself in the

particular. When it is consciously experienced, it becomes Yoga-practice; when it is unconsciously experienced, it becomes a rapture of the senses and a desire of the mind, which is binding in its nature. So, Yājñavalkya tells Maitreyī that all affections, all loves, all attractions, all pleasures, all happiness, anything that we like in this world, is ultimately the tendency to like the Absolute, and it is the Absolute casting its shadow on the various objects of sense which we mistakenly see in the vehicles of satisfaction. The Universal has neither a subjective side nor an objective side—"Yatra hi dvaitamiva bhavati, taditara itaram paśyati." When the Universal is lost sight of, when the particular alone is visualised, then it is that we miss the awareness of the real abode of the happiness that comes out at the time of the contact of the subject with the object. When we are awakened to the awareness of the Universal, we would see that it is neither a subject nor an object—that state of awareness is called Brahma-sākshātkāra, the realisation of the Absolute.

At the end of the Second Chapter we have what the Upaniṣhad calls the Madhu-Vidyā, or the knowledge of the interconnectedness of things, imparted by the great sage Dadhyaṅṅ Ātharvaṇa. Usually, consciousness and object are regarded as exclusive of each other. The one cannot be in the position of the other. The perceiver is conscious, and the object is what is experienced by consciousness. The two are categorised as two distinct characters in the field of experience. Where the subject is, the object cannot be; and vice versa. The object cannot be the subject and the subject cannot be the object; consciousness cannot be matter and matter cannot be consciousness. This is our usual notice of things and our practical experience, too. But the Madhu-Vidyā gives us a revolutionary idea in respect of what we usually regard as a field of the duality of subject and object.

The Madhu-Vidyā is an insight into the nature of things, which reveals that there are no such things as subjects or

objects. They are only notional conclusions of individual subjects from their own particular points of view, the one regarding the other as the object, so that there is a vast world of objects to a single individual perceiver, and this is the case with every other perceiver, also. The fact of experience itself is a repudiation of the phenomenal notion that subjects are cut off from objects, as if the one has no connection with the other. If there has been a gulf of difference, unbridgeable, between the experiencing consciousness and the object outside, there would be no such thing as experience at all. The great revelation of the sage Dadhyaṅṅ Ātharvaṇa is that the Adhyātma and the Adhibhūta are linked together by the Adhidaiva, and a transcendent Divine Presence connects the phenomenal subject and the phenomenal object, through an invisible force, so that we have a universe of interrelated particulars, one entering the other, one merging into the other, one coalescing with the other like the waves in the ocean, and not the universe we see with our eyes, as a house divided against itself.

This experience is the revelation of the sage Dadhyaṅṅ a knowledge Madhu-Vidyā, which is supposed to have been imparted to Indra and to the Asvins, and to the other sages through them. The significance of the word 'Madhu' in the term, Madhu-Vidyā, is that everything is the 'essence' of everything. 'Madhu' is honey, which symbolises the quintessential essence of everything. The basic reality of all things is called Madhu in this Vidyā. The essence of everything is, thus, the essence of everything else, also. Whatever is the basic quality, the reality, the fundamental being of anything, is also the fundamental being of everything else. Thus, there is no prerogative on the part of any particular individual in respect of anything. There is no superior, qualitative excellence in any object or any subject. It is only a point of view that is called a subject, it is also only a point of view that is called an object. So, if the isolated points of view are lifted to a universal point of view, there would be neither subjects nor objects. In a universal expanse

of experience, certain aspects are abstracted from others, and each aspect is emphasised from its own point of view. This particular point of view of a particular aspect of the total reality is called an individual subject, to which everything else stands in the position of an object. But this is not a correct point of view, because it is an abstraction from the total.

So, the Madhu-Vidyā reveals to us the truth of the immanence of the Reality that is universal in every particular, so that there can neither be an ultimate cause nor an ultimate effect in a world of mutual dependence and correlativity of things. Madhu-Vidyā is the knowledge of the correlativity of the subject and the object in such a way that they merge one into the other, cancelling the subjectness and the objectness of each, embracing each other in a union of their particularities, and revealing their inner essence called the Madhu. This applies to everything that is outside in the world called Adhibhūta, everything that is inside called Adhyātma, and everything that is transcendent called Adhidaiva. So, from three points of view the sage describes the correlativity of everything in the universality of being. Here is the conclusion of the Second Chapter.

★

Chapter III

DIVINE IMMANENCE AND THE CORRELATIVITY OF ALL THINGS

The exponents of the Upaniṣhad tell us that the First and the Second Chapters lay down the thesis of the whole Upaniṣhad. They declare the essential content of the whole scripture, while the Third and the Fourth Chapters confirm this thesis by more elaborate discussions which happen to be in the context of an assembly held in the court of the King Janaka, where learned men and sages appeared to have conferred together for the purpose of mutual edification.

The sage Yājñavalkya is the leading figure in this great assembly of Janaka, and he is questioned by various sages. Eight of them are mentioned as principal ones, the first one being Aśvala, the chief priest of the sacrifices performed in the Yajñasala of Janaka, who queries Yājñavalkya as to the way in which death can be overcome by those who are really subject to death, namely the performers of actions, the means of action, as well as the goal of action. All these are perishable in the world of space and time; anything that you do has an end, just as you yourself will have an end one day or the other. If everything is to be destroyed, is there a way of escape from this destructibility of things, or is everything doomed to failure in the end, and all will be wiped out of existence? What is the escape? What is the remedy? What is the means? This was the question of Aśvala, and Yājñavalkya explained that the mortal becomes immortal the moment it returns to its cause. When the senses and the mind and the means of action and the performer himself—all get identified in their meditations with their deities from where they come and to which they actually belong and by which they are superintended; when the transcendent divinities which are the realities behind the various functions and organs of the individual are meditated upon as organically connected to oneself, then there is an internal relationship established

between the individual and the universal. Then the mortal becomes immortal; otherwise every action is perishable and everything that an action brings as result, also, would be perishable. That was the point made out by Yājñavalkya in regard to the question of Aśvala, as to how the mortal can become immortal in spite of the fact that everything is subject to mortality in this world.

Then the next question was from Artabhāga about what the Upaniṣhad specifically calls Grahas and Atigrahas—how the senses are subjected to the influence of objects, so that there is finitude on the part of the subject, which is taken advantage of by every object, and which is also the cause of the attachment of the subject to the object. Every object of sense is an Atigraha, and every sense is a Graha. That which catches hold of an object is called a Graha, and that which intensifies the attachment of the subject is the Atigraha. So, like a crocodile catching hold of a person's legs in a river and not letting him off, the objects catch hold of the senses which are naturally prone to a movement towards the objects themselves.

Is there a way out of this predicament of subjection to utter suffering by way of dependence on objects which are not only perishable in their nature but also tantalising in their character?

Neither do they promise real satisfaction, nor are they in a position to give real satisfaction under any circumstance. So there is a phenomenal attachment of the subject to the object, on account of which there is a mutual destruction of both brought about by the power of death, which cannot be overcome as long as the senses and the mind, in their individual capacities, remain what they are and depend on the objects of sense which are in space and in time and are influenced by the objects, so that their attachments get intensified. The only solution, says Yājñavalkya, is the meditation on the Transcendent Being, which is beyond the realm of both the senses and their objects. Just as death

consumes everything—there is nothing which cannot be subject to death in this world—there is something which can swallow death itself, and that has to be meditated upon—the Death of death—which is the Supreme Reality, Brahman.

Then, Bhujyu asks: What are the limits of the worlds? Where do the worlds end? Is there a limit or a consummation for this vast expanse called the universe?

Yājñavalkya says: There is no end. There are worlds within worlds and worlds beyond worlds, until we reach the cosmic border itself which hinges upon the existence of Hiraṇyagarbha; and the end of the worlds is the existence of the Supreme Being, Hiraṇyagarbha, the Final Existence, and there is no chance of having a knowledge of the limits of the worlds as long as we behold them as if they are outside us. The worlds are intertwined with us. We are a part of the worlds, and the only way of getting an insight into the vastness of the worlds, as they are, is an insight into one's own experience, which is inseparable from the worlds. Here do go, in the end, the performers of the true horse sacrifice.

The question, again, is put by Ushasta, as to how the internal Self can be experienced in its essentiality. Yājñavalkya replies that the internal Self cannot be experienced as objects are experienced. It is not an object, because it is the experiencer of things. It is that which sees things, that which understands things. The Understander cannot be understood, the Seer cannot be seen, the Hearer cannot be heard and the Experiencer cannot be experienced. So, the difficulty in the knowledge of Reality is that it is the Subject, par excellence, of every centre of experience. Therefore the question as to how the experiences, or the real Ātman, can be experienced is out of point. The Ātman cannot be experienced in the ordinary sense of the term, because it is the experiences himself. You cannot 'know' the Ātman as you 'know' things, is the answer of Yājñavalkya. The Ātman is Experience.

What happens when the experience comes? When the knowledge of the Ātman dawns, what is the consequence? This was another question posed before Yājñavalkya by Kahola. The answer is that when the knowledge of the Ātman arises, desire for things automatically subsides. Just as a person who has woken up from sleep is concerned not with all the gorgeous beauty that he saw in the world of dream and the magnificences which he possessed as his properties; there is an automatic rising above the various attractions of things, and likes and dislikes, which are common to the world of experience, spontaneously get transcended, because of the fact that the Ātman is the Self of all. It is the pull of the Ātman in the objects that is ultimately responsible for attraction towards objects. It is the Ātman that is mistaken for objects, and the objects are mistaken for the Ātman, in turn. When the Ātman is mistaken for objects, there is a transference of qualities taking place between the experiences and the experienced. It is the presence of the Selfhood of things which is responsible for the mutual connection of the seer and the seen, which fact is missed in the ordinary phenomenal perception of things. The intervention of space between the seer and the seen defeats the attempt on the part of any person to know the secret that is taking place in the process of perception. We are mistaken when we think that the object of experience is outside us. It is not outside because, if it were really outside, it would not have been possible to experience it. It is involved in the very process of knowledge, and as the process of knowledge is involved in oneself, the object, also, is involved in oneself only. So, it is the Universal's interference in things that is ultimately the cause of the experience of even the apparent duality of objects. This is the outcome of the answer of Yājñavalkya in the context of how the Ātman is realised and what follows as a consequence of the knowledge of the Ātman.

Then, Gārgi puts the question: What are the limits of things? Where is anything founded? Where is this world

rooted and where are the other worlds fixed? Where is the last cause ultimately situated? What is the Cause of all causes?

Yājñavalkya says that the Cause of all things is Akshara, the Imperishable, the Absolute; and It is not rooted in anything, though everything and all the worlds are rooted in It. Under the law of the Absolute, everything moves, everything acts, and everything functions. Even the physical harmony, regularity and system that we observe in Nature is due to the existence of this Absolute. Its very being is the law of all things. It does not command things by word of mouth; it does not speak as we speak through speech. It exists! Its very existence is an influence exerted inexorably on everything. The symmetrical action and movement of things in every realm of experience, in every level of being, in every plane of existence, is due to the operation inwardly, subtly, of the law of the Absolute. It is due to it that the sun shines, it is due to it that rain falls, it is due to it that the earth revolves round the sun, it is due to it that we breathe, it is due to it that we exist, and think, and are happy. So, that is the ultimate Reality, and it is not founded upon anything else; everything is founded upon That, says Yājñavalkya. Anything that is done here without a knowledge of this Reality is a waste, concludes the sage.

Uddālaka asks: What is the Antāryamin, the Indweller? What does one mean by the Indweller, and where does He dwell; what does He indwell? Where is He?

The answer to this question, given by Yājñavalkya, is that the Antāryamin is the Ātman, and It cannot be known. While It knows everything, It is not known to anybody. The Antāryamin is the Indwelling Principle of all things. That which indwells an object, knows the nature of that object; but the object cannot know its Indweller at all, because the Indweller is the seeing Consciousness, the experiencing Reality. It cannot be externalised, It cannot be objectified, It cannot stand in the position of a known, and therefore Its

existence is not known. No one can ever have even an inkling of Its existence, because the highest faculty of knowledge, which are our own mind and intellect, cannot reach even the fringe of this Reality. The mind and the intellect are thrust outwardly—they are extrovert; they are forced to move in respect of things external to them, and so they cannot know what is behind them. The mind, the senses and the intellect cannot know what is transcendent to their own existence. So, the propeller of even the mind and the intellect, the cause of the functions of even the senses, cannot be known by these faculties. This is the Indweller. This Indwelling Principle is not merely in me, or in you, but in everything—in physical, in astral and in causal beings. It is in every level of experience. It is outside, It is inside and It is universal, and, therefore, neither the objects outside can know It, nor the intellect and mind can know It, nor even the divinities which are apparently the superintending principles over the senses can know It. No one can know where It is, and yet without Its existence nothing can be. Its existence is the existence of everything. Such is what is called the Antāryamin. You cannot know It, you cannot see It; you cannot hear It, you cannot think It, you cannot understand It; because this Being is the Seer, the Hearer, the Thinker, the Understander, the Experiencer of all; It is the Sarvanubhuh—the Being of everything.

The last questioner was Śākalya who raised various types of queries, some of them being: how many gods are there; what are the presiding deities of the various quarters, and objects, etc., to which all a proper answer was given by Yājñavalkya.

Yājñavalkya mentions that there is a divine principle present in every little bit of things in this world. There is nothing undivine anywhere—in all the physical objects, in anything that we regard as phenomenal, external, anything that is apparently perishable, destructible, mortal, earthly—in all these things there is the hidden divine Reality. On

account of the presence of this divinity, a thing appears to be there. Even appearance could not be, if Reality were not to be there. The presence of Reality in anything comes into relief not merely when an object is visualised, but when it is viewed in its organic connectedness with its perceiver as well as the deity transcending both.

Thus, all the questions put by the eight sages in the court of King Janaka were answered by Yājñavalkya, and finally he himself sums up his discourse by saying that the origin of the human being himself is Brahman. Everything comes from this Divinity. The individual existence of anything is not brought about by the mixture of elements, as the scientists would tell us. It is not a chemical combination that is the cause of the physical body or of the mental functions, because they are all inert things. That which is inert or unconscious cannot produce consciousness. Wherefrom does consciousness in human beings come? It cannot be due to a conglomeration or a mix-up of physical elements, because that which is not in the cause cannot be in the effect. When the cause is only hydrogen and oxygen, and such other chemical substances, which are inert in nature, how can consciousness come out of them? The consciousness which is the effect, apparently, seen in the individual, has to be traced back to a Universal Consciousness. Vijñānam anandam brahma rātirdātuh parāyanam: Consciousness-Bliss is Brahman, the Goal of all aspirations. This is what Yājñavalkya concluded, in answer to all the queries posed before him. There is one Reality behind everything, which appears as the manifold things in this world. Here is concluded the Third Chapter.

★

Chapter IV

THE INNER REALITY

The Fourth Chapter is a direct conversation between Yājñavalkya and King Janaka, which goes deep into the subjects: how the practice of meditation can be faultless, how it could be integral, how the various instructions Janaka received from some teachers were partial, they were aspects of reality, and they were not definitions of the Total Reality; what happens to one in waking, dream, sleep and Mokṣha, or final liberation.

Whenever Janaka told Yājñavalkya that he was initiated by such-and-such a person into such-and-such a method of meditation, the sage immediately retorted it was only one-fourth of the Reality, and so not complete. What was it that was lacking in it? The three-fourths were wanting, and the sage supplied the three-fourths by saying that the divinity behind things and the transcendent superintending principles rising above the visible forms of things, as well as the experiencing consciousness or the meditating principle, are also to be taken into concentration, apart from the actual form of the object which we usually take as supports in meditation. This applies as a uniform law in respect of any kind of meditation on any object or concept. It is incomplete when the object alone is thought of. Everything that is responsible for its appearance is also to be considered in order that the meditation may become complete; otherwise, there would be distraction of mind. Every object is connected to various other factors which are invisible. Every object has a transcendent nature, apart from its physical quality. It is external; it is internal; it is also universal. So, all these aspects of a thing have to be duly considered before meditation is to become final, says Yājñavalkya in answer to the importunities of Janaka.

Then the sage goes deep into the questions of waking, dream and sleep, which are indications here of the presence

of a vaster reality than is apparent in either waking, dream or sleep. It is the Light of lights—Jyotishām jyotiḥ. The Great Being which is the Supreme Reality, Brahman, is the Light with which everything is known. Our knowledge does not depend upon sunlight, moonlight, the twinkling of the stars, or the light of fire. Nothing of that kind! These lights are not the causes of our knowledge. Real knowledge is a new light altogether, which is internal, which is conscious and self-sufficient, which is self-luminous—that is the real Jyotis, Luminosity—and when every light fails, this Light will shine, and that is the Ātman of things. It cannot be known because it is not outside; it is not an object of the senses. It is not anything that can be comprehended by the faculties that are available to us. Thus it is that we are a failure in our attempts at the knowledge of the Ātman, while we are a success at everything else in the world.

The highest knowledge is also the highest happiness; this is a point which is driven home into the mind of King Janaka by Yājñavalkya. All our attempts, all our enterprises in this world are towards the acquirement of happiness, and no happiness in the world is permanent; it is all evanescent pleasure that we have here. It is evanescent because it passes away with the passing of the objects with which it is connected, with which it is identified. Our happiness is tied to the objects of the senses. We always try to find happiness in certain external things. Thus, when the objects pass away, the happiness also passes away. So, one cannot be really happy in this world. How can there be permanent happiness when there is nothing permanent anywhere? Everything upon which we pin our faith has to go one day or the other; not only does the object in which we put faith go, but we ourselves have to go. Naturally, then, there is a final catastrophe awaiting everyone some day. How can there be happiness ultimate in this world? But our very aspiration for permanent happiness is a symbol, an indication of its existence somewhere. It would not be possible for us to aspire for it, if it is not existent at all. Our mistake is that we

seek it in places where it is not. It is not in the objects of sense. It is reflected in the objects but it is really not there, just as our face is not in the mirror. We can see our face in the mirror, but it is not really there inside the mirror. Just as the face is seen in the mirror, but it is not in the mirror, and we can mistake it for the reality of the face, likewise, happiness does exist, but it is not in the objects. It is only reflected in the objects on account of certain prevailing circumstances. We have to extricate the original from the apparent reflection and then we shall see that we have made a great mistake, a blunder in visualising the reality in the reflection, and clinging to the reflection as if it is the reality. The permanent happiness that we are aspiring after, the great bliss that we are seeking in this world, is not where we are seeking; it is elsewhere, behind us. It is not outside us, external to us. It is just another name for Universality of Being, the absoluteness of Reality. That is true happiness, Brahman, and for the purpose of the elucidation of the nature of happiness in its various levels, or gradations of manifestation, we are told that superior to the highest kind of human happiness conceivable, there is the happiness of the Gandharvas; beyond that is the happiness of the Pitṛis; beyond that is the happiness of the Devas, or the celestials; higher than the happiness of the celestials is the happiness of Indra; higher than the happiness of Indra is the happiness of Brihaspati; still higher is the happiness of Virāt; higher than Virāt is Hiraṇyagarbha; higher than Hiraṇyagarbha is Īshvara, and then the Supreme Being, Brahman. So, one can imagine where we stand. Our happiness is a little fraction, a finite reflection, a distorted form of the great ocean of Reality, which is Bliss itself in its essence. It is Sat, Being; It is Chit, Intelligence; It is Ānanda, joy.

In this Reality, the ordinary conventions, morals, rules, laws, principles, get transcended, for It is All-Inclusive Being.

Thus, we have, in outline, the Fourth Chapter of the Bṛhadāraṇyaka Upaniṣhad, which also concludes, once again,

with the Maitreyī-Vidyā, the conversation between Yājñavalkya and Maitreyī, as it was studied in the Second Chapter.

★

Chapter V

THE PRINCIPLES OF MEDITATION

The Fifth Chapter is entirely devoted to various descriptions of symbolic meditations. We are told here that different symbols can be taken as helps in meditation on Reality, just as we can reach the ocean through any river in the world. Inasmuch as the whole of Reality cannot be envisaged by the senses, or conceived by the mind, some visible form of It is taken as a prop in meditation. But the object of meditation chosen is not the end of meditation; it is only a means to a transcendence of the quality of meditation through that object. We have to rise gradually from the external symbol, the form of the object chosen, to its deeper implications which are subtler than the visible gross form of the symbol, and subtler even than what we can conceive as the subtle reality behind it. It has a transcendent form and when it reaches its highest state, it ceases to be an external object. The more we go deep into the nature of an object, the more do we realise its affinity with our own existence. But the more we conceive of its externality and grossness of form, the more also remote does it appear to be from us. The grosser is our concept of an object, the farther it is from us, and the more difficult it is to come in contact with it. But the deeper we go into it by insight, the more does it reveal its connection with us in its essentiality, even as we go into the depths of the ocean and realise the background of all the waves on the surface which are apparently different, one from the other. This is the principle behind these symbolic meditations. The items mentioned are ether, heart, truth, creativity, sun, mind, lightning, Vedas, Vaishvānara—Fire, Austerity, Prāṇa, Power, and the Four Feet of the Gāyatrī-Mantra. In fact, anything can be such a symbol, provided the principle of the technique is not missed.

We are also told in this Chapter that there are three great obstacles to spiritual approach and they are the weaknesses of personality, whether it is celestial, human or demoniacal. Every personality has defects of its own, a characteristic

weakness, which has to be overcome by great effort; otherwise the finitude of that personality would get emphasised by the repeated acquiescence in its weaknesses. These have to be stepped over by deep meditation, the principles of which have been described in the symbolic methods mentioned.

The passion of the mind to run after objects of sense is one weakness. It is characteristic of everyone. The mind rushes to objects outside and it cannot rest quiet without them. The mind is always thinking of something outside—this is the weakness of a polished quality. Everything else comes after it. This weakness has to be tackled properly. Why does the mind run after objects? What is its secret? What does it expect from the objects? While history has shown that every attempt at contact with objects has ended in the misery of the individual, why is it that there is a repeated attack on the object by the senses and the mind? This is the organic weakness of individuality.

The other form of finitude or weakness is greed, the desire to appropriate everything to one's own self. People have no desire to share anything with others. The more one would like to have, the better it is. Each one is fond of one's own self, much more than one is attached to anything else. When the test is made, it will be found that one loves one's own self much more than anyone else. Finally, one would try to save oneself only, as when a catastrophe threatens a person. This is the principal greed, the love of one's own self, which manifests itself as greed for objects outside—wealth, property, acquisitions, etc. The more you have it, the still more do you want to have of it. It is an irrational trait in the individual to appropriate things, even those things which may not belong to oneself, justly.

The third weakness is the finding of joy in the suffering of others, the inflicting of pain upon others, cruelty of any kind, harm done to others. This is the demoniacal instinct, whereby we get enraged and commit violence upon other

living beings. The tendency to wreak vengeance, do harm or injury, bring about destruction in respect of others, is a weakness—the worst one. Greed, by which one appropriates things to oneself, is a weakness, and attachment to things, the great passion for objects, is another weakness. As long as these weaknesses preponderate in oneself, spiritual aspiration is out of question, God-realisation is far from one's reach. So the Upaniṣhad, by way of an anecdote, or a story, tells us that the Creator, Prajāpati, Himself told the celestials, the humans and the demons that they should restrain themselves (Dāmyata), that they should be charitable (Datta), and that they should be compassionate (Dayādhvam). These were the instructions given by Prajāpati to his children—the celestials, the humans and the demons.

In connection with the injunction of meditation on the Gāyatrī-Mantra, it is enjoined upon the meditator that the first foot of the Mantra should be identified with the three worlds—earth, atmosphere and heaven; the second foot with the three Vedas—Rik, Yajur and Sāma; the third foot with the three vital functions—Prāṇa, Apāna and Vyāna; and the fourth foot with the sun. The result of such meditation is mastery over the worlds, proficiency in the higher knowledge, control above all living beings, and transcendent spiritual excellence. This Mantra is called 'Gāyatrī' because it protects (Trayate) one who recites it (Gāyan). Thus, the Gāyatrī is all the worlds, all the Vedas, all beings, nay, Reality Itself. Whatever one wishes through it, that does take place.

★

Chapter VI

THE SPIRITUAL AND THE TEMPORAL

The stages of the evolution of man's desires and aspirations may be said to rise from his economic needs (Artha), to his vital urges (Kāma), from these two, further on, to the fulfilment of the Universal Law (Dharma) and, finally, the liberation of the self in the Absolute (Mokṣha). The last-mentioned, the longing for spiritual freedom, is, again, constituted of certain stages of approach to Reality. From the ordinary impulse to the doing of selfish actions, there is an onward, rather an upward, ascent to the performance of unselfish activity (Karma-Yoga), and then through the more inwardised stage of devotion, adoration and worship (Upāsanā), one finds the culmination of one's aspiration in total spiritual absorption by means of the higher knowledge of Reality and meditation on It (Jñāna).

The Bṛhadāraṇyaka Upaniṣhad purports to be a compendium of instruction on every one of these stages of the ascent of the soul to the Supreme Being. While the first four Chapters are confined pre-eminently to the elucidation of the nature of Reality (Jñāna) and Its Law as operating in the Universe (Dharma), there is a predominant emphasis on internal worship (Upāsanā) in the Fifth Chapter, to which subject it is entirely devoted. There is reference interspersed in different places, in some degree, to ritualistic performances as well as concrete meditations in practically all the Chapters of the Upaniṣhad.

The First Section of the Sixth Chapter is, again, a discourse on worship and adoration, the objects here being the supreme Prāṇa, the speech, the eye, the ear, the mind, etc., in their universalised forms. The superiority of the Universal Prāṇa over everything else is emphasised. The Second Section of the Sixth Chapter deals with the famous Panchāgni Vidyā, or the doctrine of the Five Fires, as taught by king Pravahana Jaivali to the Brāhmaṇa sage Gautama, in

answer to the great questions: (1) Where do people go after death? (2) From where do people come at the time of birth? (3) Why is the other world never filled up even if many die here repeatedly? (4) How do the liquids offered as libations rise up as a human being? (5) What are the paths of the gods and the manes?

The Five Fires of the universal sacrifice mentioned here are the celestial realm, the atmospheric realm through which rainfalls occur, the physical earth or the world of living beings, the male, and the female, with all which, gradually, by succession, the souls, when they reincarnate, are supposed to get identified, until they enter the womb of the mother; i.e. the first urge for rebirth or the impulse to descend into grosser forms is supposed to originate in the super-physical realms, and then it grossens itself by greater and greater density through rainfall, the foodstuffs of the earth, man's virile energy and a woman's womb. On birth and after appreciable growth there is the natural tendency to work for ulterior gains, which produces effects (Apurva) causing the rise of the soul to other worlds after death here, only to bring about its descent to the lower worlds once again on the exhaustion of the force of the works done here.

However, those individuals who practise meditation on the Five Fires as universal forces and do not regard them merely as natural phenomena, getting subjected to them, go to the higher worlds through the path of gods (known also as the Northern Path), until they reach the region of the Creator. But those who do not perform such meditation, and are ignorant of the universal relatedness of all phenomena in creation and perform merely the so-called good works and charities known in this world as virtues, go after death through the path of the smoke (known as the Southern Path), only to return to the lower worlds on the exhaustion of the force of their merits. It is also added that those who do not go through either of these paths get reborn as animals, insects,

etc., whose lives are either of utter ignorance and instinct or of immensely short durations.

The Third Section of the Sixth Chapter is devoted to certain mystical rites, explained in detail, intended to acquire earthly prosperity, wealth and glory in this world. Through the successful execution of these ritualistic performances, coupled with a sort of meditation as would be required in the context, the performer is expected to fulfil his desires for wealth and earthly glory (Artha). The Fourth Section, which is the conclusion of the Sixth Chapter, elaborates the mystical rites connected with the various stages of the procedure and process of childbirth, which includes a fairly detailed touch of the spiritual implications or the diviner aspects of ordinary love-making or the manifestation of the usual relationship between man and woman (Kāma). Uninformed students of the Upaniṣhad hold the erroneous opinion that the section dealing with the way of acquiring wealth and the romantic periods in one's social existence are unbecoming of an Upaniṣhad which is expected to deal with the nature of God, or the Absolute. The criticism arises from quarters having no knowledge of the connection of the temporal with the spiritual, or the interrelationship of every stage in evolution with every other stage, the higher stage at every level being implicit in the lower and the lower one getting illumined in the higher by the spotlight of knowledge. The spiritual is the vitalising value in the secular; which is what enables the latter, at the proper time, to evoke the deepest levels of even the mightiest genius. As stated earlier, the Upaniṣhad is a comprehensive text explaining the ways of an integrated life, pointing to ultimate perfection, as is abundantly made clear in the doctrine of the Five Fires—Panchāgni Vidyā—wherein the importance of every stage in creative integration is visualised in its relevance to the realisation of complete being.

★

CONCLUSION

The Bṛhadāraṇyaka is a great Upaniṣhad. The secret of life is revealed in it in various stages. It is a great meditation by itself, and it is an exposition of the internal meaning of the Vedas; it is real Vedānta. The other Upaniṣhads are expository in their nature; in fact we shall find that what is in the Bṛhadāraṇyaka Upaniṣhad is all-in-all. What is here, is elsewhere; and what is not here, is not anywhere.

Here is the foundation of Indian culture, we may say, which lays down that life is to be envisaged as a completeness and never merely in its partial aspects. The great message of the Bṛhadāraṇyaka Upaniṣhad in every one of its passages is that our sorrows are due to a partial vision of things and we cannot be happy as long as we are unable to entertain a total vision of anything. When we look at an object, we have only a limited vision of that object. When we look at our own selves, too, we have only a finite vision about our own selves. When we look at the world astronomically, physically, biologically, or chemically, we do not, even then, have a complete view of things. The Upaniṣhad tells us that everything has an external character, an internal nature and a transcendent reality. None of these can be ignored in the evaluation of that thing. When we ignore any aspect, then it cannot be called an insight into the nature of the thing. The plumbing into the reality of any object would be to enter into the basic essence of it, so that we shall realise in the end that the reality of anything is the reality of everything. If we can know one thing, we have also known everything, and we cannot know any single object in this world, ultimately, unless we know the whole of creation. There is no such thing as real knowledge which is partial; any true knowledge is complete, it is integral, it is totality of experience, and knowledge is experience. One of the points stressed here is that knowledge is to be a complete vision, and not a partial look; the other point is that knowledge is not information, it is not a function of the intellect, it is not a ratiocination of the

understanding; but it is direct experience. Knowledge and experience are identical. That which has not become part of our being, cannot be called our knowledge. Knowledge is Being. This is the final message of the Bṛhadāraṇyaka Upaniṣhad.

★

NOTES

Chapter I

The Bṛhadāraṇyaka Upaniṣhad announces in its First Chapter the very renowned prayer which it calls Pāvamāna-Abhyaroha, meaning thereby an 'Elevated Chant'. This prayer, or recitation, is as follows: Om asato mā sad gamaya; Tamaso mā jyotir gamaya; Mṛtyor mā amritam gamaya. The meaning of this Mantra is obvious: 'Lead me from the unreal to the Real; Lead me from darkness to Light; Lead me from mortality to Immortality.' The prayer is supposed to be a regular meditation to enable the soul to reach the Supreme Being.

In the context of the Puruṣhavidha Brāhmaṇa, it is stated that the Supreme Reality should be meditated upon as one's own Self (Ātmetyevopāsitā) for herein, the Upaniṣhad says, all beings are centred in the One, which is all the gods, all names and forms, as It is the Self of all. One should meditate upon the Self alone as what is the dearest, for anything else which one may regard as dear, as external to oneself, will naturally be subject to bereavement.

In this connection it is also pointed out by way of a hint that it would be wisdom on the part of oneself to properly propitiate the lesser gods in the various levels of manifestation, before one attempts to meditate on the Absolute, since an unceremonious enterprise to skip suddenly to the Absolute is likely to be thwarted by opposition from lesser realities, which are all divinities in their own way.

Chapter II

The presence of Deities in one's own body is stated to be of the following nature: The gods Rudra, Parjanya, Āditya, Agnī, Indra, the Earth and the Heaven rule over the different parts of the eyes. The right and the left ears represent the Sages Gautama and Bharadvāja; the right and the left eyes

represent the Sages Visvāmitra and Jamadagni; the right and the left nostrils represent the Sages Vāsiṣhtha and Kaśyapa; Speech represents the Sage Atri.

One who meditates in this manner is regarded as being capable of converting everything in Creation into one's food, that is to say, the Universe does not stand outside such a person, but gets organically involved in his own being.

Chapter III

The Antāryamin Brāhmaṇa has the following passage, which clinches its essential purport: "He who is in all beings, Who is the innermost reality of all beings, Whom all beings do not know, Whose body are all beings, Who controls all beings from within—this is your Self, the Indwelling Essence, the Immortal."

The questions of Śākalya involve many interesting facts concerning the number of gods, the method of meditation in an integral manner, etc.

The thirty-three gods referred to by Yājñavalkya are the eight Vasus, eleven Rudras, twelve Ādityas, Indra and Prajāpati. The eight Vasus are Earth, Water, Fire, Air, Ether, Sun, Moon and Quarters. The original text, however, substitutes the Stars for Water. The eleven Rudras are the ten Senses, and the Mind. The twelve Ādityas are the twelve Solar presiding principles of the Sun corresponding to the twelve months of the year (here one may refer with benefit to the description of this theme in the Twelfth Book of the Srimad-Bhāgavata). Indra is identified with the Rain-god, and a Source of indomitable Power. Prajāpati is associated with Yajña, or Sacrifice, as That which compels everything to be subservient to It as what are fit to be sacrificed to It. The three gods are Earth, Atmosphere and Heaven. The two gods are Matter (Anna) and Energy (Prāṇa). The one God is Cosmic Energy (Prāṇa).

The injunction of Yājñavalkya that every meditation should be comprehensive, and no object of meditation should be considered as an isolated something, is brilliantly stated in the following descriptions.

Every object of meditation has a Form (Śarīra), an Abode (Ayatana), an Eye (Chakshus) of cognition, a Light (Jyotis), and a Deity (Devata), all which have to come together in the Integral Concept of meditation:

1. The Personal Body of an individual, which is the Form, has the Earth (Prithvi) as its Abode, Fire (Agnī) as its Eye, the Mind (Manas) as the Light, and the Immortal Antaryāmin as the Deity.
2. The Desire Body, which is the Form, has Desire (Kāma) as the Abode, the Heart (Hṛidaya) as the Eye, the Mind (Manas) as the Light, and one's Sexual Counterpart as the Deity.
3. The Puruṣha in the Sun, which is the Form, has Colour (Rūpa) as the Abode, the visible Eye (Chakshus) as the Eye, the Mind (Manas) as the Light, and the Eye of Virāt as the Deity.
4. The Power behind reverberations of sound, which is the Form, has Ether (Ākāśa) as the Abode, the Ear (Srotra) as the Eye, the Mind (Manas) as the Light, and the Quarters as the Deity.
5. The Phantom Body (Chhāyamaya-Puruṣha) seen by the senses, which is the Form, has Ignorance (Tamas) as the Abode, the Heart (Hṛidaya) as the Eye, the Mind (Manas) as the Light, and Death (Mṛityu) as the Deity; because the attraction of the senses to external objects is the way to death.
6. The Imaginary Person seen in a mirror, which is the Form, has reversed Perception (the right becoming the left and the left becoming the right) as the Abode, the visible Eye (Chakshus) as the Eye, the Mind (Manas) as

the Light, and Love of Life (Asu), or the hope of the senses, as the Deity.

7. The Person as seen reflected in water (as in the mirror), which is the Form, has Water (Apas) as the Abode, the Heart (Hṛidaya) as the Eye, the Mind (Manas) as the Light, and Varuṇa as the Deity.
8. The Urge for progeny (Putramaya-Puruṣha), which is the Form, has Virility (Retas) as the Abode, the Heart (Hṛidaya) as the Eye, the Mind (Manas) as the Light, and Prajāpati as the Deity.

The Deity of the East is the Sun, who is rooted in the Eye of Virāt, which is rooted in the perception of Form, which, again, is rooted in Intelligence or Feeling. The Deity of the South is Yama, whose Abode is rooted in Sacrifice, which is rooted in the Hope for Reward of the Sacrifice, which is rooted in the Faith of the Heart in the efficacy of the Sacrifice to produce results. The Deity of the West is Varuṇa, whose abode is water, whose essence is the Virile Seed (Retas), which is rooted in the Heart, for Desire is a quality of the Heart which ushers in every endeavour at its fulfilment. The Deity of the North is the Moon (Soma), the attainment of whom is rooted in the religious Vow (Diksha), which is rooted in Truth (Satya), which is a characteristic rooted in the Conscience (Hṛidaya). The Deity of the Above, or the Fixed Direction overhead, is Agnī (because of the brilliance of the light in the sky above), which is rooted in the Speech of Virāt, which is rooted in the Feeling (Hṛidaya) for the perception of Name, Form and Action. The Feeling, or the Heart, is identical with one's own Self.

The Body and the Mind are rooted in the Prāṇa, which is rooted in the Apāna, which is rooted in the Vyāna, which is rooted in the Udāna, which, again, is rooted in the Samāna.

Thus are the Great Comprehensive Meditations.

Chapter IV

Yājñavalkya's instruction to Janaka that the latter's meditation constituted only one-fourth of the essential position, and there should be actually four aspects for every fact is illustrated as follows, in respect of the different objects of meditation mentioned:

1. Speech is the Abode (Ayatana), the Undifferentiated Ether is the Support (Pratishthā), the Consciousness involved in expression is the Mode of meditation (Upāsanā), and Fire (Agnī) is the Deity (Devatā).

2. Prāṇa is the Abode, the Undifferentiated Ether is the Support, Self-Love is the Mode of meditation, and Vāyu is the Deity.

3. The Eye is the Abode, the Undifferentiated Ether is the Support, Truth (rootedness in the Eye of the Virāt) is the Mode of Meditation, and the Sun is the Deity.

4. The Ear is the Abode, the Undifferentiated Ether is the Support, the Endlessness of Direction is the Mode of Meditation, and the Digdevatās (Divinities presiding over the Quarters of Space) are the Deity.

5. The Mind is the Abode, the Undifferentiated Ether is the Support, Happiness (for which one woos the objects of sense) is the Mode of Meditation, and the Moon is the Deity.

6. The Reality in the Heart is the Abode, the Undifferentiated Ether is the Support, Stability as the Selfhood of all things is the Mode of Meditation, and Brahman is the Deity.

Yājñavalkya, following his description of the Supreme Consciousness as operating through the senses in their perceptions of waking life, diverts further to the phenomenon of dream as an effect produced by the experiences of waking life, and regards deep sleep as a

virtual merger in the Absolute, where, if only one were to be endowed with Consciousness, there would be transcendence of all relativistic values and experience of the Undivided Ocean of Reality. While here one does not appear to see anything or know anything, because there is nothing outside Oneself, there is a real seeing and knowing of the Absolute as the All.

In the Attainment of Liberation, one perceives no existence except the Self (Ātman), loves nothing but the Self (Ātmakāma), has all desires fulfilled (Āptakāma), is without any desire (Nishkāma), is free from desire (Akāma), and so does not have any desire (Akāmayamana). Here, every subsequent position is said to be the result of the preceding one.

Chapter V

The Invocatory Verse of this Upaniṣhad, namely, "That is Full, This is Full," etc., occurs at the beginning of this Chapter, suggesting that the Infinite, which appears to permit all the changes in the Universe, is Itself changeless, and there is really no change anywhere at all, even in the apparently changing Universe.

Chapter VI

The different stages of the ascent of the soul through the Northern Path to Brahma-loka are said to be the Deities of the Flame of Fire, the Day, the Bright Half of the Lunar Fortnight, the Six Months during which the Sun moves in the North, the Year, Air, Sun, Moon, Lightning, Varuna, Indra and Prajāpati. It is at the stage of the Lightning that a Superhuman Being is supposed to visit the soul on its way and lead it onwards to Brahma-loka.

The Upaniṣhad states that the so-called delicate tendencies of life are really the incentive of a spiritual pressure for self-transcendence, as is taught by the Sages Uddālaka-Āruni, Nāka-Maudgalya and Kumāra-Hārita, who

pity the fate of those that suffer by mistaking the invisible Universal for the visible particular, due to ignorance of the meaning which is hidden behind the mask of form. The form is the vehicle of the Universal, and it has to be adored as such in one's encounter with the form through which the principle of life has to ascend as a wholeness of being in every stage, as a tree grows through a fullness of structure at all the levels of its development.

★